# A SURVEY OF THE *SURVEY* of that *SUMME* OF Church-Discipline

Penned by Mr. *Thomas Hooker*, Late Pastor of the Church at HARTFORD upon *Connecticot* in *New England*.

WHEREIN

*The Way of the Churches of* N. England is now re-examined; Arguments in favour thereof winnowed; The Principles of that Way discussed; and the Reasons of most seeming strength and nerves, removed.

By SAMUEL RUTHERFURD, Professor of Divinity in the University of S. *Andrews* in *Scotland*.

Revel. 21. 9.

*And there came unto me one of the seven Angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the Bride, the Lambs wife.*

V. 10. *And he carried me away in the spirit to a great and high mountain, and shewed me that great City, the holy Jerusalem, descending out of heaven from God.* Ezek. 48. 35.

*And it was round about eighteen thousand* (measures,) *and the name of the City from that day* (shall be) *The* LORD *is there.*

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*Christian* READER,

IT were good there were *more believing* and *leß diſputing* in the world; and that all, eſpecially the *Ambaſſadors* of the *Prince of Peice*, would liſten to that 1 *Tim.* 4. 4. *not to give heed to fables and endleß genealogies, which miniſter queſtions, rather then godly edifying which is in faith*: as alſo to conſider, that the holy Ghoſt ſtates an oppoſition betwixt *queſtions of perverſe diſputers*, and *godlineß*, 1 Tim. 6. 4, 5.

In this Piece, which the violence of requeſts in ſome, the importunity of chiding in others, and the leſs modeſt triumphing in not a few hath extorted, rather than willingly brought forth, the queſtion of the preference of humble believing above all factious diſputing, even though the ſubject were the *form, the going out and the coming of the houſe of the Lord*, is with me, and (which is of infinite more weight) with the truly godly ſoon determined: for, Bleſſed is the ſervant whom the Maſter when he cometh ſhall finde watching, praying, believing, not toſſing and raiſing the duſt of debating and multiplied Replies and Duplies, ſince the *peace and joy of believing, that we may abound in hope through the power of the holy Ghoſt*, is of great price with thoſe in whom the *meekneſs and gentleneſs of Chriſt* hath place. For it were deſireable, not to be in bondage to either Engine or Pen; and it would appear that there is leſs of *Chriſt* and more of *Self* in our ſickneſs of over-loving theſe truths, which ſuffer moſt bruiſing and grinding (might I be licenſed ſo to ſpeak) between the Milſtones of Sides, Opinions and Contradictions of Parties, as if that were the choiceſt verity which the mans own engine hath taken out of an Adverſaries hand (in a manner) *with his bowe and his ſword*. But O how more precious were it, if the holy Ghoſt had perſwaded the man of the ſweetneſs of it from the fountain of holy Scripture! for it is beyond doubting, that ſyllogiſms, and hap'y thirty two or fourty Arguments have not ſuch leading and captivating influences upon the heart, as the convincing light of the Spirit acting upon the ſupernatural inſtinct of the new birth, to bring the thoughts captive to the obedience of Chriſt. For when the head is filled with topicks, and none of the flamings of Chriſts love in the heart, how dry are all diſputes? for too often, fervour of diſpute in the head weakens love in the heart. And what can our Paper-induſtry adde to the ſpotleſs truth of our *Lord Jeſus*? O that Opinions were down, and the *Goſpel* up; and Sides and Parties might fall, and *Chriſt* ſtand; and that all Names, Sects and Ways were low, and the *Lord alone exalted*! and that we could both diſpute for *Jehovah*, and in the ſame act worſhip *Jehovah*! There is too much fire ſtricken out of the letter in our debates: it were good that the Spirit with fire from heaven did animate and inliven the letter and word of our Polemicks; it were good that the Miniſters of the Goſpel in the Iſle of *Britain*

were well ſtudied and read in that celebrious and noble Text, *Jeſus Chriſt and him crucified*, that we might contend for his high intereſts, and had the *Key of David* to open *Chriſt*, to commend him in all his lovelineſs, and people would come and ſee, and wonder; then ſhould we know how choiſeſt it were to act in our ſelves the love of Chriſt, being warmed and inflamed therewith, than to write the letters of his love in ink and paper, and to declaim of it to others.

Neither is this ſpoken to deny but many precious and ſavoury truths, as Chriſt himſelf, have *endured contradiction of ſinners*; but the witneſſes both ſealed theſe truths with their blood, and were in their debatings ſhined upon by the out-lettings and emanations of the *Spirit of Chriſt*.

It were ſafer to lie in the duſt and be humbled before the Lord for the breach of Covenant, the vaſt toleration of falſe Religions, our vanity of apparel, when we buſk and adorn our ſelves in ſilks, even in our ſtate of captivity; for intemperance, execrable ſwearing, lying, mocking and perſecuting of godlineſs, loathing and hating the godly, covetouſneſs, the barrenneſs of our profeſſion; and which is the root of all, Atheiſm, groſs ignorance of God and of Jeſus Chriſt, the abounding of many other iniquities, as if we would make it appear, that three *Englands* are ſcarce ſufficient to humble one *Scotland*. Which is not ſpoken to juſtifie the Author, or a party from deep acceſſion to theſe ſins, or to clear and acquit the members of our Church from the charge put on them by Mr. *Hooker*. Its true, we judge it not warrantable to ſay, that the ſervants are to call and invite none to the marriage-banquet, but ſuch as they look on as regenerate, and clothed with the wedding-garment; nor to teach, that *the Lord of Hoſts ſhall make a feaſt of fat things, a feaſt of wine on the lees, of fat things full of marrow*, unto, and for a viſible ſociety, of which *Magus* the Sorcerer, *Judas* the Traitor are priviledged members; and that the Lord in them *ſhall deſtroy the covering caſt over all people, and the vail that is ſpread over all nations*; and that in the members of that Church-frame of which we now diſpute, its verified which the Prophet ſaith, *Iſa.* 30. 26. *Moreover, the light of the moon ſhall be as the light of the ſun, and the light of the ſun ſhall be ſevenfold, as the light of ſeven days*, as Mr. *H.* cited: for without the *ſalvo* and lenitive of a figure, the part for the whole, his Congregational viſible Church can never ſtand under the weight of ſuch glorious Propheſies as are fulfilled in the onely really gracious and choſen of God, viſible or inviſible.

*Iſa.* 25. 6.

Yet ſhould the deſire of our ſoul be, that there *be upon the bells of the horſes* Holineſs unto the Lord, *and the pots in the Lords houſe may be like bowls before the altar; yea, that every pot in Jeruſalem and in Judah may be holineſs to the Lord of Hoſts*, Zech. 20 21. We pray for the coming of his Kingdom, and praiſe him that the number of thoſe that ſeek the Lord in *Scotland* are not diminiſhed, but grow even under evil ſhepherds and lazy feeders; which is the lilly among the thorns, though we go under the name of *Proteſters*, *Separatiſts*, *hypocrites*, *unpeaceable*, *implacable ſpirits*, are made as the *filth of the world*, and the *off-ſcourings of all things*: yea, *troubled on every ſide* (in the ſtreets, Pulpits, in divers Synods, Presbyteries, &c. more

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then under prelacy) *yet not diſtreſſed; perplexed, but not in deſpair; perſecuted, but not forſaken; caſt down, but not deſtroyed.* We deſire to believe our cry ſhall come up before the Lord, though we be afflicted and helpleſs; and look on the right hand, and behold now man knows us, refuge fails us. Its wonder if there be a power now on earth, who ſaith in reality as *Job* did, when the ſecret of God was on his Tabernacle, Job 29. 11. *When the ear heard me, then it bleſſed me, and when the eye ſaw me, it gave witneſs to me; becauſe I delivered the poor that cryed, and the fatherleſs, and him that had none to help him: the bleſſing of him that was ready to periſh came upon me; and I cauſed the widows heart to ſing for joy; I put on righteouſneſs, and it clothed me; my judgement was as a Robe and a Diadem; I was as eyes to the blind, and feet was I to the lame; I was a father to the poor, and the cauſe that I knew not I ſearched out, &c.* And now to other ſnares this is added:

That our Brethren have framed and defend one engagement which every Intrant to the Miniſtry muſt take and ſubſcribe, otherwiſe there is no maintenance for him, *that he is reſolved to live peaceably, and unoffenſively under the preſent government*; and how far we are from ſiding with any ſeditious, unpeaceable, treacherous, and malignant way, and from raiſing tumults, is well known; but we dare not deceive our ſouls, and deal doubly with the Lord, and with the preſent powers, to make a difference betwixt a reſolution to do a duty, and a promiſe or engagement to do a duty, as our brethren do, when the reſolution is declared and ſubſcribed. 2. When it is judicially declared to underſtanding, and wiſe men, who cannot take the ſenſe to be, *he is reſolved for the preſent*, but hath power to alter his reſolution to morrow, and judges in conſcience he may alter without equivocating. For when the reſolution is declared. 2 Judicially *in foro*, declared. 3. When it is declared *ad modum compacti*, by way of covenant: if the preſent powers ſhall give order for his enjoying the ſtipend, he is reſolved to do ſuch a duty. Let any ſay whether he doth not covenant & promiſe; and if he ſpeak ſincerely as a Miniſter of Chriſt, he may not ſwear the ſame. This we diſown, as no lawful act of a Presbytery, though it be ſaid to be done by a ſurreptitious meeting of Correſpondents from the Synods of this Church, without the knowledg and conſent of ſome and of hundreds of godly Miniſters.

2. As we deſire not Presbyterial government to be reproched for ſuch judging, ſo neither are Prelatical acts of Synods for debarring from the holy miniſtry *men of an holy and unblamable converſation, and for the grace of God in them, and their knowledge and utterance, able and fit to preach the Goſpel*, upon this account, becauſe they are unpeaceable, and hold up debates, that is, becauſe they will not be ſatisfied with the publick reſolutions for taking in to places in the Church, Parliament, Army, Committee of Eſtates all the malignant party in the land, or will not promiſe ſilence in their matters.

3. Nor doth it belong to the eſſence of Presbyterial Government, that all members of this Church, and inferiour Judicatures, ſhould ſo ſubmit to the ſuperiour reſpective Judicatures, that if they be grieved with the ſentence, they ought to acquieſce thereunto, and not to contra-act, but

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onely appeal, until there ſhall be a general aſſembly to determine the matter. This never was, and I truſt, nor ſhall ever be their mind who are for Presbyterial government; nor do our brethren juſtly father it upon the general Aſſembly, *Anno* 1648. *Seſſ.* 30. For our Church acknowledgeth no ſubjection nor ſubordination of inferiour Judicatures unto ſuperiours, *but in the Lord*, and ſo to ſubmit to any ſentence, and to forbear a duty of preaching the Goſpel, praying, viſiting, exhorting, catechiſing paſtorally in families, to abſtain from the Lords Supper, and from acts of due cenſure neceſſary for the flock upon the known unjuſt ſentence of a Synod, until a general Aſſembly (which poſſibly cannot be convened in an age to determine) is to 1. obey men unjuſtly forbidding a called Miniſter of Chriſt to preach in ſeaſon, and out of ſeaſon, rather then God; for they unjuſtly forbid, and the Lord juſtly commands; therefore the called Miniſter muſt act and contra-act to their unjuſt ſentence, and not forbear for an hour, as the Scripture clears, 2 *Tim.* 4. 1, 2. *Act.* 20. 31. 18, 19, 20. 1 *Cor.* 9. 16. *Iſa.* 58. 1. *Jer.* 1. 17. *Ezek.* 2. 3, 4, 5. & 3. 10, 17. *Act.* 5. 28, 29. and ſo this is unjuſt. 2. It is to make Synods and Eccleſiaſtical Judicatures Lords of our faith, which the Reformed Churches deteſt in popiſh Councels; for all men and Councels moſt lawful can challenge only limited obedience and ſubmiſſion in the Lord to their determinations, if they ſpeak and command *according to the Law and the Teſtimony*, Iſa. 8. 20. *otherwiſe there is no light in them.* And ſo it is popiſh. 3. We conceive in performing acts of that government which Chriſt owns in his Word, we do not ſin; for no authority of a Judicature can make that to be the word of God, and obedience to God, which was not, as to the matter, obedience to God before that authority, nor on the contrary. Now to abſtain from preaching, praying, eating and drinking at the Lords Supper in a called miniſter, and in a viſible profeſſor, duly called and fitted, is ſin; then cannot the authority of the Church, far leſs their known unjuſt ſentence make it lawful. 4. Suppoſe the general Aſſembly ſhould ratifie and confirm the unjuſt ſentence of the inferiour Judicature, or annull their juſt ſentence, the people of God are not obliged to ſtand to either the one or the other. So we diſown the point which our Brethren delivered to us in their papers for union ſought by us, as nothing belonging to the eſſence of Presbyterial government, but reject it as unſound, tyrannical and popiſh.

4. As we deſire to be humbled for our acceſſion to the ſins of the Land, ſo its no part of Presbyterial government owned by us, that many unſufficient, ignorant and wickedly weak, not a few, yea, too many ſcandalous, malignant, and prophane Miniſters and Elders are in office; and oh if they had not lurked and ſtrengthned themſelves in the ſhadow of ſuch as carry on the publick reſolutions, and how a purging of the Church is poſſible (except to him to whom nothing is impoſſible) is hard to divine, when the body of the Miniſtry, of whom many are malignant, were prelatical, Arminian (and diverted into us for the times) are ignorant of God, lazy, ſuch as extrude out of their ſeſſions, out of their hearts, godly praying Elders, and call into their place ſcandalous men, and perſecute the godly.

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When ſuch, I ſay, are incorporate with the chief leading men of the publick Reſolutions, and that in opinion, judgement, way, and common counſels and actings, for furniſhing Commiſſions, publick Meſſages to Court, and carrying on the courſe of deſection, and their followers expect they ſhall not be deſerted by their Patrons; and the body of people in congregations are ignorant, prophane, and looſe, and yet have ſuffrages in the election of Miniſters and Elders, contrary to the word of God, and acts of our Church; and when its now as it was in the prelatical times, *the people love to have it ſo*; and when our Brethren and other oppoſers have that Catholick advantage known in all ages, to wit, the multitude for them, and againſt us; and Pulpits have ſounded againſt us in the prelatical language, caſting into our boſome that *Iſa.65.5. ſtand by thy ſelf, come not near me, for I am holier then thou.*

5. Nor look we on the receiving to Church-fellowſhip men known enemies to the covenant and cauſe of God, who again and again had broken their engagement, and of many like unto them, any otherwiſe then as a taking of the name of God in vain, and as an heinous abuſe of the ordinance of Church-pardoning and readmitting of penitents.

6. The admitting of many known unſufficient, and unqualified, and ſcandalous Miniſters and Elders to office in the houſe of God, and the polluting of the ordinance of the Lords Supper, by admitting thereunto many ignorant and ſcandalous perſons, is to us no part of this Government. Since we earneſtly deſire the laudable way of the provincial Synod at *London* for promoving of godlineſs, and examining of ſuch as are to be admitted to the Lords Supper, and wait to ſee what the Lord will do for the help of a ſuffering people, for the *gathering of the diſperſed of Zion*, and building among us the old waſte places; nor do we ſo faint, but we look toward ſuch refreſhing words, *Iſa.27.2. In that day ſing ye unto her, a vineyard of red wine; I the Lord do keep it, I will water it every moment, leſt any hurt it.* What is ſpoken to the whole, the faith of an afflicted part may own it. *Iſa.60.18. Violence ſhall no more be heard in thy land, waſting, nor deſtruction within thy borders, but thou ſhalt call thy walls ſalvation, and thy gates praiſe.* Iſa.62.12. *And they ſhall call them the holy people, the redeemed of the Lord; and thou ſhalt be called, Sought out, a City not forſaken.* Iſa. 66. 13. *As one whom his mother comforteth, ſo will I comfort you, and ye ſhall be comforted in Jeruſalem, and when ye ſee this your heart ſhall rejoyce, and your bones ſhall flouriſh like an herb.* Iſa. 58.11. *And the Lord ſhall guide thee continually, and ſatisfie thy ſoul in drought, and make fat thy bones, and thou ſhalt be like a watered garden, and like a ſpring of water, whoſe waters fail not.* It were not the wiſedom of any to diſoblige Chriſt, by either neglecting, or hurting of ſuch as deſire to be owned by the Lord Jeſus, as his own hidden ones. The Lord was not in the debt of *Cyrus* for his favour toward his people. He can be angry at all who will not kiſs the Son; and better heaven in the length & latitude of it were turned in a maſs or web of fiery anger (ſo it were but creature-wrath) & I were folded in that web, then that I ſhould lie under the Goſpel-indignation and anger of the Son of God. But no matter of a deſpicable handful of ſuch as we are; we are not

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the godly in *Scotland*, nor did we ever say we was the onely, or all the godly in *Scotland*; but sure we was either looked on as of the same way, *An.* 1648. with all that owned Christ, and the godly in the Isle of *Britain*, or then some did much dissemble with us, though some with whom we took sweet counsel then, do now say we was in an error, *An.* 1648.

As I intend to darken the reputation of no man, so far less to undervalue the authority and name of the servant of Jesus Christ, Mr. *Thomas Hooker*, yea, the Commandment of God layes laws on me to give testimonie to his Learning, his dexterous Eloquence and Accuracy in Disputes, and as Christian report bears, to judge him one who walked with *God*, and preached Christ not with *the enticing words of mans wisedom, but in demonstration of the spirit, and of power*. Yet, as I hugely differ from his esteem of these against whom he disputes, in putting them all to the worth of a straw, and every Pen to a *nihil dicit*, he *sayes nothing*; and ranking us among the opposers of Christs Kingdom, *Cerinthus*, *Ebion*, *Gnosticks*, *Valentinians*, whom godly Fathers did oppose, and with *Boniface*, *Hildebrand*, Papists, against whom the *Waldenses*, *Wicliff*, *Hush*, *Jerom* of *Prague* did witness; and with Prelates, Primates, Metropolitans, as if we were the Prelates successors, who would keep a dominion in the hands of Elders, so in the particulars in the following disputes; I have apprehensions far contrary to this man, whose name is savoury in the Churches, concerning the government of Christs visible Kingdom: and should desire that holiness may shine more eminently in the Churches of Christ; for the first declining of Churches hath its beginning from a loose and prophane walk of officers; nor can Assemblies have any other issue then that of which *Nazianzene* complains, when Pastors are ungodly, then the Sun at noon day goes down upon the Prophets, and Stars fall from Heaven, and the glory of the Lord departs from the Temple. And were our practice more concentrick with, and suitable unto our rule, the question of the constitution of visible Churches should be a huge deal narrower. The God of power lead us in all truth.

*Yours in the Lord Jesus,*

SAMUEL RUTHERFURD.

LIB.

# LIB. I. CAP. I.

## A Survey of the Survey of the Reverend and Godly Servant of GOD, Mr. *THOMAS HOOKER.*

*The company of Beleevers without* Rulers *is no Politick Church, having power of Ordination: What Locall Habitation doth to make Church-members.*

Passing what this Learned and Godly man hath said, *Chap.* 1 *Part* 1. (in which some things may be noted as Escapes) I come to *Chap.*2.

### CHAP. 2. PART I. C. II.

M. Hook. *THe visible Church is the adequate subject of our Inquirie.*

*Answ* The principall subject is Mr. *Hooker* his visible Church, yea it is too narrow: the adequate it is not, for the visible kingdome of *Christ in concreto*, as ruled by *Christ*, includes the elect and true Beleevers, for whose sake are all, officers, word, seales, 1 *Cor.*3.21,22. 2 *Cor.*4.15. *Eph.*1.22.

The adequate subject of Church discipline is not the visible Church, as M.H. take s it.

M. H. *The Church in her constitution is considered two wayes:* 1. *as* totum essentiale *or* homogeneum, *or as* totum integrale.

*In the former notion, The Church as a City without a Mayor, hath right to choose its officers, and becomes* totum organicum, *when officers are in it.* Ames. Medu. lib.1.cap.33.18.

A Church without officers may not do what a civil corporation without rulers may do.

*Anſ.* 1. The argument muſt ſo runne,

*Whatever a City without a Mayor may doe, that may a company of Belsevers ſo combined without officers doe.*

*Anſ.* Nothing more falſe: but of this hereafter. A civill free Corporation may appoint this or that Government, 2. May limit the Mayor to one yeere to ſo much power, no more: but M. *Hooker* his new Church cannot doe any of theſe. *Ameſius* there ſaith, not a company of Believers without Officers is a Politick Church.. The Scripture in Old or New Teſtament never ſaid it.

Pag. 13, 14.

What influence habitation hath to make Church-members.

M. H. *As for the manner: Pariſh precincts, or dwelling within the bounds of a pariſh cannot make an eccleſiaſtick right to Church-membership: For* 1. *it is but a Civill right that a man hath to his houſe;* 2. *Excommunication cutteth a man off from the Church, as if he were an heathen, but not from his houſe, which is his by birth or purchaſe:* 3. *Yea ſo Papiſts, Turks, Dogs, ſhould be Church members, to whom Chriſt hath denyed all right.* Revel. 21. 27.

*Anſ.* We grant Pariſh dwelling *ſimply* in a Profeſſor gives not right to be a member of the City of God, but Pariſh dwelling *tali modo* is a neceſſary condition, without which they cannot be fixed members of that congregation, to meet in one houſe, ſuppone after ſupper, as *Act* 20 7. 1 *Cor.* 11. 20, 21, 22. and therefore we condemn our brethren, who failing on the other extreme, will have perſons reſiding in *Old England* to be marryed members to one onely Congregation viſible in *New England*, and to no other viſible Church on earth, and deny all Church-communion of the Catholick [illegible] Church to all viſible Profeſſors, who are ſojourners, [illegible] in ſtrange excommunicating of viſible Profeſſors, 2. [illegible] non-reſidence; for ſhall they watch over one another, as they are obliged, by a Church oath, ſuppoſe their Church be beyond the Line, and they on this ſide of it? 3. This full well ſhall gratifie *Anabaptiſts*, who will have it no mercie, that *infants are born in Zion*, or in any Beleevers houſe, as the Scripture ſaith it is, *Gen.* 17. 12. *Pſal* 87. 5. 1 *Cor.* 7. 14. *Rom.* 11. 16 the reaſons are not ſo ſure, *for birth does it not*, but *to be born of ſuch Parents* at *Corinth*, makes over to the Infants of Believers, a to be born

born in *Zion*, to be born in beleeving *Abrahams* house, *Gen.* 17. 12. *Psal.*87.7. a right to be members of that Church, else upon what right shall they be baptized? As for the place, *Rev.*21.27. *Pignetus*, *Pareus*, *Piscator*, *Diodati*, *English Annotators*, *Bullinger Nepar*, expone the place of the Church in heaven: *Marlorat* and many others of the invisible Church, and the Text excludes all from that Church but such as are *written in the book of life*, and so to me it is unpertinent to the purpose, and not concludent.

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## Chap. II.

*Of visible Saints.* 2. M.H. *reasons to prove that his visible Saints are only members of the visible Church, are discussed.*

MAster *Hooker* first states the question, then brings reasons to prove such visible Saints to be the onely matter of the visible Church. *Saints in charity are such in practise and profession (if we look at them in course, by experience or report) as they savour so much, as they had been with Jesus. From all which so much as rational charity directed by rule from the Word, a man cannot but conclude, but there may be some seeds of some spirituall work of God in the soule.* Survey p.1.c. 2. pag.14,15.

*Answ.* If any one word of God were given to prove what must be proven, it were good: 1. That *Magus*, all the three thousand, *Act.* 2. all the multitude baptized by *John*, *Mat* 3. *Mark* 1. 5. *Luk* 4. were to *Philip*, to the Church of *Samaria*, to godly *John Baptist*, to the twelve Apostles, such in practice and profession, *as they savoured so much as they had been with Jesus*; so heavenly a savourinesse is not, in one jot, holden out in the Word, the *Baptist* looks on them as vipers, and was it fit to omit the styles of Saints, justified, sanctified? 2. The Tryers most have *experience of their practice and profession*: this shall take dayes and moneths to eat (as they say) much salt with them, the *Apostles*, that *same day* in few houres time, baptized them, *Act.* 2. Who can believe that the huge multitude lived M. H. his visible Saints are not the onely fit matter of the visible Church, nor is it proved but by conjectures.

on Locusts and Wild Honey in the Wilderneſſe, untill *John* ſhould experimentally find a generation of vipers moulded into a new frame *to ſavour of the things of the ſpirit?* 3. There is nothing here of 1. Tryers and Judges: 2. Nothing of a Judicature: 3. Nothing of Letters, Witneſſes, Teſtimonies from the Churches: 4. Nothing of the rule of the Word compared with their habituall converſation (which muſt take a tract of dayes) 5. Nothing of a ſentence admitting ſome for their ſpirituall ſavourineſſe, rejecting others for that bad ſmell, and denying them Church-fellowſhip untill they be better tryed: all conjectures.

1. The concluſion is not any thing but (*a may be*) and that may beare a (*may not be*) and if it were proven by the Word, that Profeſſors right to the Covenant of God, to the Word, Promiſes, Seales, depended upon mens rational judgement of Charity, it might quiet the conſcience: But ah ſhall not the *Lord* be a God to a people, except the people themſelves judge in the judgement of charity, that the people ſo confederate, *ſavour all of them, as if they had been with Jeſus?* and except they from experience can conclude, there may be ſome *ſeeds of ſome ſpirituall work of God in the ſouls of all theſe people?* Ah, the Lord then cannot ſay to a nation and a ſociety, *I am your God*, while firſt he asks the Churches leave.

Pag. 15. M. H. 1. Arg.

M H. 1. Reaſon. *The members of Chriſts Body are fit alone to be members of a true Church, becauſe that is the body of Chriſt.* 1 *Cor.* 12 12. *Epheſ.* 4. 12, 13.

*But onely viſible Saints, who according to the rules of reaſonable charity may be conceived to have ſome ſpeciall good in them, are onely members of Chriſts Body:*

*For to have a member, which neither doth, nor ever did receive any power or virtuall impreſſion, in the kind of it, from the head is not onely againſt reaſon but againſt that reference and correſpondence, which the members have to the head. Now viſible Saints onely, according to the former explication can be ſaid, by the rules of reaſonable charity, to have ſome virtuall influence of ſome ſpirituall operation from Chriſt as a head: therefore ſuch onely are members of a Church.*

*Anſw.* No man ſeems more to ſtudy to darken the matter, then

then the reverend arguer. 1. He omits all along the word (*viſible*) which is mainly in queſtion. 2. He himſelf is forced to diſtinguiſh a two fold headſhip of *Chriſt*; for *Chriſt* is head to the viſible Church, *either politick*, according to the *politick government and guidance he lends to it, or accord ng to the influence of ſaving grace & life*: the members of *Chriſts* body according to the politick external government are fit *alone to be members of a true Church viſible, or truly viſible*; ſuch as *Magus*, *Demas*, and many gifted men are, the propoſition is true and granted. But *onely viſible Saints, who according to the rules of reaſonable charity may be conceived to have ſome ſpecial good*, or which is all one, to be *reall believers, are onely members of Chriſts body*, according to politick and external government, the aſſumption is falſe, and n ver proved; a meer begging of the queſtion, for not onely ſuch as are conceived in charity to to be real converts, ſuch as *Magus*, *Judas*, &c. but alſo *Peter*, *John*, and ſuch as profeſs ſubjection to the Goſpel, and w thall do really believe, are members of the true viſible *Church*, and the Lords viſible confederates, whether they *be conceived to have ſome ſpecial good of converſion, and ſaving grace* in them, or not; nor does the formality of a viſible member, or a viſible confederate depend upon the judgment of men: And it is moſt falſe (which is ſaid in the probation) that *onely conceived and ſo judged viſible Saints have the politick influence of ſome ſpiritual operation from Chriſt the head*; for godly profeſſors, whether they be conceived and judged, or not conceived or judged godly profeſſors, have both real and internal *in foro Dei*, and alſo external and eccleſiaſtick right to the ordinances of *Chriſt*, ſhould all the world ſay the contrary. And by our brethrens nay, *workers of iniquity*, and theſe that are never known nor choſen of God, but are exactly g lded hypocrites, and never *receive any power or trial at all in their kind, from their head Chriſt*, as may be proved from *Matth.* 7. 22, 23. *Matth.* 22, 11, 12. *Matth.* 13. 47, 48. *Matth.* 25. 3. 2 *Tim.* 3. 3. are viſible Saints, not becauſe they are ſo, but becauſe they are falſely ſo eſteemed by men to be ſuch. Hence 1. our brethrens way makes not a whit a cleaner v ſible Church then our way. 2. The politick influence of Chriſt the head upon

Chriſt is two wayes a head by M.H. his way.

Or where Chriſt is in Scripture called the head of *Magus*, M. R. deſires to know.

Men are the confederate people of God viſibly, without any mans paſſing his judgment thereupon.

upon ſuch painted tombs, can be none at all before their membership. How then can they have *virtual influence of ſome ſpiritual operation from the head?* ſuppoſed influence is no influence at all. And not any of theſe texts ſay that the Church, 1 *Cor.* 12. 12. and *Epheſ.* 4. 12, 13. is not the body of *Chriſt* viſible, except men conceive it to be his viſible body; ſuch new divinity is unknown to Scripture: If the other part of the diſtinction be applied to the argument, both the propoſitions ſhall be falſe; *ſo the members of Chriſts body by the influence of ſaving grace are fit alone to be members of the true viſible Church:* nothing is more falſe, for then the true viſible Church ſhould be made up of only true and real converts; glad ſhall *Anabaptiſts* and *Familiſts* be of this doctrine, and except the propoſitions be ſo taken, *M. H.* but paints us a falſe Church.

3. The places, 1 *Cor.* 12. 12. *Eph.* 4. 12, 13 ſpeak nothing of Mr *Hookers* ſingle congregation, but of the Catholick viſible Church, which ſhall meet all in the unity of faith, and in which the Lord hath ſet *Apoſtles*, 1 *Cor.* 12. 28. and 4. 14, 15. and that is not a ſingle congregation.

4. Though the places ſpeak of the viſible Church, yet do not theſe places ſay that the viſible Church as viſible, but as the real myſtical body of *Chriſt*, which ſhall be glorified with Chriſt, is called *Chriſt*, *Epheſ.* 4. 13. 1 *Cor.* 12. 12, 13. and the body of *Chriſt*, by the influence of ſaving grace.

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## Chap. III.

### *Other arguments of* M. Hookers *for the conſtitution of the Church of his viſible Saints.*

M. H. his Second Arg. part. 1. pag. 16, 17.

After *Hookers* two reaſons.

*Theſe are fit to be members of Chriſts Church that are ſubjects of Chriſts kingdome.*

*The Church is the viſible kingdome, in which* Chriſt *reigns by the ſcepter of his word, ordinances and diſcipline: he is our king, he is our Law-giver; they, who are in profeſſed rebellion, are traytors,*

*tors, not ſubjects, the members of the body are under the motion and guidance of the head; Wolves are contrary to it. But viſible Saints, as formerly deſcribed, are onely ſubjects of this kingdome. Chriſt is the king of Saints, not of Drunkards, Athiſts, they alone Saints) proclaim ſubjection in their practice.*

*Anſw.* The terme (onely) is wanting in the propoſition, which is in the aſſumption and concluſion, contrary to right Logick.

2. *Theſe are fit to be members of Chriſts Church viſible) that are ſubjects* (by an influence of grace, to wit, from their head and king calling effectually, *Acts* 15. 14, 15. *Iſai.* 55. 4, 5. and giving them repentance and forgiveneſs of ſins, *Acts* 5. 31) *of the kingdome of Chriſt*, viſible or inviſible; the propoſition is true, but that ſuch viſible Saints as *Magus* and *Judas* the traytor (which are the viſible Saints *M. H.* defines *in terminis*, part. 1. cap. 2. pag. 15. concluſ. 2.) are ſubjects and onely ſubjects of this kingdome, as his aſſumption ſayes in expreſs termes, is moſt falſe; now that the argument muſt mean of the ſubjects of Chriſts kingdome real, and of members by the influence of saving grace from *Chriſt their head and king*, I prove from the argument that *M. H.* brings from *Iſai.* 33 22 for *M. H.* his viſible Saints *Magus* and *Judas* cannot. I Say, *the Lord is our Law-giver, the Lord is our Judge, the Lord is our king and he will ſave us*; if Sorcerers and Traytors ſhould ſay ſo they ſhould lie. *Iſaiah* ſpeaks of real converts and the true Sion, *Whoſe ſtakes and cords ſhall never be removed, ſo as the gates of hell* (ſaith *Marlorat* on the place) *ſhall not prevail againſt them.* He ſpeaketh (as yet ſaith *Piſcator*) *to the godly Jews*; ſo that (ſaith *Calvin*) *God is in the midſt of her; therefore ſhe ſhall not be moved:* for (ſaith *Muſculus*) *my ſheep ſhall no man pluck out of my hand.* 2. He ſpeaketh of theſe (not of ſuch as *Judas* and *Magus*) who ſhall be protected and ſaved by the Lord, *verſ.* 21, 22. he ſpeaks of the true Church which acknowledges *God* her Law giver and King ſo *Calvin*, *the Church* (ſaith *Bullinger*) *is ſo armed with the*

M. H. 2. *Arg.* That reall Saints onely are members and ſubjects of the viſible Church and of Chriſts viſible kingdome, the place *Iſai.* 33. 22. doth not prove that M. H. his viſible Saints are the onely matter of the viſible Church. *Marlorat. comment. in Iſai. c.* 33. 20. *tentorium firmum) adeo ut ne portæ inferorum adverſus eam prævaleant, Matth.* 16. 18.

*Joan. Piſcator. v.* 20. *adhuc alloquitur pios Judæos. Calvin. in Locum. quin dominus in medio ejus, ideo non commovetur. Muſcul.* 16. *oves meas nemo rapiet è manu mea. Calv. in verſ.* 22. *notandum hic quæ vera ſit eccleſia Dei ſcil. (Deum) legiſlatorem & regem agnoſcit.* Bullinger. *in locum. ita inſtructa à gratiâ Dei ut malis nec cedat nec frangatur, ſed ſemper permaneat firma.*

*grace*

*grace of God, that she yields not to evils, nor is broken, but remains ever sure.* 3. He speaks of that kingdome and people, whose *inhabitants shall not say, I am sick, the people that dwell therein, their iniquity shall be forgiven them*, vers. 24. onely the citizens of the Church (saith *Calvin*) *are adorned with this priviledge, pardon of sins*; and *it pertaines* (saith *Gualter*) *to the Church onely and her citizens*; because (saith *Luther*) *the godly people hath a God gracious, therefore their sins are forgiven.* So *Bullinger*, *Oecolampadius*, *Diodati*, *English Divines*, *Zwinglius* and *the popish interpreters*, *Carthusianus*, *Vatablus*, *Arias*, *Montanus*, *Corn. à Lapide*, *Gasp. Sanctius*, *Lyranus*, never man before pious *M. Hooker*, expounded the place of such visible Saints, as have room in this house, to wit, Witches and Traytors. 2. To *Sion* a single congregation, as if the gates of hell could not prevail against such cyphers: And 3. he must not be King and Law-giver (by this way) to godly visible believers, when their congregation is broken, dissipated by persecution, death of officers, O poor comfort!

Calvin. vers. 24. *notatu dignum est, quod soli ecclesiæ cives hoc privilegio (remissionis) ornantur.* Gualter in loc. *ad solam ergo ecclesiam & hujus cives illa pertinent.* Lutherus in loc. *quia habet pius populus propitium Deum, condonabuntur ejus peccata.*

But *these are fit to be members in Christs Church that are subjects in Christs kingdome, by influence of politick guidance and common gifts*; the proposition in that sense is neither proved by *Isaiah* 33. 22. or any reason, but the just contrary conclusion, to wit, that believing and really pardoned Sion, *vers* 22. 23, 24. must be the persons that make up the kingdome of Christ: nor does it conclude any thing but contrary to *M. H.* and the way of the congregation, to wit, Ergo *onely such as are visible Saints, according to the politick influence and common gifts, are fit to be members of the visible Church*; which is a most false conclusion, for also true believers sincerely professing the faith, and who are subjects of *Christ* according to the influence of saving grace, remission and pardon, *v.* 22, 23, 24. are fit to be, and really are members of the visible Church, except the argument conclude that onely hypocrites appearing to be believers real, are fit to be members of the visible Church, which is most false by the grant of adversaries, and by the truth it self.

3. M. H. suppresseth the conclusion, and proves the proposition, *that reall believers are fit to be members of the mystical and*

and true Church, which neither we, nor he deny; and the terme in rationall *charity directed by the word*, which ſhould be in both propoſitions, is neither mentioned in the Argument, not in the Scriptures and Proofs, an unknown way of arguing: and for the aſſumption,

*But viſible Saints* (that is, Saints in the judgement of charity ruled by the word) *are onely ſubjects of his kingdome.*

M.H. never ſo much as touches, nor labours to prove, nor is there a Scripture in old or new Teſtament to prove that men cannot be the ſubjects of Chriſts viſible Kingdome, except *Apoſtles*, or ſome viſible ſociety declare and paſſe a judiciall ſentence that they are ſubjects of his viſible kingdome.

So the Donatiſts. *Auguſtin. contra Epiſt. Parmen.* l. 1 c. 3. *manus nim veſtræ ſanguine coinquinatæ ſunt.* --*nemo loquitur juſta &c. Reſpo.* Auſtin. *Quos iſto loco Scriptura deſcribit, ubicunque fuerint inter bonos, non obſunt bonis; ſic ut non obeſt palea frumentis, &c.*

4. The probation is far *toto cœlo* from the concluſion to be proven. They (ſaith he) who carry *themſelves in profeſſed rebellion, they are traitors, not ſubjects--- and Chriſt* is the King of Saints, not of *drunkards, Atheiſts, &c.* Its true, he is no viſible king to viſible Pagans, nor are they as viſible profeſſed Atheiſts, ſubjects of his viſible kingdome. And who teaches any ſuch thing, and againſt whom doth *M. Hooker* diſpute? if there be any ſuch members in our Church, not cenſured, and if obſtinate, not caſten out, it is the ſinfull and abuſed practiſe of men, and we profeſſe we deſire to be humbled before the Lord that our Miniſters and aſſemblies received into our Church, men guilty of perjury drunkenneſſe, ſhedding of the blood of the people of *God* in the defence of the cauſe and ſworne reformation, and that our Miniſters and Elders, (ah to many of them) are ſcandalous, haters and mockers of piety, though our Church was in as fair way of purging the houſe of God, but now by the preſent ſtroke, we are deprived of liberty ſo to do, but that is nothing concludent againſt the right government of Chriſt, *Chriſt is not the head and king of profeſſed rebells*; true, nor is he head and king, in a ſaving way, of latent rebells, or of your viſible Saints, ſuch as *Magus* and *Judas*, ergo he is head and king to none as viſible members, but to men onely judged in charity, led by the word to be reall converts, no logick can prove the conſequence. But our mind is that *Chriſt* is viſible head by influence of gifts, ordinances, and externall guidance to all to

See *Auguſtin. de unitat. Eccleſ.*

whom he ſayes, *I will be your God*, and who profeſſe ſubjection to him, whether the Church ſhall judge them reall converts, or not judge them ſo. M.H. arg. 3. pag. 17.

*If viſible Saints be not members,*
*Then non-viſible Saints may be members.*

*The latter is abſurd then theſe who in the judgement of charity are members of the devil, may be conceived members of Chriſt in the ſame judgement of charity: charity then muſt pluck out her eyes.* Anſw. 1. here is as good a contradiction, if any goodneſſe there be in theſe.

*M.H.* his contradiction *of viſible Saints members and non-viſible Saints members* is naught.

*If ſuch as are onely viſibly Saints, Magus, Judas, be no members, but rotten ones:*

*Then ſuch as are non-viſibly Saints, ſuch as Peter, Paul, who are really* juſtified and choſen, are fit viſible members.

Let M.H. chooſe him, by his own contradiction which (he ſaith) *divides the breadth of being* (though this phancied contradiction divide neither the breadth nor the ſixteenth part thereof)

*If onely viſibly juſtified and choſen Saints, who are ſuch really, are not viſible members:*

*Then none viſibly juſtified and choſen Saints are fit members viſible.*

The antecedent is true, and *Simon Magus* is not a viſible member to *M. Hooker*, by this account; and the latter is contradicent to *M. Hookers* way: for then one who is to the eye of charity viſibly juſtified and choſen, and that really by *M.H.* metaphyſick, which ſo divides the breadth of being, as *Peter* viſibly believing, and thereby really bleſſed, Matth. 16. 16, 17. *ſhall be to the ſame eye of charity not viſibly juſtified and choſen,* but in the miſcarrying judgement of charity, ſhall be no viſible member, according to the reality thereof, as *Simon Magus*; and therefore the definition of a viſible member cannot agree both to *Peter* viſibly believing, and to *Magus* viſibly believing; for there is a reall contradiction between *Peter* his believing reall, and *Magus* his believing reall, as good Logick demonſtrates: but the latter is abſurd, for both *Peter* and *Magus* are viſible Saints. Let any man help *M. H.* in his metaphyſick here.

2.

2. *Ariſtotle* long agoe taught us that there is no contradiction, when the contradiction is not κατὰ τὸ αὐτὸ, πρὸς τὸ αὐτὸ, ὡσαύτως, καὶ ἐν τῷ αὐτῷ χρόνῳ: now there is a mids betwixt a viſible Saint, as *M. Hooker* meanes, and a no *viſible Saint*; for his viſible Saint is, one who by the Church is judged a reall convert and his *no viſible Saint* is one who is judged no reall convert, example of the former is *Peter*, or *Magus*, an example of the latter is an unbaptized Pagan ſo judged: now the mids to us *Simon Magus* when he is baptized, and we teach that *Philip* and the Church of Samaria neither paſſed any judiciall ſentence of *Magus as a reall convert*, nor yet as any non-reall convert, and therefore to the eyes of reaſon and charity (which need not to be plucked out, but have their own uſe) *Magus*, when he is admitted a viſible member, is neither a reall member of the devil, nor a reall member of Chriſt, but a profeſſor, and the judgement of the Church is abſtracted both from the eternall election and the eternall reprobation of *Magus*, and from the reall converſion or the reall non-converſion of *Magus*. And we deſire one jot or word of Scripture where the ſeryants Matth. 22. are thus limitted as *M.H.* ſuppoſeth, *invite none to come to the wedding of the Kings ſonne but ſuch onely as you judge to be really converted and cloathed with the wedding garment*: the parable ſaith no ſuch thing, but the contrary, verſe 9 *as many as ye find bid to the marriage*; yea v. 14. ſaith, the inviters have nothing to do to judge whether they be choſen or effectually called, or not choſen or non-effectually called, though one of them in themſelves they muſt be. And when the *Maids of wiſdome* Prov. 9. are ſent out, reads M.H. of ſuch a limitted commiſſion, *ſee yee call in and admit none within the doores of wiſdomes houſe but onely ſuch as you judge to be the ſpirituall new born children of Wiſdome*: yea the Maids expreſly call in the fooles and the ſimple ones to be made wiſe, v. 4 whereas *M H* ſuppoſes, they have eaten the dainties of wiſdome, before ever they come in at wiſdomes doore. And ſo againſt common ſenſe in lieu of an argument, he beggs the queſtion; ſo

If *M. Hooker's* viſible Saints onely be not members prove that there are ſuch viſible Saints firſt: otherwiſe the Papiſts may ſay,

περὶ σοφιστικῶν ἐλεγχῶν λόγ. l. 1. *Ariſtot. de reprehenſ. Sophiſt.* κεφάλαι γ. ἔλεγχος μή γάρ ἔστιν ἀντίφασις τὸ αὐτὸ κατ᾽ ἐνὸς μὴ ὀνόματος, ἀλλὰ πράγματος, κατ᾽ ὀνόματος μὴ σωωνύμως, ἀλλὰ τὸ αὐτό, ἐν τῷ δοθέντων ἐξ ἀνάγκης, μὴ σωαειλημμένου τὸ ἐν ἀρχῇ, κατὰ τὸ αὐτὸ, κατὰ πρὸς τὸ αὐτὸ, κατὰ ὡσαύτως, κατὰ ἐν τῷ αὐτῷ χρόνῳ.

The Church paſſeth no judgement upon *Magus* when he is a member admitted and baptized, that either he is a reall choſen, or a reall convert, or a reall non-choſen or a reall non-

convert, but their judgement abstracteth from both.

*If our visible Bishop be not the visible head of the Church, Then our non-visible Bishop may be head.*

We grant all, and then *M.H.* bids us yield to what he saith without probation, and tells us it is absurd that his non-visible Saints be members, and so his visible Saints are men in the moone to us, and in reality of truth no such thing.

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## CHAP. IIII.

*The place Psal.50.16.* What hast thou to do to declare my statutes, *is discussed, and saith nothing for* M.H. *his visible members.*

The same in an other dresse, the *Donatists* object to *Augustin contra Epist. Parmenian* l. c. 2. 9. *objiciunt, ut quid exponis justificationes meas* &c. Its a naughty consequence, hypocrites are sinfully unfit to be members without the Churches knowledge, ergo the Church sinnes in admitting of them.

MAster Hooker his fourth reason.

*These who are excluded from his covenant, and medling with that as unfit, they are not fit to have Communion with the Church; for to that all the holy things of God do in a speciall manner appertain. Its Gods house, and there all his treasure lyes, the keys of the kingdome are given to them, to them all the oracles, ordinances, and priviledges do belong.*

*But these who hate to be reformed, and cast away his commands, they have nothing to do to take his covenant in their mouth. Psal.* 50.16.

*Answer,*

It is to be observed, 1. that *M.H.* leaves the conclusion to the reader, and sets down a proposition and an assumption all along, such as they are: 2. he never concludes what is denied, ergo, *only such visible Saints are members of the visible Church*: 3. he speaks most ambiguously, *such hypocrites are not fit to have communion with the Church.* What Church? he knowes the question is of the visible Church onely, for he grants part. 1. c. 2. concluss 3. pag 27. 28. that *such as are found to be corrupted and grosse hypocrites being now received members, though they were not so when first admitted, are so far fit to have communion with the Church visible, as they must be tolerated and remaine members, untill they be judicially examined, convinced, and censures applyed for reformation*: 4. it is one thing to prove that

that open hypocrites should not be admitted members of the visible Church, but it is the sinne of the so knowing admitters, for which *M. R.* now disputes; and a far other thing which *M. H.* proveth, to wit, *it is not fit that hypocrites have communion with the Church*: what a lax disputing is this? they that eat and drink unworthily, 1 *Cor.* 11.28.29. and eat things sacrificed to idols, 1 *Cor.* 10.21. should not have communion with the Church in the holy ordinances, would *Paul* therefore inferre such, though converts, are not to be admitted members of the visible Church? *it is not fit*, yea it is sin, that either professed non-converts, or latent non-converts have communion with the *Church*, for their very profession of the name of *Christ*, when there is no reality in the thing, is a most sinfull unfitnesse in *Magus*, in *Judas*, will it follow *Ergo* the Church sinnes in admitting *Magus* and *Judas*? 5. the state of the question is overturned, for the scope of Psal. 50. 16,17. as *Calvin*, *Musculus*, *Marlorat*, *Diodati*, *English* Divines observe well, is to presse a sincere reality in profession, and to condemn outward sacrificing and crying, *We are in covenant with God*, not onely without repentance and praying and praising in faith, 12.13.14 15.16. but when the so professing hypocrits were compartners with theeves, adulterers, *&c.* v.18.19.20. but the place speaketh not one jot that the Church ought not to have admitted such to be members of the visible Church: 6. Let it be remembred that *M. H.* here makes the Jewish Church a sampler of the visible single congregations under the new Testament: 7. and since all the holy things of God were committed to the *Church* of the Jewes, *Rom.* 3 1.2. *Rom* 9.4,15 *Psal* 147.19,20. *Deut.* 29.10,11. if the Lord called them not, nor planted them into a Church-frame, nor admitted them members, untill first they were contrary to these hypocrites *Psal.* 50 16.17. and untill there was not onely a *professed willingnesse to receive* the gospell, (I speak the language of *M. H.* 16 pag. 28.) *but a practicall reformation in their profession* (*Survey* part. 1. cap. pag. 14.15.) *that they favoured so much, as they had been with Jesus*, and if so be they must have been the true Israel in mens esteem, before the Lord called and choosed them to be his people, it must follow

*M. H.* must make all *Israel* savoury professors and reall converts in the judgement one of another, before ever the Lord of free grace called them to be his people.

follow that *God* chooſed not Iſrael to be his Church of free grace and love, but when they were now profeſſors and practically reformed, and a people calling upon *God* in the day of trouble, offering thankſgiving, paying vowes, loving inſtruction, contrary to theſe hypocrites *Pſal.* 50.14,15 16 17,18. which is groſſe *Pelagianiſme*, and contrary to the word of *God*, 2 Chron. 2 11. Deut. 7.6,7,8. Pſal. 47 4. Pſal. 78 68.

8 *Nor is it true that all oracles, ordinances, and priviledges do belong to the viſible Church*, as viſible in M.H. ſenſe, i.e. to every ſingle congregation: for there is, there may be a ſingle congregation which there is not one choſen of *God*, but all made up of ſuch ſtuffe as *Magus* and *Judas*, yea and the promiſes of an everlaſting covenant, and the priviledges of election, effectuall calling, perſeverance, glorification, are not made to ſingle Churches or kingdomes, provinces, ſince the famous *Churches* of *Rome*, *Epheſus*, *Theſſalonica*, of *Aſia* are horribly fallen, theſe previledges belong firſtly and principally to the Catholick viſible Church as Myſticall and inviſible both *ſubjectivè* and *finaliter*, or *objectively*, eſpecially as they are Gods treaſures.

M H. pag. 18. M.R. *yields the cauſes while he granteth the wicked are forbidden, what to be Church members? no, but to take the covenant of God in their mouth, for if they come to ſee their ſinne, reform their evil wayes, they are non-viſible Saints, therefore while they remain haters of reformation, they are not viſible Saints, and have no title to be Church-members.*

*Anſw.* The cauſe is never a whit the more yielded, becauſe of *M.H.* his miſtake in proving one thing for another: the Lord, Pſal. 50. 16. *forbids hypocrites remaining hypocrites to take the Lords covenant in their mouth*, but I ſaid not, therefore he forbids the Church to take in any as members but theſe *only to come to ſee their ſinne and to reform their evil waye*, as M H ſaith (which is indeed to yield the cauſe) for if they *who leave the wayes of Paganiſme, Judaiſme, Popery*, and the wayes of ſin, profeſſe they are willing to be the diſciples of *Chriſt* if the profeſſion be not groſſely and knownly hypocriticall, and their coming in be not for by-ends and to betray the cauſe, but morally ingenuous and negatively ſincere, the

*M. Can* neceſſity of Separat. Sect. 3. 176 177. an. 1642. objected the ſame, and *M. H.* does but an. 1648. repeat the ſame, and *M. Ball* anſwers it pag. 30 71. The wicked are forbidden to meddle with the covenant of God: does David ſay, they are forbidden onely at their firſt admiſſion to be members to break the third commandement in taking *the covenant in their mouth* while as they are *wicked*: and if ſo, *Jezabel* continuing a member is not forbidden to meddle with the covenant; yea the ſcandalous members which (as *M. H.*) muſt be tolerated for a time as fit members, and may take the covenant in their mouth.

the *Church* is to receive ſuch, and is not forbidden to admit them as members, whether to the knowledge of the *Church* they be reall converts or not reall converts. I grant it is another thing, if they refuſe to come and to be baptized, *Luk.*7. 29,30. *Luk.*14.17,18. ſure no man can be a Church-member againſt his will. 2. The *Lord* may well rebuke *Magus* and *Judas* while they are Church-members, the ſame way that he rebukes the hypocrites, Pſal.50.16,17. and ſay *what have you to do to declare my ſtatutes, &c.* for I know your hearts, how you hate inſtruction, &c. and yet the Church ſinnes not in admitting them.

3. *M.H.* confounds theſe two, to wit, *the ſeeing of ſinne*, and *reforming of their evill way*, which is reall and ſincere repentance, if it be a ſaving ſight of ſinne, they ſincerely repent, if it be counterfeit, to wit, the giving evidence of godly ſorrow and repentance, the Church may ſee the latter, and yet *Magus* and *Judas* remaine under the ſame reproof; for they may in their heart *hate inſtruction*, and act theſe ſinnes of *partaking with thieves* ſecretly, and be ſecret *adulterers*, and the word may reprove them, and yet there is no blame in the Church in either admitting them, or in beſtowing Church-priviledges upon them.

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## CHAP. V.

*Of the call of* God *to make a Church*, 2. *there may be a true viſible Church, and members thereof, before there be any ſeals in that Church. Whether the preaching of the word be an eſſentiall mark of the Church.*

MAfter Hooker pag 8.

*M.Rutherfurd: ſuch as internally hate to be reformed may be ordinary hearers and ſo members.*

M.H. *if ordinary hearing made a member, then excommunicate perſons ſhould be members for they are ordinary hearers.* Anſ. If *M. R.* make every ordinary hearing to make a member of the Church ordinary and intire, he ſaith ſomething. 2. This twitcheth

twitcheth the question whether the preaching of the Gospel be an essentiall note and marke of the visible Church. Before I speak how far persons excommunicate are members or not members of the visible Church, hence 1. Any sort of profession, whether by an avowing of that Gospel to one another, or suffering for it, even when the *shepheards are smitten and the flock scattered* is a practicall and very speaking mark, that such a company is a true Church. 2. A pastorall publishing of the word is a speciall mark and an great-half of a note of a Ministeriall, Politick, Church. Though the administration of the seals to those capable of them added thereunto make a more complete marke of a more complete Ministeriall Church. 3. The active call of *God* by the preached word may be transient and occasionall to mocking *Athenians*, *Act.* 17. and yet intended to save some, and to be a seed to some Church, v. 34. *certain be leed*, this is the seed of some Church, like some cornes of wheat scatteredly fallen in a field that may have an harvest, 4. This active call may be refused, and the refusers never be the Church, *Luk.* 14 16,17. nor visible members, they visibly refusing the call and counsell of *God* and neglecting obstinately to be baptized, *Luk.* 7. 30. 5. But we mean, beside this active call some passive professing and receiving of, and yielding to the offered Gospel. So as they came to the marriage-supper, whether they have, or want a wedding garment. *Mat.* 22. and receive the seed, whether they be thorny, rockie, or a way-side ground, or they be good soile, and may yield some externall obedience; in this consideration, *Pagans* and *Turks* are not passively the called of *God*, nor members of the visible Church, though they be hearers; but that they be ordinary fixed hearers, and yet in no sort externall professors, but remain without, and be *Pagans*, is not conceiveable, except they professedly heare for curiosity, or to mock, or to undermine the Gospel and Church and so they are not to be admitted to be hearers or Church members, except by violence they thrust themselves in among hearers. 1. *Abraham* called with his house to leave idolatry obeyeth the calling, *buildeth an altar to the Lord*, *Gen.* 12.1,2, &c. 18. Professeth and teacheth as a Prophet,

How the preaching of the Gospel is a note of the visible Church, and how not.

There may be a Church and Church-members before there be any Seals.

phet, the doctrine of the covenant, and God appearing revealeth the Gospel to him, *Genes.*12.v.2,3 *Gen.*15.4,5,6,7. and he believeth, and so he, and his house is a visible Church, when, not while many yeers after, and untill he was ninetie years and nine, the seal of circumcision was ordained, and given to him and his house. *Genes.*17. 1,2,3. and the Church is a true visible Church in the wilderness, in which was the *Angel, of the covenant Who spake to* Moses *in mount Sina. Act.*7.38. (which is a note and marke of a true visible Church. *Revel.*1.20. *Rev.*2.1.) which yet wanted circumcision and the passeover, forty years in the wilderness. *Josh.*5.5,6,7. this proves that there is a true visible Church, where *Christ* is, and yet wanteth the ordinary seals, Baptisme and the Lords supper. 2. When the Apostles first planted Churches, we have no ground, that they preached to *Ephesus*, to *Galathia*, to *Philippi*, to *Corinth*, where God had much people (as the Lord before had told *Paul*) *Act.* 16.6,7,10,11,12,13. *Act.* 18.7,8,9,10. and that they framed them not into Churches, untill, to the satisfaction of the judgement of charity of the *Apostles*, they were converts, and so to them all chosen to eternall life, and untill they did, first, being a number of visible converts, choose *Paul* and other planters of the Churches, for their Pastors, whereas they preached to them for their conversion, as no pastors at all; before that choosing, but as gifted men, for that hath not the least shadow of truth in the word: so also they did first heare the Gospel as Disciples and visible Professors, before they could be baptized or received to the other seale, as is evident, by the *Eunuches* professed reading and asking the meaning of that which he read. *Isai.*53. *Act* 8.29,30 31 and his professed seeking to be baptized, and the *Jaylors* professed hearing, and asking what he should do to be saved. *Act.*16.30,31,32. and by the hearing and professing of all his house, before they were baptized, and the *Corinthians*, hearing and believing. *Act* 18.8. And *Lydia*, and her houses hearing *Act.*16 14,15. and the *Gentiles* reverent professed hearing the word. *Act.* 10.33,44,45, 46. and the three thousand, *Act.*52. hearing and saying (which was a fair visible profession) *men and brethren, what shall we do?* before any of them were baptized. *Act.*2.v.37,41,42,43.

An hearing and Church-profession may be in persons and societies before they be baptized.

which proveth, that both active preaching of the Gospel, and a professed receiving thereof go before men be inchurched. And yet if these may be, to wit, hearing and professed receiving, here is an essentiall mark by which persons, before they receive the seals, are made members visible and disciples, and societies visible, and Churches essentially differenced, 1. From all the false Churches visible on earth, who have not the sound of the word preached, and professedly heard, and visibly received, and 2. from all civil societies, 3. from all Pagan, and Heathen societies on earth. Ergo they were a distinct Christian society, differenced essentially, and if they should all dye before they had been baptized, or had received the seals, they had been true visible Church members; and if killed for the truth, they had dyed visible professing *Martyrs*, and the called Church of *Christ*.

The visible Church is a society dayly more and more inchurched.

3. The visible Church is a thing, whose being is in succession and dayly growing, and is a society dayly more stated (as it were) in a Church-way, according as the active calling on the Lords part, and his peoples yielding thereunto in a dayly profession go on, as *Isai* 65.2. the Lord all the day long calleth, and (to speak so) inchurcheth dayly people by the preached word. *Math.* 23.37. *How often would I have gathered you?* Jer. 7. 25. *he sendeth his Prophets, early in the morning, and late at night to call.* Hence if that which is the essentiall mark of the Church visible, to wit, the preaching of the Gospel, be the onely instrument, and the draw-net of pulling out and calling of men into fellowship with *Christ*, by the word preached: And if the seal do onely confirm converts, as discipline keepeth the visible kingdome clean from visible scandals, then are these who professedly in that society partake and receive that essertiall mark, and yield externally thereunto, members of the visible Church, and a society made up of such a true visible Church, though they receive not yet all the ordinances, and are as the outer court, which is a part of the temple. But the active calling of God by the preached word, and the peoples professed yielding thereunto, and their ordinary professed hearing, is such a mark, both by the word of *God*, and all our Protestant Divines, *Calvin, Beza, Bul. P. Martyr, Buchanus, Tilenus, Piscator, Musculus*,

*lius, Gualter, Junius, Pareus, Zanchius, Profeſſors of Leiden, Willet, Jewel, Reynald, Trelcatius, Sadeel, Polanus, &c.* Fathers, Councels old and late, and our brethren cannot build their new Churches, but by looſing the foundation-ſtones layed by theſe worthy builders, and the Scripture maketh feeding of the flockes & ſetting up the ſheepheards tents. *Cant.* 1.7,8. *Ier.* 3.15. Feeding of the flock, and the feed flock. *Act.* 20.28. 1 *Pet.* 6.1. The golden candleſtick in the preached word, and theſe in the houſe to whom it giveth light. the onely mark of a true viſible Church, ſo is it prophecyed it ſhall be under the new Teſtament. *Iſai.* 2.3. *Many people and nations ſhall go, and ſay, Come, and let us go up to the mountain of the Lords houſe:* how ſhall the viſible mountain be known? *and he will teach us his wayes, and we will walk in his pathes, for out of Sion* (the viſible Church) *ſhall go forth the Law, and the word of the Lord from Jeruſalem,* ſo Iſai. 62.6. The viſible city is known. *I have ſet watchmen upon thy walls, O Jeruſalem, which ſhall never hold their peace,* (but preach and pray) *day nor night,* Pſal. 147.19. *He ſheweth his word unto Jacob, his ſtatutes and his judgements to Iſrael.* And that proveth them to be a Church differenced from other ſocieties, v. 20. *He hath not dealt ſo with any nation.* I grant ſtatutes and judgements include ſeals, ſacrifices as all the priviledges. *Rom.* 6.4,5. *to whom pertained the adoption and the glory, and the covenants and the giving of the Law.* Yet by the word ſoundly preached is faith begotten, *Rom.* 10.14,15 And the flock fed, and the diſciples made. *Matthew* 28.19,20 It is taught, that ſacraments do but confirm faith, now a Miniſteriall begetting of children is (to ſpeak ſo) more eſſentiall to the viſible Church, then to confirm them. 2. that doctrine is not to be holden, which teacheth us no way of certain knowing by faith what is the true viſible *Church* to which we may adjoyne our ſelves, and what not, but teacheth us a conjecturall way onely of finding the true viſible Church, as *Socinians*, and *Arminians*, who tell us the notes of the true Church are not neceſſary to be known. 2. There is no certain way of knowing the true viſible Church, now our way that maketh the profeſſion of the ſound doctrine of the Goſpel a note of the true Church, holdeth out a way of knowing by certainty, by faith which is the true

Our brethren and the *Socinians* give us a very uncertain way of knowing the Church.

*Remonſt in apolog. c. 22 doctrinæ prædicatio eſt anterius quid Eccleſiâ quid abſurdius? Ergo id quod aliquando prius eſt eccleſiâ, eâdem poſterius erit: nota enim notato ſuo poſterior eſt. Idcirò quia prædicatio eſt aliquando inſtrumentum eccleſiæ colligendæ, non poterit eſſe certa atque infallibilis nota eccleſiæ collectæ.* vide fol. 241. 242.

Church; as we know which is the true doctrine. But *Socinians* say two or three fundamentals are all, and they give us a Church so wide as taketh in all Churches, *Papists*, *Socinians*, *Libertines*, &c. and *Anabaptists*, and those that are for toleration of all religions, yea, and for all errors not fundamentals (since they know not well, what be fundamentals, what not) shall give but conjectures, for the knowledge of the sound Church. And *M H.* referres all to the judgement of charity, which is a meere doubting uncertain way of finding the true Church.

*Socinianus Volkelius de vera religione lib. 6. c. 16. primò igitur ad salutem consequendam simpliciter necessarium esse non videtur, ubi Christi Ecclesia sit perquirere. Minimè consequens est ut quia Christus ecclesiam adire & audire jubet, idcirco ubi existat ea, inquirendum nobis omnino sit; loquitur iis qui jam ecclesiam agnoverunt. Ait ibidem ad salutem æternam nihil aliud requiri quam fidem, per fidem in Deo per christum collatam, cujus spiritus atq; animæ est obedientia.*

How excommunicated persons are members of the Church, how not.

As to the argument, *if preaching of the word were a true mark of the Church then were excommunicate persons members of the Church, for they heare the word.* I answer, 1. such as are excommunicate for apostacy from the truth, 2. such as are stricken with the great excommunication, *Anathema Maranatha* 1 *Cor.* 16. 22. are not to be ordinary hearers of the word, and so the argument holdeth not of them, for they are simply rotten members.

But for such as are excommunicated, because of some particular scandal, as incest, or a particular heresie, and yet professe the truth, as to all other points, they are members cut off, and yet not cut off, in so far as they retain a profession, yea and to the knowledge of the Church, are visible converts, though in one particular scandal, they lye without and give not such evidences of repentance, as the Church can pardon them, as may be proven from the 2 *Cor.* 2. 6, 7, 8, 9. they are ordinary hearers of the word, as such as must be reclaimed by the preached word, as sick children, under the medicinall cure of excommunication, and the preached word that *the Spirit may be saved in the day of the Lord*, 1 *Cor.* 5. but they are not ordinary hearers as visible professors, nor are they members complete of the Church in the inner court; admitted to the seals, 2. 2 *Thess.* 3. 14, 15. They are cut off members, yet not counted *as enemies, but to be admonished as brethren.* Ergo though they be ὡς, *as* heathens and *Publicans*, *Matth.* 18 Yet are they not simply to be counted Pagans, nor occasionall hearers, as Pagans, but *brethren*: and though *Mr. Robinson*, and some say the place 2 *Thess.* 3. is not meant of excommunicated persons,

The place 2 *Thess.* 3. 14. mistaken by *M. R.* and our brethren.

sons, beside that it is against the text, against the current of sound interpreters, yet it proveth our point, that even such as walk disorderly, ἀτάκτως, verse 11. and obey not the doctrine of the Gospel, and with whom we should not keep company, v. 14. and so ought to be excommunicate, by *M. Hookers* doctrine, yet remain brethren, and are to be counted so by members of the Church, and are to heare the word of admonition, and so are visible professors, and so not utterly cast out of the visible Church, and *M. H* doth no more refute our Protestants, then the Scripture who calleth such as are fed, and the hearers of the Lords testimonies, the Israel of *God*, and the sheep of his pasture, *his flock*, *inheritance*, his *vineyard*, *his garden of red vine*, his spouse, and what is this but the Church visible, *Psal.* 147.19,20. *Hosh.* 8 11. What? becaus the excommunicated who thus hear ordinarily are not members of the Church, becaus they are not whole & intire members, it is no more consequently spoken, then if he would say a wounded souldier, becaus he is wounded, and under cure, is not a member of the army and sworn to the colours, becaus he cannot march and fight as other souldiers. *M. H. c. 2. part. 1. pag.* 18. 19. *and pag.* 33. 34. *Suppose a minister should preach many yeares to a company of Infidells in one place, and a Lecturer to many people of diverse congregations in the same auditory, shall it follow that Infidels are members of the visible Church and that these make a visible Church? though there be here setled preaching, yet it is not an essentiall and differencing property of the visible Church, but a commune adjunct or separable accident, as the sensitive faculty is not a proper mark of a man, though it be in man, for so might one and the same man be a member of four such visible Churches, if they meet ordinarly, at several houres, to their severall lectures.*

How preaching many years to infidels is a note of the Church, how not.

*Answ.* We mean by *setled preaching* preaching as opposed to transient and occasionall preaching, as when *Paul* in passing on a journey preacheth to mocking *Athenians* we grant that will not conclude that the scoffers who occasionally so heare, are members of the visible Church, nor think our *divines* preaching so to be an essentiall mark of the visible Church, but by *setled preaching*, which we make such a mark, we mean 1. the active calling of *God*, by Gods warrant and command

What sort of preaching of the word is a note of the visible Church.

to

to preach to ſuch, for Miniſters may not at randome ſet up a light among Infidels upon their own private choice and ſpirit, but if *God* ſo diſpoſe that they have a faculty of ſpeaking in their own tongue to Pagans, 2. if providence open a door for a call, that there be any paſſive call or accepting of him for theſe diverſe yeares upon the part of theſe Infidels, and 3. if the *Lord* gift the man and ſtir up his ſpirit *to preach diverſe yeares to theſe Infidels in one place.* I ſhall ſay there the Lord hath ſaid to that man *go and bid theſe Infidels and fooles come to the wedding*, as Mat. 22. 9. *and come to Wiſdomes table*, as *Prov.* 9 4. and there is a viſible Church there: if theſe heathen heare and mock, and lyingly heare, and ſtill profeſſe and practiſe the worſhipping of their dumb Idols, we ſhall ſay preachers have no warrant one year, let alone many years ſo to preach, and the man preacheth to them without warrant from God, and where there is no profeſſed yielding in ſome meaſure, the ſuppoſition is without the ſtate of our queſtion. 2. the contret of a lecturer that preacheth the word to diverſe profeſſors from ſundry Churches, if 1. he have no warrant to adminiſter the ſeals, or to exerciſe diſcipline over them; he ſeemeth to me ſome Catholick Doctor I read not of in ſcripture, not unlike the *Popiſh* and *Prelaticall Deacon*, who may preach and baptize (as a midwife to them in caſe of neceſſity may baptize, but not to adminiſter the other ſeal. 2. if he be a lawfully called Paſtor, I ſhall ſay, the meeting is a true viſible Church of viſible members met from ſundry Churches, and is not a fixed, but a tranſient Church, and it is no more abſurd to ſay theſe are members of four viſible Churches, to wit, tranſient members, then to ſay they are members of the whole Catholick viſible Church, and *baptized Whether Jewes or Gentiles, all, by one ſpirit, unto one body*, 1 *Cor.* 12. 13. being all one body, having one ſpirit, one faith, one Lord, one baptiſme. *Epheſ.* 4 4, 5. though they belong to diverſe particular Churches: and this argument b-ggeth what is in queſtion, that all ſound profeſſors are not members of the Catholick viſible Church.

What is to be thought of a lecturer that preacheth conſtantly to many of diverſe congregations. See for theſe lecturers in prelaticall times *M. Can* his ill-grounded challenge of lecturers Neceſſ. of Separat. *pag.* 49, 50. and learned *M. Buls* anſwer to *M. Can* c. 5. *Sect.* 1. *pag.* 84, 85, 86.

3 This way ſettled preaching is no *commune adjunct or ſeparable accident of a viſible Church*, but an eſſentiall note thereof.

CHAP.

## Chap. VI.

### M.Hookers 2. *Argument to prove that preaching of the sound Doctrine of the Gospel is no mark of the visible Church.*

*Master Hooker addeth*, par. 1.chap.2.pag.34.

*If you say that settled preaching as established and remaining in the Church is a mark of the Church, so you make the Church a mark of it self, this plea is too narrow.*

*Answ.* It is not narrow, nor a plea either to say, that seeing eyes as fixed in a living creature we call *animal*, and hearing ears, &c. are an essentiall note of a living creature, whereas the eyes and ears not fixed in a living creature, but separated from it; *should be a narrow plea indeed*, to be called the essentiall mark of a living creature; and yet none can say that a living creature is made a mark of it self. They speak not feebly, but rationally, who say that rationall discourſing as fixed in a man is an essentiall mark of a man.

That setled preaching is a note of the visible Church.

M.H. par.1.c.2.pag.19.

*M.Rutherfurd said, the argument is nothing against us, such adulterers.* Psal.50. *as are not to take the Law in their mouth, are to be cast out, but the question is whether, if they be not cast out, the Church for that be no true Church.* M.H. *Answer, the first part yieldeth the cause again, for if they should be cast out, there is no reason they should be received, or taken in, nor have they any right thereunto, nor be they fit matter.*

Though scandalous men, as adulterers, ought to be cast out, yet *M. H.* loosly inferres, ergo they had never right to be admitted members.

Answ. *M. Rutherfurd* is not such a yielder of truth as so; for *M. Hookers* argument yieldeth more thus, *these who are worthy to be casten out, had never right to be received in, as Church members*, so *M.H.* But adulterers who take the law in their mouth, known adulterers (so *M.Rutherfurd* yieldeth and no otherwayes) are worthy to be casten out: ergo adulterers, who take the law in their mouth, had never right to be received in as Church-members. 1. *M.Hookers* proposition is most false, for thousands, as *Magus*, and others worthy to be casten out, had right

right (Church right, of that onely we ſpeak) ſuch as paſtors can give them, to be admitted members, ſo the Scripture, ſo *M.H.* part 1. chap 2 concluſ. 3 pag. 27 When then both the propoſition and aſſumption are taught in Scripture, granted by *M H.* ſee now who yieldeth the cauſe. 2. to ſay if they ſhould be caſt out, ergo they had never right to come in; is, as if he would ſay, ſuch a woman hath committed harlotry with many men beſide her husband, ergo ſhe had never right to be a married wife, and was never lawfully marryed; and ſo hath neither committed adultery, nor deſerveth a bill of divorce.

3 No more can follow from this, that adulterers once admitted to membership, falling into ſcandals ought to be caſten out, ergo if they had been under the ſame ſcandall viſibly, they ought not to have been taken in, but this ſuppoſeth a begging of the queſtion, that there is in Scripture a gathering of Churches of viſible converts out of Churches of men and women born and baptized in their infancy within the viſible Church, which yet I ſay was never dreamed of by the *Apoſtles*, and though it were ſo, whether we ſpeak of ſuch a gathering, or of gathering of Churches out of *Pagans*, perſons not capable of Goſpel-ſcandals, before their admiſſion, which may hold them out, as they are guilty of Goſpel-ſcandals, after they profeſſ the Goſpel. For then an unmarried woman might be capable of adultery with her own husband, before ſhe be married upon him. 2. as to that which M. Rutherfurd *ſaid, that ſuppoſed they were not caſt out, the queſtion is Whether the Church for that be no Church.* M.H. *ſaith, that is holly miſſeth the mark again, for the queſtion is touching the conſtitution of the Church, of what matter it ſhould be made, it is not touching ſeparation from the Church.* To which I anſwer, becauſe I diſpute againſt both theſe of the congregation, and the Separatiſts our brethren, having no arguments but ſuch as Separatiſts and Anabaptiſts have, and with more vigour proſecuted then they, becauſe I conclude againſt ſeparation as well as againſt them, having to do with two adverſaries, and giving one anſwer to the one, (which yet is not taken off) and another anſwer to the other, it is not equal dealing to ſay the anſwer to the Separatiſts wholly miſſeth the mark, becauſe it is not the ſame with the anſwer to the congregational way.

M R yields not the cauſe becauſe he gives two anſwers to the ſame argument; one to the right Separatiſts, another to our brethren.

2.

2. *M.H.* declineth an answer to that which I said against the separation, that if any were not casten out, *it followeth not that the Church leaveth off to be a Church, and must be separated from.* But our brethrens practise in *New England* is, if any Church do not cast out such as deserved to be cast out, to non-communion them, and declare them to be no Churches of Christ, and so they must be separated from; which can be upon no ground, but because they maintain a Church to be no true Church consisting of false matter, and visibly unregenerate; and would *M.H.* have Church-Communion kept with such? yea his arguments first and second, which are both but one, (though he find out four, where there are scarce three) prove them to be no visible Church, for he must stand by this as his own.

False matter makes a Church to be no Church by our brethrens way. *M.can.* Necess. of Separ. Sect. 3. pag. 176. 177. that which destroyes a Church, and maketh it either become a false Church, or no Church at all, cannot be a true Church, nor true member of the Church.

*These to whom Christ is head and king by the influence of politick guidance, and motion of the head as leige subjects, are the onely fit matter of the visible Church, and the onely true visible Church.*

But such as deserve to be casten out, and are not casten out, yea are owned still as Church-members, are not such to whom Christ is head and king. Ergo such leave off to be members and are not a visible Church; the proposition and assumption both are *M. Hookers.* I confesse when an answer cannot be taken away, it is a compendious way, to say not one word to it, but simply, *the answer doth wholly misse the marke. M.H.* must say a Church of false matter is no Church, or then with us, a society professing the pure doctrine of Christ, though the members be wicked, is a true Church.

## Chap. VII.

M. Hookers *reason why he passeth in silence the arguments of his own book of discipline of the Churches of New England, for the constitution of a visible Church, and defendeth them not: a scanning of these arguments.*

Way of the Churches of New England chap. 3. sect. 3. pag. 56, 57, 58. printed London. ann. 1645.

M. H. his conjecture of visible Saints.

*Master Hooker* part. 1. ch. 2. pag. 19. passeth in silence the arguments of the way of the Churches of *New England*, except a gentle hint he hath at the first, but he omitteth the nerves thereof, onely he bringeth four arguments of his own, in my apprehension, inferior, not a little, to the arguments of learned *M. Cotton*, it was wisdome so to do; onely in the place pag. 15. he giveth us a short list of his visible Saints, *we are* (saith he) *from rationall charity, to say and hope, and so are bound to conceive they are Saints*, (converts and internally justified) *so Judas, Magus, Ananias, &c.* (*though hidden hypocrites*) *were such; and therefore our Saviour proceedeth with such, not as God who knoweth the heart, but in a Church way as these who Judge the tree by the fruit; the Church cannot judge of hid things, nor censure them.*

Answ. 1. Then the *Saints, faithfull, brethren, temples of the holy Ghost*, at *Rome, Ephesus* must be proven to be visible Saints from the Scripture, from such a visible Saintship, as our Saviour and the *Apostles* saw in these goodly ungodly Saints, *Judas, Magus, &c.* for if these titles conclude that they were internally converted, and chosen to grace and glory, &c. as *Ephs.* 1. 3. 1 *Thess.* 5. 10. 2 *Thess.* 13. 14. 1 *Cor.* 3. 16. as they do, then must all and every visible member of these Churches be visible elects, and predestinate to glory, which if our brethren say of all the members of all these visible Churches, suppose *Magus* and *Judas* had been among them, it is easie for any to prove the contrary. 2. but if so be that these titles prove they were all internally converted, and that our visible Church must be

be such, or else they are falsly constituted, then how shall *Demas*, *Magus*, find roome in the visible *Church*, as true members since they were not such? if it be said that the argument which proveth that they weremore, may well prove the lesse, and that they had all the visible Saintship that *Magus*, *Judas* had, we shall grant that; but then you must stand by this argument.

Such as were the members of the Churches of *Corinth*, *Rome*, *Ephesus*, *Thessalonica*, &c. by these places cited by the discipline-book of new England, chap. 3. sect. 3. pag. 56. 57. 1 *Cor.* 12. 27. *Ephs.* 2. 22. 1 *Cor.* 3. 16, 17. 2 *Cor.* 11. 2. 1 *Cor.* 1. 2. *Galat.* 1. 2. *Math.* 16. 16. to 19. such ought the members of our Church visible to be, or then they are constituted of false matter.

The argument, such as were the members of the Church of *Rome*, *Corinth*, such should the members of our Church visible be, scanned and foundfaulty. *M H* contradicteth the book of discipline of *new England*. Hookers survey par. 1 c. 2. The places cited by our brethren for visible membership prove that they were real converts and predestinate to glory who are right members visible.

But the members of these Churches by these places were really and internally converted and justified. Ergo our Churches visible must also consist of these that are really and internally converted and justified, or then they are constituted of false matter; but the conclusion is false and absurd, for so *Christ* and the Apostles erred even proceeding in a Church way in admitting *Judas*, *Magus*, to be members: for sure they were not internally and really converted and justified: and yet *M H.* maketh them true members, and his visible Saints, it was wisdome therefore to *M. H.* to bury these arguments, and to contradict his own book of discipline, which page 57 saith, that *Christ taxeth the pastors, by whose connivence the man wanting the wedding garment came in, friend how camest thou hither? M. H.* saith, nay they were not taxed, *that man conveyed it so cunningly that onely the master of the feast perceived it, others did not discover it*, page 29. but all dependeth on the making good the assumption, that these places prove that they were inwardly and really converted, which I make good by these reasons, 1. the Holy Ghost expresly saith, they were the *habitation of God through the spirit temples of the holy Ghost, espoused to Christ as a chast virgin*; ergo they were really such: to say that *Paul* speaketh according to the judgement of charity only, and in a Church way, is to beg the question, there is not a word of any such judgement of charity in the Scripture and our brethren have no law

to adde to the Scripture, to help their own cause .2. If you adhere to this argument, you must say with *M. H.* that Christ hoped and was bound to conceive by the fruits of *Judas* his life, that *Judas* was a *Saint, and might have some seeds of some spirituall Work of God in his soul, and yet Christ saith, have not I chosen you twelve, and one of you hath a devill? and this he knew from the beginning, John* 13.11,18. because *Jesus* not as God, but in a Church-way dealt with *Judas* and such: I remit it to any man, if *Christ* failed against charity, except he believed *Judas* to be a convert, before he betrayed his hypocrisie; what warrant in the Scripture for this? 3. What ground that the Apostles in charity believed and said that *Demas, Magus, were converts, temples of the holy Ghost*, chosen to life, as the *Ephesians*? 1.3. and *Thessalonians* 2 *Th s.* 2.13. or then they had sinned in admitting them to the visible Church, and baptizing them. 4. Whereas he sayeth the Church judgeth not of things hid; whether the Churches of New England do not judge and heavily censure (though they will not give it that name) all the baptized in their Church, whom they exclude from Church-membership and the Lords supper, all their life, as if they were Pagans, because they have not so much charity as to believe them to be visible converts; judge reader. But (say they) this will not prove that they were internally and really converted, because *Paul* saith so of them; to which I say, then upon the same account must we expone these places *Ephes.* 2.4. *God rich in mercy hath loved us, and when we* (*Paul* and converted Jewes and Gentiles) *were dead in sinnes hath quickened us together in Christ*, in the judgement of charity and in a Church way onely. 6. *and hath raised us up together, and hath made us sit together in heavenly places in a Church-way.* verse 10 *we are his workmanship created unto good works*, and we who verse 12. *were sometimes without Christ, strangers to the Common-Wealth of Israel*, 13. *are now made neare in the blood of Christ*: and verse 18. *we who were strangers, have access, by Christ, through one spirit unto the Father, onely in a Church-way, by politick guidance of our head Christ*: and the like must be said of all the reall internall work of the spirit upon the hearts of all the Saints at *Ephesus, Colosse, Corinth, Thessalonica, &c. so they were by this reason light in the Lord*

Christ dealt not with *Judas* in a Church-way, it is a dream void of the word.

*Lord quickened, had Christ dwelling in them by faith, were sealed, translated from death to life, &c.* in a Church way, and from none of these places can we conclude that they were really and internally converted, for all these places and reall works of grace must agree to *Judas*, *Magus*, and to all such visible Saints, because all Churches visible rightly constitute must be made up, by this argument, of such visible Saints, else they are false in the matter, and not according to the pattern of Apostolick Churches.

3. The assumption is *made out also thus, as the Apostle calleth them the body of Christ, the habitation of God, temples of the holy ghost, so also he blesseth God and rendreth thanks to him, that had chosen to life the Ephesians, blessed them with all spirituall blessings in Christ*, bestowed on them adoption, redemption, forgiveneſse of sinnes, the inheritance of glory, *Ephes.* 2. 13, 4. &c. *ordained the Thessalonians not to wrath, but to obtain salvation by our Lord Jesus Christ*, 1 *Thes.* 5. 9. 4. *had chosen them to salvation through Sanctification of the Spirit and belief of the truth*, 2 *Thes.* 2. 13. and upon this buildeth their comfort and faith, 1 *Thes.* 54. 9, 10. 11. so *Coloss.* 1. 5, 6, 7, 8, 9, 10. 11, 12, 13, 14. now what joy, comfort, faith, thanksgiving can have place, if these places be not understood of such reall internall graces, as election, conversion, &c. as *Judas* and *Magus* neither have nor can have? otherwayes all the hypocrites, as *Magus* and *Judas*, have a like lively consolation with all the chosen of *God*; and *Paul* must blesse God, because he had chosen, called, justified, &c. such as *Magus* and *Judas*. 4. I wonder the way of the Churches should cite 1 *Cor.* 3. 16. for visible Saintship which dependeth on the judgement of charity, for the place is evidently of reall converts, *know ye not, that ye are the temple of God, and that the Spirit of God dwelleth in you?* is this I pray you, the knowledge of charity, which is fallible, and may mistake? nay this, and the like places 2 *Cor.* 13. 5. and the 1 *John* 2. 3. 1 *John* 3. 14. *know ye not that Christ dwelleth in you &c. by this we know that we know him, &c.* are brought by our Divines to prove against *Papists*, that we may be infallibly perswaded that we are in the state of grace, and know our selves *to be temples of the Holy Ghost*, not by the fallible and erring judgement of charity; which we never

This visible Saintship destroyes the faith, hope, joy, thanksgiving of Saints.

chap. 3. Sect. 3.

1 *Cor.* 3. 16. the place much mistaken.

Concili. Trident. sess. 6. c. 6. *Bellarmi. Gregori. de vale.*

ex-

extend, but to other then our selves, but by an infallible certainty, though not of faith, yet of supernaturall sence and divine perswasion by which we know infallibly our selves to be in *Christ*, 2. *as to that argument, such should our Churches be in their members constituent, as the Church of Rome, Corinth, Ephesus, were, when Paul writ to them, and after they were now constituted and grown*; it is most false. It is just as if *Aristotle* would say and write to some of his disciples that had studied some years under him, *you are excellently skilled in the knowledge of the first matter, of motion and time*; and another should inferre, ergo there be no *Academies on earth rightly constituted, where the Scholars are not excellently skilled in the knowledge of the first matter, of motion, of time, before they be admitted members of the Academie*: now the argument should be thus;

Our brethren argue from a grown up Church, to an unplanted Church; this is a high tall-tree ergo it was an high tall-tree, when it was first planted.

Such as were the Churches of *Rome, Corinth, Ephesus, &c.* as to their members constituent, before they were admitted to Churchmembership, such should our visible Churches be according to their members constituent before the members be admitted to Churchmembership; true, but the Churches of *Rome, Corinth, Ephesus, &c.* as to their members constituent, were before they were admitted to Churchmembership, visible converts in the judgement of charity to the *Apostles*, and planters, it is most false and can never be proven.

And to argue from grown and planted *Churches*, after *Paul* had begotten the *Corinthians as a father*, 1 *Cor.* 4.15. to prove that our Churches should be such in their constitution, is to say, *such is a tall-tree now, ergo also before it was sown it was not a seed but a tall-tree*: so the adversaries would not be content we should argue thus, such as *was the Church of Sardis in its constitution, after it is now falling, such should ours be in its members constituent*, before they be admitted members of the visible Church: but the Church of *Sardis*, for the most part, consisted of such members as had a *name they lived, and were dead*, and had visibly defiled their garments, a few onely remaining visible converts. as verse 1. compared with verse 4. ergo our Churches should be such, as to the members constituent. Such arguing is as good as that of *New Englands*, and yet *Christ* had a golden candlestick in *Sardis*, and walked among them, and

held

held them as ſtars in his right hand, *Rev.* 1.20. Now the concluſion ſhould be againſt them, and the chief baſis of all is, that the keyes are given to ſuch, *Mat.* 16. 16. to 19. as are bleſſed and enlightned, as believing *Peter* was, who was not bleſſed for the profeſſion that *Chriſt* was the Son of the living God; for *Iudas* was that way bleſſed who held out but a verball profeſſion.

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## CHAP. VIII.

*Mr.* Hookers *firſt inference, that Church-fellowſhip doth preſuppoſe men to be viſible Saints, but doth not make them ſuch, diſcuſſed.*

THat men are firſt converted viſibly before they be Church-members is a groſſe miſtake, it leaneth on this, *That the Church which Chriſt hath in his Goſpel inſtituted, to which he hath committed the keyes of his Kingdome, the power of binding and looſing, the tables and ſeals, is a company of Saints, a combination of godly faithfull men.* So the Church of *N. England.* From this it muſt follow that there is an inſtituted viſible Church void of Paſtors, which converteth ſouls before there be paſtors, and ſo there muſt be Sons and daughters before there be Fathers and Paſtors to beget them to God, as Miniſteriall Fathers; and they muſt be fed before they have Paſtors to feed them, and if they be converted before they be in Church-fellowſhip, and Paſtors muſt be nurſe-Fathers to feed and confirm theſe who were born before their father had being. The contrary whereof *Paul* ſaith of the formed Church of the *Galathians, that he did travel in birth till Chriſt be formed in them,* Gal. 4. 15. and when he wrote the Epiſtle to the *Corinthians,* they were framed a viſible Church, and many not yet reconciled to God; and yet in that caſe he ſaith, 1 *Cor.* 4. 15. *Though ye have ten thouſand inſtructers in Chriſt yet have ye not many fathers, for in Chriſt Ieſus have I begotten you through the Goſpel.* Now that he begat them all and every one, and made, them viſible converts,

Way of the Churches of N. *England,* ch. 1. ſect. 1.

By our brethrens way there muſt be ſons and a fed flock, before there be fathers and ſhepherds to feed them.

By our Brethrens way none are converted by a visible ministerie and by pastors and teachers.

verts, before he was their *Church-Father*, or they in Church-fellowship, where is it sayed or dreamed, by any colour of truth? yea 2 *Cor.* 5.20. *now then we are ambassadours for Christ, as though God did beseech you by us, we pray you be reconciled to God*, ergo this supposeth some state of non-reconciliation in many Church members, *Rom.* 12.2. *be not conforme to this world, but be ye transformed by the renewing of your mind.* Ephes. 4.22. *that ye put off concerning the former conversation, the old man, which is corrupt according to the deceitfull lusts and be renewed in the spirit of your mind, Coloss.* 3.8. *now lay you aside all these.* 16. *putting on the new man:* all which and the like places directed to visible converts, must all be exponed without exception, of second conversion and of reiterating of conversion and reconciliation of these that are already converted and reconciled, which no Scripture can perswade; and by the like order, the children must be born and visibly converted, before they were in the wombe of their visible mother who conceived and bare them, contrary to 1 *Cor.* 3.15. nor can the mother be any thing but a nurse, nor any other in regard of bringing forth, but a barren mother, which bringeth not forth twinnes, contrary to *Cant.* 4.2. *Isai.* 54.1,2,3.

5 Cor. 3.15.

2. The Scripture holdeth forth their pastors as pastors *are sent to open the eyes of the blind, to turn them from darknesse to light, and from the power of Sathan unto God, that they may receive forgivenesse of sinnes, Act.* 26.18. yea and the Scripture teacheth that *we receive the spirit by the hearing of faith* from pastors, as sent and in office, such as were the officed prophets, *whose feet were pleasant upon the mountaines*, as is clear, *Rom.* 10.14,15. compared with *Isai.* 52.7. *Nah.* 1.15.

3. If many be brought in to the visible Church and the house of wisdome, who are fooles and serving the world, as *Math.* 22.8,9. *Prov.* 9.1,2,3,4,5. upon *Gods* revealed intention and the aime and design of pastors, that they may be converted, and perfected by the work of the ministery, then are they not supposed to be converted before they be brought in to the visible Church; for God cannot intend that they be converted and regenerate of new, if their conversion and regeneration go before any such intention; but the former is true 1. from the

the nature of the visible Church, the office-house of wisdome, in which *God* intendeth to make fooles wise unto salvation. 2. From the preaching of the Law and Gospel, the onely means of conversion, whereas if all be presupposed to be converted, before they come into the house of Wisdome, and the supper of the King, they should from pastors heare no doctrine of Law-humiliation to fit them for *Christ*, but pastors should speak to them all as to converts, as to *broken reeds* and to *sheep that discerne the voice of Christ*, as to *temples of the Holy Ghost*, as to persons regenerated, justified, predestinated to life and to glory; yea, and if a pastor preach to any of the flock as known now to be yet in the state of nature; that preaching is not by any command of *God* given to him as a pastor. Nor. 3. from the revealed intention and command of *God* layed upon the Pastors and Ministers, whose aime is to endeavour the conversion of all, to espouse them to *Christ*, to have them put off the old man, to have them rise from the dead, and that the Gospel be not hid to them, nor the savour of death unto death, as it is to many in the visible Church, 2 *Cor.* 4. 3, 4. 2 *Cor.* 2. 14, 15, 16 *Joh.* 12. 37, 38, 39. by M. *H.* his way.

By M. *H.* his way no pastor as a pastor hath any command of Christ to intend to convert his flock or any member thereof.

M. *Hooker* par. 1. c. 2. p. 31. Answer the *proposition faileth. These who are converts in the judgment of charity; may yet, in Gods intention, be brought in to the Church, that they may be truly converted.*

*Ans.* M. *Hooker* leaveth out the chief word, wherein standeth the force of my argument, he speaketh nothing of Gods *revealed intention and command* to call in fooles that they may be made wise, and he frameth his answer, as if I had argued from the bare intention and hidden decree of God. But I find that M. *Hooker* utterly mistaketh the distinction of Gods decree, and of his *approving will* and therefore he taketh for one and the same, the decree or intention of God (from which I bring not my argument) and the revealed intention of *God*, or his commanding will: the ignorance of which is a stumbling to *Arminians*, and *Socinians*, and to M. *Hooker* who, as we shall hear, goeth on with them, but I judge it one mistake in judgment in that godly man, but no heretical spirit, and therefore his defenders and followers would take heed to it. For I grant all that M. *Hooker*

M. *H* leaveth out that word wherein the strength of M. *R* argument stands, and utterly mistakes him.

*ker* anſwereth, but it is to no purpoſe, and quite beſide the mark, and leaveth the argument untuitched (which is too ordinary to that pious man) for no doubt God in his decree and ſecret intention may intend, by the Miniſtery of his ſervants, the true and reall converſion of many hypocrites, ſuch as are no leſſe unconverted, then *Magus* and *Demas*; *for he hath mercy, on whom he will*, Rom. 9. 17. but according to this way, *theſe who are converts in the judgment of charity* (he ſhould ſay only converts in that judgment) are not according to Gods revealed intention and approving will or command taken in by Paſtors, that they may be really converted: for God giveth, in no ſort, this command to paſtors in his revealed intention. *See that ye admit no fooles to wiſdomes table or within wiſdomes houſe, but ſuch only as you believe in charity are reall converts, and both called and choſen, contrary to Prov. 9. 1, 2, 3, 4. Math. 22. 8, 9, 14.* Ergo *by my revealed intention and command you are not to intend their converſion, but to preſuppoſe that they were already converted*: otherwayes, if the Lord by his revealed intention and command will have ſuch hypocrits who are but nominall ſaints, brought in that they *may be truly converted* there muſt follow two contradictory intentions revealed in God: for the Lords command to Paſtors is (*I command you to preach to theſe who are converts in the judgment of charity that upon my intention, they may be truly converted*: And alſo *I command you, my paſtors, preach to no Church members, that upon my intention, they may be converted, becauſe you are not to preach to any as paſtors, but to ſuch as ye know are already converted, according to my revealed intention and will.* M. *Hooker* ſeeing this addeth.

There muſt be two contrary intentions in God by our Brethrens way.

M. *Hooker* ibid.

*But if* M. *Rutherfurd mean that the Church doeth of purpoſe receive them into the Church to be converted, then it is croſſe to his owne tenet, and a perſon may be received to the ſeales of the covenant, who doeth not notifie that he hath faith, nay the Church may receive them to the ſeales, whom ſhe knoweth hath no right to the ſeales, for ſhe knoweth they are not inviſible members, which in* M. *Rutherfurds judgment only giveth them right.*

*Anſ.* It is not croſſe to my tenet, that a perſon, ſuch as *Demas* and *Magus* may be received to the ſeales, and yet they doe not notifie they have ſaving faith and internall converſion, for

my tenet is that the Church can only judge of visible walking and profession in point of admission or not admission to seales, and in that point the Church hath nothing to doe to judge whether they have faith saving or not, none can partake savingly of the seales for their owne personall salvation and without sinne, but these only who have saving faith, but the Church may admit without sinne multitudes, who eat and drink their own damnation, 1 *Cor.* 11.26,27. and yet passe no sentence of signes notifyng faith or no faith, *internall conversion or* no internall conversion upon them.

2 M. *Hooker* knoweth that *M. R.* differenceth between being admitted to the visible Church, and to the seales, and yet he repeateth my tenet, as if I confounded these, because he confoundeth them himself. Whereas *M. H.* sayeth ergo.

3 *The Church may receive to the seales whom she knoweth hath no right Ecclesiasticall to them:* it followeth not; for upon the Churches part, the right is good to conferre the seales, upon the knowledge of notifying signes, but of signes in order to conversion or not conversion, that is the place of the master Christ to Judge, not of servants, in this case before they be admitted members. But that the Church may admit to the seales whom she knoweth not whether they have right internall for their owne personall salvation, that I teach, and can make good from Scripture, Act.8.13 Math.22.12. 1 Cor.11.26,27, 30. now I say, that its the *place of Christ, not of servants* to judge of the conversion or not conversion of members, not because men may, in no sort, judge of the conversion of or non conversion of others; for in these cases we may judge of the conversion of others. 1. in order to speak to their spirituall state, as converts, or not, Act.17.22. 1 Cor.3.1. (2) in the cases of duties of love, suppose we erre upon the matter, as Math.10.42. 1 Joh.3.14. (3) these that try intrants to the Ministery are to judge authoritatively whether they be converts to them or not, 1 Tim.3.10. 2 Tim.2.2. but to judge so before their admission wants warrant of Scripture: Pastors as pastors converted none, yea according to the command of Christ are to intend to convert none at all, by M. *H.* his way.

4. Where M. *R.* teacheth, that to be inviſible members giveth onely right to the ſeales, I know not.

5. I teach indeed that the Church may of purpoſe receive in to the viſible Church, who are known members of the Catholick viſible Church, and manifeſtly gracious, upon a purpoſe, that they may, in a particular congregation, be confirmed not converted. But that is nothing to our point, but M. *Hooker* holdeth that paſtors as paſtors are called of *God* to convert no Church-members, for they preſuppoſe they were before converted: hence I ſay.

1. *Paſtors doe either as paſtors called of* God *preach to Church-members, to convert them?*

2. *Or then as paſtors called of God, they doe not preach to Church-members, to convert them.* This contradiction is inevitable.

If the former be ſaid. I gaine the point, and M. *Hooker* muſt yeild the cauſe.

If the latter be ſaid.

Then muſt paſtors as paſtors called of *God* preach to Church-members, as ſome other officers, either as ruling Elders, which confoundeth the preaching Elder, and the not preaching Elder, contrary to the 1 Cor. 12.28. 1 Tim. 5.17. or (2) as *Doctors*, which again confoundeth the teaching, and the exhorting Elder; contrary to Rom. 12.7,8. Epheſ 4.11. or (3) as *Deacons*, which is popiſh: for *deacons ſerve tables*, but attend not to word and prayer, Act. 6.2,3,4. or they preach to them, as private Chriſtians, and unofficed perſons, upon an intention to convert Church-members: for if only they preach as paſtors to confirme them, not to convert them, they doe not fulfill their Miniſtery which *they have received of the Lord, in all points*, as they ſhould, Coloſ. 4 17. then they uſe not the word as paſtors, for all uſes, *for reproofe, for correction, for inſtruction, for righteouſneſſe*, 2 Tim. 3.16. nor doe they as paſtors, *preach in ſeaſon and out of ſeaſon*, by reproving, rebuking, exhorting. (2) Then muſt all paſtorall feeding formally be in confirming only, not in feeding, nor begetting to Chriſt, *nor in reſtoring the loſt, nor in bringing againe the driven away*, nor in all theſe five points, Ezek. 35.4. which are aſcribed to *Chriſt*, who feedeth in his ſent paſtors, ver. 15.16. Micah 5. ver. 4. nor in delivering the ſheep from

from the Lion and the wild beasts. Now this distinctions should be proved from the word of truth. 2. Then Pastors as watchmen give not warning of the sword, and of dying in sin, as *Ezech.* 3. 16,17,18,19 20. *Ezech.* 33. 2,3,4,5,6,7,8,9, &c. but as unofficed men, and private Christians. But that, way all the citizens of the city shall be made watchmen, which the Prophet *Ezechiel* and *Jeremiah* condemn, *Jirem.* 23. *Ezech.* 33. But it may be said, *if Pastors as Pastors must instruct gain-sayers of the truth, as* 2 Tim. 2. 25. *then may gain-sayers of the truth be Church-members; but the latter is absurd.*

*Answ.* It followeth not, this onely followeth, Pastors may instruct gain-sayers and unconverted men, and intend their conversion in a Church-way, by preaching and otherwayes, *viz.* as pastors, but if these gain-sayers were Pagans and visible opposing Jews, they are not Church-members, nor can they be admitted while they remain such.

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## Chap. IX.

### Mr Hookers *second Inference.*

*Mistakes in judgment and practice do not hinder men from being visible saints.* 2. Inference.

*Answ.* It is too loosely spoken, without further explanation. All heresies that *are works of the flesh*, as *Socinianisme*, &c. are called mistakes in judgment; and this may infer toleration of all Religions, and that men corrupt in their judgment may be truly godly; whereas soundness in the faith is a special part of godliness, nor can a good conscience and a sound faith be separated; see Mr *Gillespie, Miscellanie quest. chap.* 12. *pag.* 142, 143. and consider whether then most of the Sectaries of our time may not be members of visible Churches at least; such a weighty point in one word, should not have been determined, nor can it be a sound inference.

*Third*

## Third Inference.

See Anſwer to 32 queſtions. anſwer to ſect. 9.q.10.q.1.q 2

*The holding of the viſible Churches in* England *to be true Churches (ſuppoſe it were an errour, as it is not) doth not hinder men from being fit matter for a viſible Church.*

See M Baylie vindicat. of diſſwaſive *an.* 1655. pag 1. c.16 pag.38. 39. Anſwer to 32. Queſt. ſect. 1 pag.7.8. 9 pag.25.26. 27. anſ. to q. 10. p.29.

*Anſw.* If it be no errour, to ſay that the Churches of *England* are true Churches, then is it true; and why is it then unlawful to enter in Church-fellowſhip with them; the contrary of which Mr *H.* proveth *par.* 1. *ch.* 12. *pag.* 32, 33. 2. Why doth Mr *H.* teach that the ſeals ought not to be given to Church-members of old *England* of approved piety, except they be inchurched their way: this ſaith that Mr *H.* holdeth that all that are not inchurched their way are no Church-members.

Whether Mr *Rutherfurd* doth unjuſtly impute to Separatiſts that they hold that onely ſuch as are effectually called, juſtified and ſanctified, to be the onely matter of a rightly conſtituted Church.

Mr *Hooker* par. 1. ch. 2. pag. 20, 21, 22, &c. compl'aineth of Mr *Rutherfurd* that he dealeth not fairly and candidly with the brethren of the ſeparation and others, and ſaith that they *teach that onely internally juſtified ones are the matter of the true viſible Church*; and he alledgeth paſſages out of Mr *Ainſworth* and Mr *Robinſon*, who though they *ſpeak in too narrow expreſſions, yet mind no ſuch thing; for then they ſhould be all choſen and elected that are members of the viſible Church*; *which in words they openly deny.*

*Anſw.* I am conſcious to my ſelf of nothing, but a fair and Chriſtian dealing with theſe godly men againſt whom I writ, and all that Mr *H.* bringeth, citations from Mr *Ainſworth* and Mr *Robinſon*, I acknowledge in words ſaith the contrary of what I alledge, and I know it to be ſo; but is it any thing againſt pious moderation, that I prove that their arguments contradict their concluſion? and that one place of M. *Robinſon* contradicteth another; is it againſt pious moderation that *Chamier*, *Parens*, *Junius*, *Ameſius*, object to *Bellarmine* and to *Papiſts* (though I judge there be ſome difference in the matter) contradictions, that they writ things contrary to *their*

*own*

*own grounds*, and to things which *they in open Words peremptorily deny*, as Mr *Hooker* speaketh, *pag.* 21, I confess if I make these contradictions not to appear, I wrong them either wilfully, which were in me wickednes; or if of ignorance, it is much weaknesse and more.

Both Mr *Hooker* and M *Robinson* and the Sepaparatists teach that there can be none members of the visible Church but onely reall converts, and such as are chosen to life; and so contradict themselves, and this is no calumny which M.H. chargeth on them.

But 1. as Mr *Hooker* bringeth citations from Mr *Answorth*, Mr *Robinson*, why doth he not from his own writings bring the like? for I alledge the same against his own way; for the way of the Churches of *New England*, Sect. 3. ch. 3 pag. 56, 57. faith more then the brethren of the separation ever did say. *The Lord Jesus is the head of the Church even the visible Church, and the visible Church is the body of Christ Jesus*, 1 Cor. 12. 12. *the habitation of God by the Spirit*, Ephes. 2. 22. *the members of the visible Church are said to be the temples of the holy Ghost*, 1 Cor. 3. 16. *espoused to Christ, as a chast virgin*, 2 Cor. 11. 2. *Sons and daughters of the Lord God almighty*, 2 Cor. 6. 18. *how can they be members of the body, or the spouse of Christ, &c. except they in charitable discretion be (as indeed the holy Ghost describeth them to be) Saints by calling?* 1 Cor. 1. 2. *and faithful brethren*, Gal. 1. 2. *and that not by external profession, for these are too high styles for hypocrites, but in some measure of sincerity and truth.*

So M. *Robinson* whom M. H. defends, justification of separation against Mr. *R. Bernard*, *propos.* 3. *pag.* 112. *So hath every true visible Church of Christ direct and immediate interest in Christ, and title to Christ himself, and the whole New Testament.* See pag. 113, 114, 115. *Ans.* Why saith he not *the true visible Church hath direct and immediate interest in Christ, &c.* in the judgment of charity; which is sometime Mr *Hookers* addition, and so he knows that *Magus*, *Judas* and such, have neither direct nor indirect, mediate nor immediate interest in Christ, but are leprous members. See pag. 95. *The Scriptures never ascribe holiness to a people for some fews sake, if the rest be unholy and profane.* Answ. The man hath not read of *Israel* holy to the Lord, of *Sardis* with whom Christ was, where there were a remnant, and some few names onely saved. See *Robinson*, pag. 96, 97, 98, 253, 258. mistaking the matter the same way.

Let that be answered; These who not onely in point of charity, and not onely in external profession, but *in some measure of sincerity and truth* must be the habitation of God by the Spirit, the temple of the holy Ghost &c. or then they cannot be admitted members of the visible Church, must be internally justified

*Petilianus* the Donatiſt alſo did alledge the Scriptures due to the really ſanctified members, for their Churches, of which *Simon Magus* was a member. *Aug. cont. lib. Petil. l. 2. c. 45. c. 44. c. 45. Pſal. 1. Beatus vir.* & 46. *Dominus paſcit me*, &c. Aug. reſp. *Non enim verba iſta etiam ad Sim Magum pertinent, qui tamen eundem ſanctum baptiſmum ſuſcepit.* See l. 4 c. 13. p. 764. See Aug. cont. l. Petil. l. 2. c. 49.

ſtified, ſanctified, and choſen, before they can be members of the Church viſible: but ſuch muſt all admitted members be, by theſe places cited by the *Churches of* N. *England*. M. *H.* or his defendants chooſe what they pleaſe, and anſwer and I ſhall be cleared.

2. From this paſſage, by the way, obſerve another argument of the Church of N. England. ibid.

Such ſhould be members admitted to the viſible Church, as are exhorted to be followers of *Paul* as dear children, Epheſ. 4 1 ſo muſt the arguments be.

I aſſume; but all viſible converts or non converts, all known drunkards, harlots, Atheiſts, &c. are exhorted to be followers of *Paul*, yea that exhortation obligeth all the known enemies of *God* in the viſible Church, to *be renewed in the ſpirit of their mind, to be converted from dumb idols to ſerve the living God*, for all are exhorted to obey the whole Goſpel, heare it, even the ſcoffing *Athenians*, Act. 17.

2. I argue from the fifth argument *Theſe cannot be judged fit matter for the viſible Church, and conſtituting and edifying thereof, who are more fit for the ruine and deſtruction thereof; ſuch as all hypocrites who will leave their firſt love, and deſtroy the Church.*

I aſſume, but all latent hypocrites, ſuch as *Judas* and *Magus*, as wel as open hypocrites, are more fit for the ruine and deſtruction of the Church, and will leave their firſt love.

If it be ſaid that latent hypocrites appearing to us to be Godly and converts, may be judged (miſtakingly and erroneouſly) to be fit materialls for the conſtituting and edifying of the Church, are men (1) made members of Chriſts body, and Chriſt made the head of *Magus Judas*, not by Chriſts command ſo much as by mens erroneous judgment. (2 Then the viſible Church hath all its eſſence and nature founded upon judgment that may erre, and upon no certain rule of the word. (3) Then ſhould the Apoſtles have taken more time, and adviſed more ma-

maturely, before they made *Magus*, *Ananias* members of the visible Church.

3. All the arguments brought by M. *Hooker* and the way of the Churches of N. England and *Separatists*, doe conclude they must be really and internally sanctified, before they can be such members as are in the Church of *Rome*, *Ephesus*, &c. and M. *Hooker* putteth not a finger to them to answer these that I alledged.

4. Let him answer that which M. *Robinson* hath pag. 97. *all the Churches that ever the Lord planted consisted of only good, as the Church of the Angels in heaven, and of mankind in paradise. God hath also the same ends in creating and restoring his Churches; and if it were the will of God that persons notoriously wicked should be admitted into the Church, God should directly crosse himself and his owne ends, and should receive into the visible covenant* of *grace*, such *as were out* of *the visible state of grace, and should plant such in his Church, for the glory of his name, as served for no other use then to cause his name to be blasphemed*, pag. 98. *In planting of the first Church in the seed of the woman, there were only* Saints *without any mixture; now all Churches are of one nature and essentiall constitution, and the first is the rule of the rest.* *Justif. of Separat.*

*Ans.* I now perceive that M. *Hooker* and his followers in this point defend M. *Robinson* and the Separatists, as M. *Hooker* chap. 2. pag. 20, 21. but I must say these words (*thus we have cleared the expressions of our brethren of the separation*) must be an owning of their cause.

*Ans.* But M. *Hooker* should also clear M. *Hooker* and his own from contradictions, as well as M. *Robinson*: for M. *Robinsons* argument must be thus, or nothing.

M. *Robinson* & his maintain that the visible Church, as touching its essential constitution, should consist of onely reall converts, as the Church in Paradise: and M. *Hooker* defends them in this.

Such as is the essentiall constitution of the first *Church* in paradise, in *Adam* and *Evah* not yet fallen in sinne, and the Church of the Angels in heaven, before their fall, such must be the constitution of all our visible Churches now, *for all Churches are of one nature and essentiall constitution*, saith he. I assume.

But the Church in paradise, and of Angels before either of them fell, consisted of only such as were inwardly and effectually sanctified.

Ergo such must be the constitution of all our visible Churches

 now,

now, to wit, they muſt conſiſt of only inwardly and effectually ſanctified, and free of all ſinne.

But the concluſion is abſurd, for if ſo, our viſible Churches muſt be as clean from ſinne, as the Church of Angels and of our firſt parents were, when they were firſt created, and yet M. *Robinſon* ſaith pag. 112. *for we doubt not but the pureſt Church upon earth may conſiſt of good and bad in Gods eye, of ſuch as are truly ſanctified and faithfull, and of ſuch who only for a* time, put on the outſide and vizard of ſanctity; ſo M. *Robinſon:* the wit of man ſhall not clear theſe expreſſions from contradictions.

2. If it be not the approving and commanding will of *God* (for of that will given to men who planteth Churches, he muſt ſpeak, or he ſpeaketh nothing) that the wicked be admitted into the Church, then it is not Gods will that *Magus*, *Demas* be admitted into the Church: but this latter is abſurd, and contrary to both Mr. *Robinſon Juſtif. of Separat. pag.* 12. and to Mr. *Hookers Survey, par.* 1. *ch.* 2. *pag.* 23, 24. and contrary to the Scripture, *Act* 2. 38, 39, 41, 42, 43, 44 45, 46. compared with *Act* 5. 1, 2. *Act.* 8. 12, 13, 14. *Mat.* 22. 8, 9, 10, 12. How is Mr. *Robinſon* now cleared if it be ſaid ay? but Mr. *Robinſon* ſaid, it is not *Gods* will that perſons notoriouſly (or viſibly *wicked*, *ſhould be admitted into the Church.* He ſaid not as you repeat his words, leaving out *notoriouſly*) *It is not Gods will that perſons wicked ſhould be admitted into the Church.* I anſwer it, but this he muſt ſay, or he ſaith nothing at all. For 1. if it were Gods will that wicked perſons ſhould be admitted to the Church, then ſhould he croſſe *himſelf and his own end*, becauſe wicked perſons doe no *leſſe croſſe God and his end, the glory of his name, then the notoriouſly* (and viſibly) *wicked*; for both cauſe his name *to be blaſphemed*, and the force of his argument cannot lie in the notoriety or viſibility of croſſing of Gods end, but in the very croſſing of it in it ſelf, ſee Mr. *Ball.*

See Mr. *Cat* weakly objecting the very ſame, *Neceſſ. of Separ. pag.* 174. and learned M. *Ball* Anſ. ſect 2. p. 51, 52. when you ſpeak of viſible Churches, & viſible and external holines, ſo far as men judg, its to ſmall purpoſe to mention the Church of Angels, &c.

3 Gods creating of the firſt viſible Church of Angels and men without ſinne, is not a binding and commanding rule to paſtors and to the Church to admit none to the viſible Church, but ſuch as God created members of the firſt viſible Church free of all ſinne, or becauſe there is a ſtanding obliging rule to Paſtors and the Church, ſuch as this (*admit not in the Church of Chriſt profeſſed*

*professed Pagans as members thereof)* but to *God* there was no rule but his free will by which he created the first visible Church of only saints, without any mixture.

Mr. *Robinson* and Mr. *Hooker* both doe wildly misconceive (to say no more) the distinction of the Lord *his discerning will or his eternall purpose*, and his *commanding and revealed will*, if they suppose (as their reasoning doth necessarily argue their mind to the judicious Reader) with *Socinians* and *Arminians* that *every sinne is a crossing of the Lords end and purpose*; and that; 2. God decreeth and intendeth many things that shall never be; 3. that God may be frustrated of his ends and purposes, and misse the mark in his decrees, though they, I judge, be innocent of any such heresie.

M. *Robinson* & M. *Hooker* wilfully mistake the decreeing & approving will of God. So *Armin. Antiperken. p.60. Corvinus ex. ad Wallach. p.19. Remonst. in Scrip. Synod ar. 2 p.256. Remonst. apol. c.9. fol.109. Socin. contra Puttin. cap.10. fol. 325.*

4. If by the *will of God be* here understood, the *commanding will of God* which forbiddeth sinne, and enjoyneth what is right, as Mr. *Hooker* and his, who approve of this constitution of the Separatists with Mr. *Robinson*, must doe, then must the Lord in commanding his pastors and Church to receive *Judas*, *Magus*, as fit materialls of the visible Church, as Mr. *Hooker* teacheth pag. 23. expressely command sinne, which is blasphemy, because the holy Lord must command to receive into the *visible* covenant of grace, such as *were out of the visible state of grace; and such to be planted in his Church, for the glory of his name, as served for no other use then to cause his name to be blasphemed.*

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## CHAP. X.

### *What Mr* Hooker *fartherbringeth to prove that visible Churches consist of visible Saints.*

MAster *Hooker*, pag. 20. *The pinch of the difference lieth in this, whether such as walk in a way of prophaneness, or remain pertinaciously obstinate in some wickedness, though otherways professing and practising the things of the Gospel, have any allowance from* Christ, *or may be accounted fit matter according to the termes of the Gospel to constitute a Church, this is that which is controverted.*

The same also *Petilian* the Donatist objected to the Catholicks, that they owned all as just and Church-members, who knew some words of Scripture, though they lived as Sathan.
*Aug. cont. lit. Petil. l. 2. c. 49. Sic enim conatus es ostendere Diabolum legis peritum, quasi nos dicamus omnes, qui verba legis noverant justos esse.* Sect. 51. r. 52. Sect. 53.

*Answ:* This is a disorderly stating the Question after battel given. 2. This pinch of a difference of men *walking in pagan profaneness* (for of such the question must be) whether they should be counted fit matter to constitute a visible Church, *though otherwise they profess and practise the things of the Gospel*, cometh to this, whether walkers professedly after their Idol-Gods, and yet professing and practising the Gospel, should be counted fit matter of the visible Church: We answer; Such are not the fit matter of the visible Church; and yet are not to be suddenly and wholly debarred from being ordinary hearers, so they profess their willingness to hear. 2. If the question be of such as are baptized and live within the Church as ordinary hearers, who practise and profess the things of the Gospel, we say these are already within the Church by their baptisme and profession, and in regard they remain pertinaciously wicked, though baptized and so professing, they should be unchurched and cast out.

3. That any such as *obstinately remain wicked have allowance from Christ*, that is, a command to constitute a visible Church as members, is all one as to say, whether commandeth *Christ* men to be members of the Church, and to be also pertinaciously wicked: which is no pious question, for it is whether doth Christ allow men to be hypocrites? Or if *by allowance from Christ* Mr *Hooker* mean, whether doth Christ allow and command the Pastors to own obstinate wicked men, as members, because they profess and practise the things of the Gospel? We answer, they ought not to admit or baptise Pagans of that sort, and if they be baptised, and so wickedly they profess, they ought to cast them out.

CHAP.

## Chap. XI.

### *Other arguments of* Mr Hooker *for the constitution of a Church of onely visible Saints.*

MAster *Hooker*, par. 1. ch. 2. pag. 25, 26.

Q. *What is required of a man of years to fit him in the judgment of the Church, for baptisme, that and so much is required to make him a member.*

*But visible holiness is required to fit a man of years to be baptized.*

*The consequence admitteth no denial, because to be baptized, and to be admitted a member, infer each other.*

*The assumption is proved by the constant practise of* John Baptist, *Matth.* 3. 5, 6. *where* Jerusalem, Judea, *Scribes, people and souldiers came to be baptized of him, they confessed their sins, it was a confession that amounted to repentance; so* John *verse* 7. *bring forth fruits worthy of repentance and amendment of life.* Luke 3. 6. *What shall we do? the* Apostle *answers,* Acts 2. 38. *repent and be baptized; the works of repentance and the aime of baptisme do import as much; remission of sins calleth for such competent knowledge of Christ, as may make way for the sight of the need of a Saviour, and also of a going to him.*

Whether fitnesse to be baptised be the visible conversion regeneratio which M. *H* requireth.

*Answ.* This argument may pass current with these that deny Infant-baptisme, which Mr *H.* and his do not; but if to be baptized say that the baptized is a member of the Church, must not either the infants of Church-members be not baptized with them, and so no members of the Church, which is strange? or may I not argue thus with *Anabaptists* against Mr *Hooker*? What is required of a man of years to fit him for baptisme in the judgment of the Church, is also required to make him one within the covenant of grace. But onely to be born of believing parents maketh a man of years in the judgment of the Church, to be within the covenant of grace.

Whether they were all to *John* reall converts, whom *John* baptized. See M. *Can.* Separa. p. 174. and the Ans. of M. *Ball*, sect. 2. p. 56, 57.

*Ergo*, onely to be born of visible parents maketh a man of years fit to be baptized.

The assumption is clear, because that *God be our God and the God of our seed, Gen.* 17. maketh both parents and children within the covenant, yea also within the visible Church, as the *Church of New England* truly teacheth, and giveth them right to baptisme; and when *Egypt* shall be the people of *God*, as is foretold, *Isai.* 19. 25. *Egypt* is the *Church* visible, and all their seed, when they so profess, except these two be different, to be professedly Gods people, and to be a visible Church, which cannot be said; and therefore the argument presupposeth a falshood, and beggeth the question: that there is one thing required of a man of years born within the visible Church, to fit him in the judgment of the Church for baptisme and Church-membership, and another to fit an infant for baptisme and Church-member-ship, when an infant born within the visible Church, by his birth is fitted both for Church-membership in the judgment of charity, and for baptisme; and so the argument proveth that the children of believing parents must have some new qualification before they can be received members of the Church visible; and yet it is granted their birth made them members of the Church visible; so they are members and not members.

Answer to the 32 quest. p. 20.

M. H. ascribeth to all whom *John* baptised, and who are to be admitted visible members a confession of sinnes, such as amounted to the reall Repentance which *John* commanded *Mat.* 3. See *Anton.* Wal. to. 2. *de Baptis. Infan.* p. 491. Daniel *Chamier.* Loc. *Com.* l. 7. c. 13. p. 210.

2. *If to be baptized and to be admitted members, infer each other*, as Mr *Hooker* saith, *ergo*, all that are baptized are members of the visible Church, and all members of the visible Church must be baptized. How then doth the Churches of *New England* refuse multitudes whom they know to be baptized, and came from *England* to be Church-members? 3. See how Mr *Hooker* maketh out the assumption; to wit, from the constant course and practise of *John Baptist*, Math. 3. 5, 6. in which he laieth this as a ground, that in all *Judea* and *Jerusalem* (for *John* baptized them all, *Mark* 10. 5.) there was no visible Church, no visible Saints, no converts till *John* made them such by baptisme. I hold that *Christ* was born in the visible Church, and that *Simon*, *Anna*, *Zachariah*, & *Elizabeth*, and many others were visible Church-members before *John* baptized them, and that the Church of the Jews and of baptized Christians were both

both the same visible Church, the one believing professedly in him who was to come, the other in him who was already come.

2. He presumeth that by *Johns* baptizing these were framed up in particular Independent congregations, by a Church-covenant, for this is brought to prove the frame of visible Churches of *New England* by Mr *Hooker*: but how the text speaketh this, who can see, except Mr *Hooker* himself? *for all* Judea *and* Jerusalem *were baptized*, Mark 1. 5.

4: How proveth he that all the baptized were visible converts that came to *John*?

*Those that confessed their sins*, by such a confession as *John* required, to wit, *which amounted to repentance, and bringing forth fruits worthy of amendment*, these were visible converts, before they were baptized.

Yea say I, if the confession amounted so high in the practice of all *Judea*, as the precept and command of *John* required, then all the land of *Judea*, *Jerusalem*, and all the region round about *Jerusalem*, who were all baptized, Matth. 3. 5, 6. Mark 1. 4, 5. all the people, Luke 4. 21. were not only visible saints, *but did all really repent and bring forth fruits worthy amendment of life*: for Mr. *Hooker* his argument is not from the peoples practice, but from *Johns* command. *Bring forth fruits* &c. so Mr. *Hooker*. *They confessed their sinnes*, v. 6. it was such *a confession as amounted to repentance*; that I confesse is a sea of Charity to all the visible saints. Now hear how M. *Hooker* exponeth their practised confession, *The Baptist so interprets it, bring forth fruits worthy of repentance and amendment of life*. Now sure *John* commanded never such a confession, as *Magus* the witch made *Act.* 8. nor a visible repentance such as maketh a visible saint, but he commanded a reall internall repentance, otherwise saith he, *if ye bring not forth good fruit*, Matth. 3. ver. 10. see your doome, *every tree that bringeth not forth good fruit is hewen down and cast into the fire.*

And therefore if the argument stand thus, such a confession as *John Baptist* commandeth *Matth.* 3. 6, 7. such must be in all before *John Baptist* and the Church can lawfully baptize them, or admit them to the visible Church, otherwise they sinne who bap-

tise and receive into the visible Church visible hypocrites.

But *John Baptist* requireth reall and internall repentance, without which the baptized should be cast into hell fire, *Mat.*3.10.

But the conclusion is so grosse, that Mr. *Hooker* could not dreame of it.

But the truth is, the precept of Repentance is not given to the Jewes, so as obedience thereunto must be necessarily required before *John Baptist* can lawfully and without sinne admit them to baptisme, and into the Christian visible Church, but for their either more personall and fruitfull receiving of the Sacrament, or farre rather, that they may be saved from *the wrath to come*, Matth.3.10. *Luk.*3.7,8.

5. And as to that *Act.*2.38. *what shall we doe?* if it conclude any thing it must have this meaning, *men and Brethren what shall we doe, before ye can owne us as visible saints, and baptize us without your hazard of casting pearles before swine?* This is to doe violence to the word of *God.*

But these words (*what shall we doe?*) must be all one with the like of *Saul*, *Act* 9.6. and of the Jaylor, *Act.*16.30. *What shall we doe to be saved and to obtaine life everlasting, and a due roome in the visible Church of grace here, and at length of glory?* and it is clear that repentance which the Apostles command is the course of repentance all their life to be performed, both before and after baptisme, ver.40. *and with many other words did he testifie and exhort, saying, save your selves from this untoward generation*, which is, *walk not in the way of this people:* and doth *Peter* advise no repentance, but such visible repentance as was to goe before their baptism? certain he adviseth repentance, new obedience and perseverance therein to their lives end after they should be baptised.

None are to be baptized by M. *H.* his arguing, while they die, and consummate their course of Repentance.

6. As to the ayme of baptism, which is for *remission of sinnes*, it importeth a confession such *as amounteth to repentance* reall and true, yea constant and induring to the end, *Ergo* they were justified and effectually redeemed in *Christ*, and persevered therein to the end, before *John* could baptise them without sinne: how weak are these? and so these huge multitudes were never baptized untill they all died reall converts, and that was never at all; for the Baptist so requires, before they were baptized.

7. Who

7. Who shall believe that when *John baptized*, Mark 5. *all the land of Judea, and all Jerusalem* and *Matth.* 3 5. *all Judea, and all the region round about Jordan* : and *Luk.* 4. 21. *and all the people*; that they were all in *John Baptist* his judgment of charity, sound believers, and that all these *brought forth fruits worthy of amendment of life?* and that all these were pardoned and justified in Christ, and *that they were the habitation of* God *through the spirit*, as Ephes. 2. 22. when *John* preacheth to them, even to the multitude that came forth to be baptized, *Luk* 3. 7. and to many of the Pharisees and Sadduces as to a generation of vipers, *Matth.* 3. 7. 2. as to hypocrites that gloried they were *Abrahams* sons, and would think they were more then Gods sons, when they were now washen by baptisme, the new seale of the New Testament? 3. as to fruitlesse trees ready to be burnt in hell fire, ver. 10. 4. as to these washen with water by a man, not inwardly baptised by Christ ver. 11. 5. to a visible company in which there were wheat and chaff? certainly *John* should break the *bruised reed*, if he preached not to them as to reall *sons of Abraham*, inwardly baptised, fruitfull trees, and wheat into the Lords barn. 8. Nor is there any warrant to think that they all asked, *what shall we do?* and did all *bring forth fruit worthy amendment*, and that the Pharisees and Sadduces who came to be baptized, *Matth.* 3. 7. did bring forth such fruits, before *Iohn* could baptise them, *Act.* 2. they were baptized the same day: neither must that passe, which our brethren say, that *John repelled not only the Scribes and Phariſes*, Matth 3. 7. *but also the prophane people from baptisme, as those who were a generation of vipers, and had not yet brought forth fruits meet for repentance*, ver. 7, 8.

It is clear that *John* Baptist had no such judgement of charity that all the multitude which he baptized were reall converts. Way of the Church of N. E. cap 3. Sect. 3. p. 58.

The Text is not clear Mat 3. Mark 1. Luk. 3. that *John* repelled from his Baptisme *Sadduces* and *Phariſees*. *Calvin. com. hoc modo omnes ad interius conſcientiæ examen citat ut ſe penitus excutiant.*

*M.* H. complyeth with *Papists* for a particular confession Mat 3. *Beza* in Mat. 3.

*Hinc igitur apparet Johannem non aliter admisisse ad suum baptismum quàm qui gratuitæ remissionis doctrinam (scriptò amplecti restrinxerunt. Paræus in loc. Nec ad baptismum indignos admisit. Piscat. Mat. 3. Dau. 6 ex. v 6. baptismus nulli adulto conferendus est, nisi prius ediderit confessionem peccatorum ac propterea promissionem sanctæ vitæ ex v. 6. Piscator* in Mark 1. v. 5. *Imo nequaquam probabile est Joannem exegisse confessionem publicam (talem enim edebant spectatum oculorum* Belarm. *de sacr. pœnitent. l. 3. c. 3. Rhemists on* Mat. 3. v. 6. Annot. 3. *Jac. Cuneri Jesuita in Tabul. Chronograph. sacr. ad an. 1 00. p. 133. Sect. 11.*

*Ans* Let the Text speak, Mark 1. 5. *And there went out unto him all the land of Judea, and they of Jerusalem, and they*

*πάντες were all baptized.* Matthew ſaith chap. 3. v. 7. *And ſeeing many of the Phariſees and Sadducees come to his baptiſm, he ſaid, Generation of vipers, who hath forewarned you to flee from the wrath to come?* which argueth rather that he admitted them; but as *Calvin* well ſayeth, *he citeth them before the inner tribunal of their conſcience, that they may ſeverely examine themſelves,* Luk. 3. 7. he ſaid the ſame to all the multitude that came to be baptized, but eſpecially to the *Phariſees*, but that *John* refuſed to baptize them, there is not one word in the Text, but the contrary, *Mark* 1. 5. *Luk* 3. 2. *Matth.* 3. 3. I deny not, but *Beza*, *Pareus*, *Piſcator*, on *Matth.* 4. ſay that *John* admitted none to baptiſm but ſuch as they judged worthy; but that ſuch worthineſſe was reall regeneration in the judgement of *John*, no Divine ſayeth. But withall *Piſcator* ſayeth on *Mark*, That *Bellarmine* hath no ground for auricular confeſſion. It is not probable that *John* ſought a publick confeſſion of ſecret ſinnes. Now it is known, Mr. *Hooker* the book of Diſcipline of N. *England* requires farre beyond auricular confeſſion. The *Rhemiſts* ſpeak juſt almoſt in the language of M. *H.* confeſſing their ſinnes, not acknowledging *themſelves in generall to be ſinners, but alſo uttering every man his ſinnes*, M. *H. They confeſſed their ſinnes.* ver. 6. *it was ſuch a confeſſion as amounted to repentance.* And their own words evidence as much. Luk. 3. 5, 6. *What ſhall we doe?* if it was ſuch a repentance as *John* commanded; and ſuch it was (ſayeth M. *H.*) Then it was reall and conſtant, enduring to the end. And this is more charity beſtowed upon *Judea*, then the *Jeſuites of Rhemes* give them; for they are content to ſtay within a precept (M. *H.* ſayeth all *Judea* repented) *He preacheth repentance* (ſay they) *by doing worthy fruits or works of penance.* Now M. *H.* muſt make this confeſſion, if it amounted to repentance, moſt particular of all and every one of them, which D. *Fulke* ſayeth was impoſſible; and *Cartwright*, that it was common not full, and proveth it by many arguments: and ſure, that multitude muſt have lived upon *locuſts and wild honey*, that *John* might have been ſatisfied with their *ſpirituall good eſtate as lively ſtones*, as our brethren ſpeak, our brethrens confeſſion muſt have as long a ſpace, to wit, ſeven yeares, as D. *Fulke* ſayeth auricular confeſſion would have taken.

Some

Some bring the place *Luk*.7.29. to prove that *John* refused to admit the Phariſees to baptiſm. *Annot*.4. D.Fulks anſ.to to the *Rhemiſts* Mat.3.6. If

generall confeſſion was not ſufficient, but every man muſt utter all his ſinnes in particular, *John* had ſhriving work enough for ſeven years to heare the confeſſion of *Jeruſalem* and all *Jurie* and all the country about *Jeruſalem*. O *Papiſts* bluſh! *Cartwright* againſt *Rhemiſts* on the place pag.13. Way of the Churches of *N*. E. ch.1.Sect.2.part.7. Anſ. to the 32.queſtions queſt.8.part.23. The place for baptizing Luk.7.27.and Act.8.cleared, of the *Phariſees* and of the *Eunuch*.

But that place ſayeth it was their ſinne who would not be baptized, *and ſo deſpiſed the counſel of God*, whereas the *Publicans glorified God, being baptized with the baptiſm of John*, ver.29, 30. as *Calvin* well obſerveth, comparing the Publicans and Phariſees together. See *Diodati* and the Engliſh Divines; for it is not holden forth as their puniſhment, that *John* debarred them as unworthy. Yea all that came to be baptized, *Mat*.3. *Mark* 1. *Luk*.3.were baptized. Nor is it of weight, that *Philip* ſayeth, *Act* 8. Thou mayeſt be, ἔξεστι, be baptized, if thou wilt, ſo the word noteth, *Matth*.12.2.4.ver.10.12. *Matth*.14.4. *Matth*.19. *Matth*.20.15. *Matth*.22.17. *Matth*.27.6. *Mark*.2.24.ver.26. *Luk*.6.2. *Joh*.6.9. οὐκ ἔξεστι φαγεῖν. *Joh*.5.10. *Joh*.18 31. There is no ſhadow, in the Text, that the lawfulneſſe is referred to *Philip* his act of baptizing, as if *Philip* might without ſinne baptize; as if I ſhould ſay, *I Philip cannot lawfully baptize thee except thou believe with all the heart*; but it is clearly referred to the Eunuches believing. For 1. *Philip* had more ground of the ſoundneſſe of the Eunuches profeſſion ſo as he might lawfully have baptized him, then he had to baptize *Magus*; finding the holy Ghoſt had directed *Philip* to goe to him, *Act*.8.29,30. 2. He found him reading Scripture, and deſirous to know the meaning of it,36.and deſirous to be baptized(3.)There is no ſhadow of reaſon in the Text, that it was a caſe of conſcience to the Ennuch, whether it was *Philips* ſinne to baptize him, except he knew he had true faith; but clearly he himſelf doubted whether he might be baptized, or not, 3. *Philip* requireth of the Eunuch reall believing with all the heart; but viſible believing as *Magus* had, was ſufficient for *Philip* to baptize without ſinne in the baptizer.

Quest. *What ignorance excludeth from Church-membership?*

Par. 1. p. 26. M. *H. That ignorance which maketh persons to be no Church, that will hinder a person from being a member. But there is a simple ignorance of points fundamentall, that maketh Papists that never heard the Gospell, and so have not wilfully rejected it* (sayeth M. *R.*) *to be no members of the Church.*

What ignorance excludeth from Church-membership.

*A. s.* M. *H. To be admitted a member and to be baptized* (sayeth he pag 20.) *inferreth each one another. But all the members of the Church of Rome* (sayeth he *par.* 1. *c.* 5. *pag.* 59 *)have received true Baptisme.* Let M. *H.* answer M. *H.* 2. *That ignorance that hindereth persons to be no Church visibly professing, will hinder persons to be true members of the visible professing Church.* The proposition is denyed; for infants (sayth *Calvin) baptized are so ignorant, and they are admitted members* (say our brethren) in and with their parents, 3. M. *R.* speaketh of the visible Church, of which Papists ignorant of fundamentalls, are not members.

*Calvin. Com. Act.* 8. *Ans.* to 32 quest. q. 20.

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## Chap. XII.

### *How profession doth notifie conversion.*

Par. 1 pag. 26, 27. Mr. *H. That profession which must notifie to the Church, that a person is a true believer, that must notifie that he hath true grace. But the profession that* M. *R* requireth, *must notifie to the Church that he is a true believer,* pag. 196. *Faith giveth right to the seales; profession, to speake accurately, doth only notifie to the Church that the man hath right to the seales.* So M. *R.*

M *R.* never said that profession must notifie to the Church the person is a true believer before he can be admitted a Church-member, as M. *H.* would impute to him.

*Ans.* What is in question to M. *R.* it is one thing to be a Church-member, as infants and fixed hearers are; and another thing to be by profession, capable of both the seales: the latter are such determinate Church-members, or Church-members in speciall, but all members are not capable of both seales.

2. The profession that M *R.* requireth doth notifie, M. *R.* said not, *Faith must notifie* to the Church that a person is a true believer, before he can be admitted a member of the Church by the Church. And that is the question now. Not what profession doth notifie simply; but what it must notifie to the Church before

fore the Church can lawfully admit them to be members. M. *R.* never said that; nor sayeth M. *R.* That not every profession, but that which is apparently true doth notifie so much, and that which is only savoury to the godly. 2. As also M *H.* addeth to my words, the adjective, *True*, which is not in my words; yea I teach that the profession of *Demas*, *Magus*, doth not notifie that they are true believers: And though visible profession should notifie true faith, it is not necessary that it must offer to judicious charity such overweighing evidences as the Church cannot lawfully admit *Magus* a member, but they must first positively judge him a reall convert; and the like *John* must judge of all *Jury* whom he baptized. 3. Since M. *H* speaketh of admission to the seales in the plurall number, he must mean both the seales; Hence let this quære be answered by our brethren, whether they think that profession doth notifie to a charitable judgement that all infants of Church-members, because born of Church-members, are reall converts. If so, birth must give conversion, and *David* must give to *Absalom* conversion by birth. 2. All infants so born must be regenerate; but experience and Scriptures teach that many so born turn Apostates, and prove sonnes of perdition. How our brethren shall free themselves of some baptismall regeneration, and of the apostacy of the justified and truly sanctified, let them consider, and the sound Reader judge; for our brethren tell us, it is not lawfull to put the seale upon a blank.

M. *H.* must be to near to that all infants born of their visible Saints must be reall converts.

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CHAP.

## Chap. XIII.

### *Of degenerate members of the Church.*

Part. 1. c. 2. p. 27.

*A Church constituted of fit matter may be corrupted by their breaking forth into ſcandals, as is clear in Corinth, Galatia, Sardis, and the Church of the Jewes, to whom the Lord threatneth a bill of divorce,* Hoſ. 2. 2. *and there is a neceſſity of toleration untill by a judiciall proceeding the evill be tryed, the party convinced, or cut off.*

*Ergo the corrupting of a Church conſtitute gives no allowance to bring in corrupt members: but by the contrary, if a pertinacious member ſhould be removed, then ſuch a member ſhould not be admitted.*

*Anſ.* 1. This is the argument of Mr. *Robinſon*, and moſt are borrowed from *Separatiſts* and *Anabaptiſts* in this theme, if ſuch as are known to be no viſible members *muſt be tolerated, untill cenſures be applied and they convinced or cut off, in that* intervall the Church muſt either give the ſeales to them, and their ſeed, or not. If the former be ſaid, then muſt the Church *knowingly prophane the holy things of God.* And ſo viſible members as viſible ſaints, and under that formall reduplication as viſible converts, are not admitted to the Church, but as tolerated ſcandalous perſons, upon whom the Church beſtowes Church-admiſſion and ſeales, untill it be ſeen they are converts viſible; which deſtroyeth a principall pillar of the brethrens way. If the latter be ſaid, that the ſeales are to be denyed to them and to their ſeed, in the intervall, then the viſible Saintſhip ſo judged is not the formall reaſon of memberſhip and Church-priviledges, to wit of ſeales; for hence ſeales are denyed to ſuch members as are ſeen to be ſcandalous, but not caſten out, which againe deſtroyeth the ſame principle. 2. The argument preſuppoſeth that none are excommunicate, but under the formall reaſon of viſible non-converts. *Ergo David, Peter*, and ſuch are undoub-

Our brethren cannot admit viſible converts upon theſe formall reaſons as viſible converts.

undoubtedly visible converts, cannot be excommunicate for adulterie or murther, though visible they remaine as to all other things (save in the matter of *Uriah*, and the one particular scandall for which they are excommunicate, sound and savoury saints) but the Church must judge *David*, *Peter*, and all such whom they excommunicate, non-converts and unchosen to glory; which is against the brethrens way also: for if none be admitted Church members, but such as according to the command and revealed will of *God* are judged converts visible: *Ergo* all casten out are no members, and so non-converts, and should not have been admitted but holden out, though in other things they be visible converts. 3. M. *H.* cannot produce any argument of M. *R.* wherein he argueth simply from corrupted and degenerate members, such as the Jewes were, *Act.* 13. who blaspheme, contradict and openly put away the Gospel, that such may be admitted and planted in Churches. But *Sardis*, for the few names therein, is one of the seven visible Churches and golden Candlesticks among which Christ walks, *Rev.* 3. and M. *Hooker* yeilds the seales were due to these members and their seed, though they had a name of living members and were dead, so they were not visibly scandalous; but M. *R.* his argument is not brought, but a new one, for M. *R.* saith that *God* made a covenant, *Deu.* 29. with the body of the people for the elects sake, said to be hard, blind, *Deu.* 29. 3. stiff-necked, *Deu.* 31. 27. at that time but professed repentance, *Deu.* 29.

Our brethren must say that none are to be casten out of the Church, but as visible non-converts.

3. Our Saviours aime and decree or intention of saving (which is hidden from us) and the Lords deep dispensation in long bearing with the Church of the Jewes, and calling them Lo-ammi, not my people, *Hos.* 2. (for that he cites) is no rule to us, but the revealed will; nor is the Church to forbear to censure so long as God punisheth not; yea then should the Priests have admitted into the Temple the worshippers of *Baal*, such as offered in the high places to other strange Gods; for God cast not the people of the Jewes nor such Idolaters utterly off at that time, but he sent Prophets to them. And there is a farre other consideration of a whole Church, and of *Jezabel* a single person. He will not remove his candlestick from *Sardis*, but he offends that *Jezabel* is not casten out.

Gods intention or dispensation is not the Churches rule of dispensing censures, but the will of God revealed in his word.

## Chap. XIIII.

*The answers of* Mr. Hooker *to the arguments of* Mr. Rutherfurd *are discussed and disapproven. The places* Acts 2.37,38. &c. *And* Magus *his admission,* Act. 8.15. *considered.*

First Argument. *In the first receiving of members by the Apostles, there was but a professed willingnesse to receive the Gospel howbeit some received it not from the heart.*

M. *H.* answereth; *There was not only a professed willingnesse, but a practicall reformation, that in the judgement of charity giveth grounds of hope that there is something reall, before the contrary appeare; Therefore* Peter *who received* Magus *upon his approbation of the truth, and outward conformity thereunto in the course of his life, rejected him as one in the gall of bitternesse, who had no share in Christ, and therefore certainly would not suffer him in the priviledges of communion, so persisting without repentance.*

What M. *H.* requires in members before they be admitted.

*Ans.*1. *Not professed willingnesse, but also practicall reformation is required.* But is not professed willingneſſe in murtherers of *Christ*, who said, *What shall we do* to be saved, some *practicall reformation*? There is nothing but conjectures, that the *Apostles did not admit all and every one of the three thousand, untill they had experience of their state of grace. and judicially determined so of them all.* 2. This *practicall reformation* was not an experience of their practise of savoury walking, required by M. *H.* p. 1. cap. 2. pag. 14,15. in visible saints before admission, except some four or five houres time may create an habituall experience, for the same very day they were baptized, *Acts* 2.41. (3) M. *H.* should prove that the Apostles found this *practicall reformation* in all, *Ananias*, *Saphira*, and the whole 3000; and that the *Apostles* tryed and smelled the *savouriselle of saving grace* in all; in *Saphira*, the Text giveth not the least jot of this, we must take it upon the naked assertion of M. *H.* 4) That this practicall reformation gave to the *Apostles judgement of charity ground*

M. *H.* neither proves, nor can prove that the Apostles had habituall experience in so few houres, all and every one of the 3000. *Act.* 2. gave evidence of reall conversion to the Apostles.

of

*of hope, that there was something reall*, that is, the whole number about three thousand (none excepted, for all were made Church-saints visible) gave grounds of hope that they were all really (otherwise their speaking and hearing the word was reall, that is, not imaginary) internally and effectually called, and born over againe of the spirit, and so chosen to life eternall from eternity, before the Apostles durst without the offending of God admit them to Church-fellowship and visible communion; those (I say) must be proven. If I durst, I am not farre from judging the godly and judicious in cold blood, free of heate of dispute, dare not so judge of the Text, *Acts* 2. or *Acts* 8. (5) There is no shadow *Acts* 8. *that Peter* (M. *H.* should say *Philip*) *admitted not Magus while he saw such grounds of the sorcerers reall conversion and reall predestination to glory* (6) *Peter* said that *Magus had no share in Christ*. True, but said he that he was an unbaptized man who had no share in the visible Church? No. (7) *But he would not suffer Magus to share in the priviledges of communion, he persisting without repentance.*

No grounds there are to say that *Philip* and the Church of *Samaria* smelled the savouri-nesse of saving grace in *Magus* before he was admitted a member.

True, but it is no answer to the argument from the manner of receiving in, this is something to the casting out, (8) that *Peter* reproveth him in the gall of bitternesse. 2. Exhorts him to repent, to pray for pardon, were great priviledges of Church-communion bestowed upon *Magus*.

The practise of the Apostolick Church is to be considered in three cases. The 1. Case is.

Three considerable cases in framing of visible Churches.

1. When Churches are gathered out of Churches, for example, out of *Galatia*, *Ephesus*, where infants are born and baptised Church-members within the visible Church, hence we seek a warrant, why these who were once members of the visible Church and baptized, as the answer to the 32 sayeth, and so clean and holy, 1 *Cor.* 7. 14. *Rom.* 11. 16. (2) In covenant with God, *Acts* 2. 38, 39. *Act.* 15. 14, 15. *Gen.* 17. 7. 2 *Cor.* 6. 16, 17, 18. &c. (3) And so redeemed by the blood of Christ and baptized into his body, 1 *Cor.* 12. 13. even unto Christ, *Gal.* 3. 17. *Act.* 2. 38, 39. when they come to age, are for no scandall unchurched, and because they cannot give evidence of reall conversion, yet for 60. or 80. years, and to their dying day, are no more Church-members then Pagans?

quest. 5, 6. p. 20.

Our brethren cast out of the Church these who were baptized in their infancy, and members thereof, because visibly non-regenerated. What warrant for this censure?

2. How could ye baptize Pagans? They are so straited with this, that many among them call for Bishopping or confirmation againe. 3. How is it that you once baptized them Church-members and within the Covenant, and so baptized them but for the foresaid want? How is it now (1) You teach, exhort, rebuke, comfort them, and you have no Pastorall call to them more then to Pagans? (2) How, or what calling, or what sort of officers are your Pastors to them? or who called you to take care and watch for their souls who are without, and to you as Pagans? (3) How can you offer Christ all the day long to Pagans? 4. If they refuse to hear the Gospel, you cannot judge them, for they are without, 1 *Cor.* 5.12. to you; and Christian Magistrates cannot compell them that are without to the means of grace by your way.

These are groundless conjectures; When the *Apostles* first preached to the heathen that 1. they preached not as Pastors: 2. that they waited untill, in the Apostles judgement, and the judgement of one another, they were reall converts: 3. then the Apostles and themselves judicially inchurched them. Way of the Churches of Christ in N.E. *ch.* 1. Sect. 2. pag. 7. Mr. Tho. *Hooker* survey of discipline, part 1. c. 2. p. 14, 15.

*The second Case is:*

When the Apostles came with the Gospel to the *Gentiles*, *Act.* 14.47,48. to *Lystra* and *Derbe*, *Act.* 14.6,7. to *Philippi*, *Act.* 16.12. to *Corinth*, *Act.* 18.6,7,8,9. to *Ephesus*, *Act.* 19.9, 10. &c. our brethren must prove, 1. That the Apostles first teached to them as no officers, having no Pastorall care of their souls, untill they were in the judgement of charity reall converts, and then they preached to them as *Church-members*: (2) And *untill they were satisfied in conscience of the good spirituall estate one of another, as lively stones to be laid upon the spirituall building*, as their way teacheth; And *untill they in their practise and profession (if we look sayeth* M. *Hooker*) *in their course according to what we see by experience, or receive by report and testimony from others. Or lastly, look we at* their expressions, savour so much as though they had been with Jesus. And 3. The Apostles knew not any such thing in visible converts, as that they should form themselves from an intrinsecall power in themselves into an organicall body and ordaine their own Elders; for to draw this out of any thing we find in Scripture is done with as great difficulty, as to extract water out of a stone; all we find the Apostles did was to preach Christ to them, and an interval of time, as is clear after *Act.* 13.14 they had preached the

the Gospel, *Act.* 14.6.ver.21. they returned to *Lystra*, and to *Iconium*, and to *Antioch*; and ver.23. and ordained Elders in every Church: all which times it appeareth they were visible Churches without seales, and when they preached the Gospel to the aged, and it was received by a profession of faith sincere, whether really or supposed only, presently without delay (as is well observed by M. *R. Baxter* in his accurate treatise) they baptize *Magus*, *Act.*8.12,13. such as hear the word, among whom were *Ananias* and *Saphira*, who were baptized members, *Act.*2.41,45. compared with *Act.*4.33,34. and *Act.*5.1,2,3,4. &c. they baptize *Cornelius* and his house, *Act.* 10.44,47,48. When the *Corinthians* and *Crispus* and his house believed, they were baptized, and the Jayler and his house, *Act.*16.30,31,32, 33. *Lydia* and her house, ver.14.15 And the Eunuch having heard the word and believing was baptized, *Act.*8.35,37,38. when the multitude hear *John* and confesse their sinnes they are baptized, *Mark* 1.5. and that without any such conjectures of the congregationall way of trying members, as is above said.

Upon profession of faith presently followeth baptizing.

Mr. Rich. *Baxter* for infant-baptism.

*The third Case is,*

When the Christian Church is framed out of the visible Church; and in this I propound these considerations (1) *Act.*2. There is no such processe as M. *H.* talks of, pag.14.15. (2) No hint of a covenant to a single Congregation, except ye speak of a baptismall Covenant. (3) The *Apostles* shall not act as *Apostles*, but in an erring way, choosing *Ananias* and *Saphira* reprobate mettall in this first Temple, and say, that they acted as Pastors ordinary in a Church way and fallibly, it is not to be supposed, that they more *de facto* actually erred, and that they thrust in chalke stone, and rotten timber, apt to destroy the whole building, such as were *Ananias and Saphira*, in the first samplar, then they erred in making heterodox and erroneous acts, *Act.*15. in their first samplar of Synods, and yet we prove they acted not as infallible Apostles in that Synod, but by a fallible and ordinary gift, yet so that *de facto* actually they erred not.(4) Any man judge of M. *Hookers* words pag.30. that *Peter* required of these 3000. to repent and be baptized, accor-

It is not like that the Apostles *de facto* erred in putting in chalke stones in the first samplar of the visible Church, more then in the first samplar of Synods, *Act.*15.

ding to the like call of Christ, and that *Philip* saw the like in *Magus*, ere he baptized him, and that the Apostles had a large measure of spirituall discerning; But if their discerning was put out in admitting none but such as they judged to be reall converts, it failed in this, and they laid hands suddenly in few hours space upon *Ananias* and *Saphira*; and so did *John Baptist* upon an huge multitude, *Matth.*3 *Mark.* 1. *Luk.*4. nay their admitting of such, whereas their eminency of discerning could have framed the first samplar of Church-constitution without one hypocrite, sayeth to me, That it is the revealed will and intent of the Lord, that men usurp not the chairs of Christ to passe a sentence upon the inward state of Church-members, before they be admitted into his work-house of conversion. Yea it is destructive to the Lords end to close the gates upon many heirs of glory, and lock fast the doores of Christs office-house, his vineyard, his kingdome, his house, upon multitudes to be saved and wrought upon and espoused to Christ, after they are unchurched, untill they be visible converts, 2 *Cor.* 11. 1,2,3,4. *Gal.*4.19. (5) The Apostles are accurate in trying of some Church-members, to wit, of Elders and Deacons, and bid receive some, and reject others, *Act.*6.13. *Act.*13.2,3. 1 *Tim.*3. 1,2,3,4. &c. 10,11,12. *Tit.* 1.9,10,11. 2 *Tim.*2.2. 1 *Tim.*5.17, 22. But shew us rule, Canon, precept, practise of Apostles, for judiciall electing of Church-members; yea to me it is one act of the Lords deep providence in the execution of his decrees of election and reprobation; for when the Lord sends the word of his kingdome to a Nation, and calls them, and they professe to hear, there hath the Lord a visible kingdome, and the Lord builds his house, not *Moses*, not *Paul.* (6) The place *Act.*2. pleads more for a reall and internall repentance, and continued and prorogated all their life, ver.46,47. they *abiding in the Apostles doctrine and fellowship stedfastly*, 42. then for a visible repentance in the judgement of charity, though we exclude not visible repenting of some, but in our brethrens sense, visible repenting, *i. e.* reall and sincere, so farre as the judgement of charity can reach. 2. Reall and sincere repenting of all and every one. 3. Antecedently and before admission to Church-membership, we ever exclude, and we say there is not one Jota

The place *Act.* 2. pleads for reall repentance of all the 3000. before they were inchurched, as M. *H.* expounds it.

in

in the word, that the *Apostles* had such a judgement of *Ananias*, *Magus*; and our brethren cannot prove it. The believing of *Magus* and his ardent continuing with *Philip*, *Act.* 8. 13. with eagerness, as dogs in hunting to follow the prey, ἦν προσκαρτερῶν Βεζα cites *Mar.* 3 9. *Budæus* to stick to any as an assiduous convey, proveth not what M. *Lockyer* sayeth; for *Luke* inspired by the holy Ghost, who needeth not borrow the judgement of charity, but seeth the heart, testifieth of *Magus* that he believed in his way. All our Divines, *Calvin*, *Gualther*, *Piscator*, *Marlorat*, *Beza*, *Brentius*, *Bullingerus*, *Pomeranus*, *Sarcerius*, *Diodati*, *English Divines*, say, it was but an historicall and temporary faith; if the holy Ghosts meaning were that *Magus* did savingly believe, we shall not eschew the Apostasy of true believers. The Text saith not that *Magus* savingly believed to the judgement of *Philip*, and the Church of *Samaria*; they saw his faith as they saw his wondring in his cleaving to *Philip*, and yet this our brethren must prove. Now they saw only such a faith, in the effects, as the Text speaks of; but the Text speaks of a temporary faith: but that they believed the sorcerers temporary faith to be saving faith, and would not otherwayes have baptized him, that M. *Hooker* and M. *Lockyer* conjecture; but in the Text, there is no shadow of such a thing; had there been praying with liberty, and in the holy Ghosts strong perswasion, much labour of glorying in tribulation, rejoycing with joy unspeakable, by selling all and following the Gospel, something had been said, and if the Church had refused without these to baptize him. (7) I retort the argument thus.

*Magus* was no such a visible convert before he was baptized.

Such should be the members of the visible Church before they be admitted, as *Peter* requireth the thousands to be before they were admitted members: But *Peter* requireth of the 3000. reall repentance; Repent and be baptized, &c. Yea such repentance as thereby their anxious conscience might be satisfied, who asked, *Men and brethren what shall we doe?* Ah, we slew the Lord of glory. *Ergo*, The members of our Church must have reall, not visible repentance only, before the Church can admit them. But the conclusion is absurd even to the *Anabaptists*. The proposition is M. *Hookers* and our brethrens *in terminis*;

Calv. *Inter fidem & meram simulationem est aliquid medium: Epicurei & Lucrani se credere profitentur, quum tamen intus rideant, quum illis fabulosa sit spes vitæ æternæ.* Bez. an. *Credidit fide*, scilicet historica. *Diodat.* He believed, he made outward profession of the faith. *Piscat. Credidit*, i.e. *professus est fidem.*

What reall characters of saving faith were in these 3000.

the assumption is the holy Ghosts, *Act.* 2. Yea and the characters of reall conversion, *Act.* 2. are spoken by *Luke* inspired of God, not in relation to the fallible discerning of Apostles. There are not only visible signs, but 1. hearing, 2. saying, Men and brethren what shall we doe? 3. joyning in ordinances with the Apostles, 4. Some expressing of joy in hearing the word, possibly in their countenance. The rest were reall, 1. *They were pricked in heart*, not visibly, but really, so *Calvin*, *Beza*, *Gualther*, *Sarcerius*, *Brentius*, *Bullingerus*; as also before them, *Chrysostome*, *Hieronymus*, *Cyrillus*, *Hierosolomytanus*; this cannot but be reall.

Calvin *in loc.* *Hoc pœnitentiæ initium, malorum nostrorum sensu vulnerari.*

Gualth. *Atque hoc factu necessarium, si non tantum ex verbo docemus, sed & electorum exemplis, ut interim nullus nobis de impuris & pœnitere nesciis hujus seculi filiis (quales fuere* Ananias & Saphira) *sermo sit.*

(2) They were added unto the Church, M. *H.* granteth, that the holy Ghost in *Luke* spoke this. Now the Apostles acting as ordinary Pastors in a fallible way (as our brethren say they acted here) could not see this internall adding made by the Lord, ver. 47. *The Lord added to the Church*, &c. he added not *Ananias* and *Saphira* thus; and their receiving the word with gladnesse of heart, ver. 47. must be reall and internall gladnesse of heart, as their eating *of bread with gladnesse and singlenesse of heart*; all which as they were not visible to the Apostles, so being reall must be ascribed by an ordinary figure, to the greatest part. Now that *Ananias* and *Saphira* were such reall members pricked in heart, or received the word with joy, *Luke* sayeth not. But M. *H* sayeth it without warrant of the word.

## CHAP. XV.

*Other arguments of* M. *H. and his answers are considered; as of the draw-net.*

Mr. *H.* pag. 28, 29. to arg. 2. *If the visible Church be a draw-net, where are fish and filth; a house where are vessels of gold, and baser vessels of wood and brasse; then a rightly constituted Church there may be where are believers and hypocrites.* par. 1. p. 28. 29.

*Answ.* The argument *is wholly yeilded, and the cause not touched, much lesse concluded, as may appeare by the state of the question in a right meaning.*

*Answ.* 1. This argument may be wholely yielded, but is not my argument; I referre the Reader to the place of my book where this is first propounded. The argument is much mistaken, and is not drawen from visible Churches, as they are *de facto*, and through abuse, though I speak to that also, which I am willing to dispute with any who will defend M. *H.* in his survey. My argument is from visible Churches *as they were at first planted and constituted lawfully*, and to all that read with any considerable attention, planted according, not to the permissive decree of God, according to which I tell M. *Barrow*, many hypocrites are *de facto* in the visible Church lawfully constitute; but according to the revealed will of precept. Hence take the argument according to my mind, if the visible kingdome and Church of Christ at both its first planting *in fieri*, and its after constitution *in facto esse*, consist not according to the decree, but even according to the revealed and approving and commanding will of *God*, of good fish and of bad, and filth; and of vessels of honour and of dishonour: then the visible Church consisteth not of such Saints only as must be reall converts in the judgement of charity. But the former is true, M. *H.* might have known that I of purpose closed up this mouse-hole, *non semel*, not once, but twenty times; the proposition is from the scope of the *Parable*, which, as worthy *Calvin* sayeth, that *nihil novum* &c. that our Saviour teacheth no new thing, but by a new similitude, the same

*Pauls* Presbytery, c. 9. arg. 2. pag. 101, 102.

M. *R.* his argument from the draw-net, wronged by M. *H.* is vindicated.

*Barrow* disc. of false Church, pag. 20.

*Calvin. in Evang.* Matth. *in loc.*

ſame which he taught in the parable of the tares, only as Mr. Dickſ. Mat.13 *Dickſon* hath judiciouſly obſerved. That hence the viſible Church in the way of gathering members, and manner of conſtitution thereof is like a draw-net, taking in all who profeſſe ſubjection to Chriſt in his ordinances good and bad. To which as for the purpoſe, it is alſo moſt falſe, that the Lord tacitly commands ſuch Paſtors as caſt out the net of the preached Goſpell, to fiſh no ſouls in a Paſtorall Church-way, but theſe who in their judgement of charity, *ſavour of being with Jeſus* (as ſayeth M. *H.* ſurvey par.1.c.2.pag.14,15) and ſo are good fiſh and reall converts. Whereas the Lord commands Paſtors not to look whether they be converted or not in their judgement; leave that to God, and call in as many as ye find, *Matth.* 22.9. *Luk.*14.17,18,23. Call in fools and ſimple ones, *Prov.* 9.4. which indeed to M. *Hooker* is a ſinne and a *prophaning of the holy things of God.* O ſaith M *H. Beware ye Paſtorally call any, or preach to any Paſtorally but ſuch as in charity you judge converts*; and theſe *only and none other*, *ſayeth* M. *Leckyer.* As for the *Parable of the tares*, *Let them grow untill harveſt. Pareus* (moſt judiciouſly) he *forbids not to uſe diſcipline ſimply, but uſe it not ſo, with ſuch rigor, or imprudently, when the wheat is in hazard to be plucked up, but uſe it not when the wheat may be hurted and rooted out.* 2. The conceit of degenerated members to be tolerated for a while, will not help the matter; for the draw-net of the preached Goſpel is to be caſt out at the firſt admiſſion of members, before the members be degenerated. 3. How ſhall our brethren make it out that the bad noteth the latent hypocrites only, that are not ſeen, becauſe they are under the water? but the bad noteth aſwell the open hypocrites: and ſo did the *Donatiſts* anſwer *Auguſtine*, as our brethren doe; but *Auguſtine* replyed that the Church is the barne-floore where the wheat is hid and the chaffe ſeen. But, ſure, the preachers are not to be led by their own judgement, who are really good, or really non-converts and bad: for it is the command of *Chriſt*, that the bad, that is the non-converted be brought in, that they may be converted and keeped in (except the whole lump be in danger to be infected) that they may be made good.

Pareus. *Non reſtricte, non hoc modo quo vos vultis, immoderato rigore cum læſione tritici; non prohibet quin Magiſtratus & Eccleſia faciat officium eradicandis ſuo loco zizaniis.*

Aug.con.Don. c.10. *Sub fluctibus quid cepe int retia neſciunt Piſcatores, neq; palea quæ in area eſt permixta frumentis; etiam ipſa ſub fluctibus latet, quæ ſic omnium oculis eſt conſpicua, &c.*

Aug.con. Don. *Neque enim & ipſe ſicut piſcis ſub fluctibus erat, & ſic ab invitatoribus quomodo à piſcatoribus videri ſan poterat.*

Mr

Mr. *H.* p. 29. *The like may be said to the man who came without the wedding-garment, he carried it so cunningly that none perceived it but the Master.*

Of the man Mat. 22. without the wedding garment. Way of the Churches of *N. E. c. 3. sect. 3. pag. 57.*

*Ans.* Mr. *H.* must say, The servants judged him once to have a wedding garment, else they should not have invited him to come. Saith the Text that, or Mr. *H.* onely? If the former, then they sin who invite, and call externally any but such as have a wedding garment: So the Donatists said. 2. Mr. *H.* contradicts his own Book of Discipline expressly. The rest of my arguments are above vindicated.

Doth not the expostulation intimate a taxing of these by whose connivance he came in? *Friend, how camst thou in hither?* See Aug. contr. Epist. Parmeni. l. 1. c. 14. *Quapropter zizania vel paleam Catholicæ segetis nobiscum copiosissimè accusent, sed nobiscum ferre patientissimè non recusent; noluit enim Dominus ante tempus eradicare zizania, & à frumentorum permixtione separare.*

Mr. *H.* p. 31. *The examples of* Solomon *tolerating Idolatry, of* Asa *breaking out into persecution, hurt Mr.* R. *cause; for then the openly scandalous may be received in.*

*Solomon* and *Asa* are Church members.

*Ans.* These Kings obstinately persisting in such evils, are neither to be admitted, nor kept in: how far *Solomon* strayed is hard to determine. *Amesius*, after *P. Martyr*, teacheth, That he neither worshipped Images, nor believed them to be God, nor brought them to the Temple. *Augustine* excuseth him, that he fell as *Adam*, to please his wives. *Asa* at his worst was fitter to be admitted a Member, than *Magus* at his best; nor can the time of *Asa* his continuing obstinately in these evils, be well known.

*Amef. in antisydalibus de Pers. c. 7. p. 325. P. Mart. Com. in 1 Reg. 11. 1, 2, 3, &c. p. 86, 87. August. de civ. Dei, l. 14. c. 11.*

M. *H.* *M.* Ruthurfurd *maintains, That such as are admitted must* 1. *Not be scandalous:* 2. *Must be baptized after the order of Christ:* 3. *They must, by their profession, notifie that they are true believers.*

*Ans.* How they are not scandalous, how baptized in Christs order, and so must repent for their own personal comfort and salvation, is to be tried: *Ergo*, They must be to us real converts before they be admitted, is a feeble consequence. The third I never require before they be admitted Members: *M.* cannot made that in my writings, but forged it of his own, as is answered by me.

Mr. *H.* p. 32, 33. *If I must not enter willingly into any unnecessary*

M. H. would prove we should enter into no Church where any scandalous person is.

*necessary civil society, with such as have a shew of godliness, and deny the power thereof, and such as are named brethren, but are idolatrous; far less should I enter into a spiritual society of faith with them.*

*Ans.* What this reasoning meaneth, I know not. But 1. it is unlawful to you to enter your self a visible married Member of that Church, where one is to be admitted who is known to be a scandalous hypocrite, as he is described 2 *Tim.* 3 1,2,3. Yea, suppose in all Churches you finde some scandalous, you are to joyn to some visible Church on earth.

So *Petilian.* *Quæ enim participatio justitiæ cum iniquitate? Resp. Aug. cont. lit. Petil. lib.* 2. *c.* 40. *Quis nostrum dicit esse participationem talem si Judas & Petrus pariter Sacramentum communicent?* So the Donatists.

*Aug. cont. Parmenian. l.* 2. *c.* 18 Why hast thou the wicked? So *Petilian.* Not unlike this, *Aug. cont. liter. Petil. lib.* 2. *c.* 46. *Beatus vir qui non abiit in concilio impiorum. August. Resp. Sed vos maledicti crimina etiã sacramentis objicitis.* See *Aug. cont. Epist. Parmen. lib.* 3. *c.* 4. *Objicit Parmenianus illud, Isa.* 52. *Recedite, recedite——— Resp. Sed cur ipse in ipso populo immunditiam, quam graviter arguebat, in una cum iis congregatione tangebat?* So *Parmenian* ib. *Object.* 5. *Psa.* 26. *Non sedi cum Concilio vanitatis. Resp. Aug. cont. Epist. Parm. lib.* 3. *c.* 4. in his *quicunq; dilexerit Speciem domus Dei, & locum tabernaculi claritatis ejus, tolerat ea quæ sunt in contumelia, nec propter hoc relinquit domum, ne fiat ipse non vas in contumeliam, quod tamen in domo toleratur, sed stercus quod de domo projicitur.* The Donatists, *Aug. cont. Parm. l.* 3. *c.* 1. Put that evil man out from among you.

But this is 1 Unlawful: for say that one would refuse to marry any at all, because no woman on earth could satisfie his minde, hardly could that single life be lawful, if God give not the gift of continency. But say it were lawful to live single, and to marry none, because of such humorous impediments, yet it cannot be lawful to live out of all Church-fellowship, without all Church-ordinances, suppose you were in an Island where one onely Church is. 2. Suppose one be married, and fixedly joyned to such a Congregation, and divers Members turn like the Members of the Church of *Sardis*, divers become such as are 2 *Tim.* 3. 2. *Lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, &c.* the Apostle saith, *We are to turn away from such:* now the Elders and Flock refuse to cast them out. If that turning away 2 *Tim.* 3. be meant of separating from the Church, we must not turn away from them, except the Church to which we were married give us leave, which were strange. And it is like this is not Mr. *Hookers* sense; for he maketh it less free to turn away from a Church to which you are married, than not to joyn to it; as it is less free to the man to leave the wife to whom he is once married, than not to marry: and so he makes the Church a Prison.

As for the place 1 *Cor.* 5. he forbids intire conversing with the Excommunicate; *Bullinger*, he forbiddeth intimate fellowship with them. *Mayer* saith, it is the arguing of Anabaptists (which yet pious Mr. *H.* here followeth) *We should not eat with them: Ergo*, we should not joyn in Church duties with them. But *Augustine* citeth *Cyprian*, Because we see tares in the Church, yet let us not separate from the Church; for, saith *Augustine*, *When the godly and the wicked partake of the same Sacrament, neither the cause nor the person is hurt.* Entring in Church-fellowship, some one or other, though there be some scandalous persons tolerated and defended in all the Churches, is not voluntary, as to marry or not to marry, but a necessary Ordinance of God: for he lives as a heathen, in a condition of sinning, who is a Member of no visible Church.

The place 1 Cor 5. not to eat with a fornicator, misexpounded by Mr. *H.*

*Bulling. Contubernium & interiorem convictum prohibet.*

*Beza in 1 Cor 5 Ne familiariter iis utemini.*

*Beza in 1 Cor. 5 P. Martyr. cibus cum iis non capiatur, non dicatur (excommunicatis) Ave. Augusti. cont. Donat. cap. 6. Cypr. l. 3. Epist. 3. Nam etsi videntur in Ecclesia zizania, non tamen impedire debet aut fides aut charitas nostra, ut quoniam zizania in Ecclesia cernimus, de Ecclesia recedamus. Augusti. cont. Epistol. Parmen. l. 3. c. 2. Erat ne Ecclesia Carthaginensis Ecclesia, an non erat? si erat, quæro quomodum (i.e. quo pacto?) Cypr. Et cæteri——implebant quod præcepit Apostolus, 1 Cor. 5. siquis frater nominatur, & est fornicator, & avarus——quando cum iis avaris & rapacibus——multiplicantibus fœnus——panem Domini manducabant, & calicem bibebant.*

Mr. *H. These are not sufficient requisites in one to be a Member, which may be in a drunkard, who is not to be a Member, but to be cast out*; Ergo, *to be kept out. But these three assigned by Mr.* R. 1. *To profess the Faith.* 2. *Eagerly to desire the Seals.* 3. *To desire Church-fellowship, counting it a disparagement not to be born again, if not admitted to the Sacraments, may agree to a drunkard.*

*Ans.* For the ordinary drunkard, he is either born and baptized in the Church, or he is a Pagan and an ordinary drunkard having these three. If the former be said, he is born a Member of the Church, and so the question is concerning his casting out, not concerning his receiving in. I confess, I know not how Mr. *H.* could answer the question himself, concerning children born in their Church of Parents, Father, Mother, that are Church Members, though such live 60 or 70 years never baptized, and have these three requisites, and be free of gross scandals, they could not admit such to the Lords Supper. The

Miniſters ſhould have ſome extraordinary call of God to preach to ſuch, as *Paul* had to go to preach in *Macedonia*, *Act.* 16. for by our Brethrens way they have no right, *by way of Covenant*, from the parents, but onely a *providential right* to preach the Goſpel, which requires an extraordinary Apoſtolick call.

As for the other, if the man be a born heathen, and ſhall come to get theſe three requiſites, and profeſs as *Magus* did, he is to be received a Member: but if he hath not theſe three requiſites, for he lives in Sorcery, as *Magus* and *Elymas*, and oppoſeth the Goſpel, the openly lying profeſſion is ſcandalous; ſuch a profeſſion Mr. *R.* ſaith is not his requiſites: If he be a Pagan, and continue in habitual drunkenneſs, he may be holden out while he gives evidences to others of amendment, and then he may be admitted to the outer court, as a hearer; though a profeſſion of faith, if not belied with worſhipping of falſe gods, can hardly conſiſt with Paganiſm.

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## CHAP. XVI.

### *Of the principal and prime ſubject of all the Priviledges of ſpecial note beſtowed in the Mediator Chriſt upon the Church.*

Mr. *H.* p. 1. cap. 3. pag. 23.

1. *WHether the inviſible Church be the principal, prime, and onely ſubject of the Seals of the Covenant*, pa. 3.

*Anſ.* It is not ſuch a ſubject by any argument that Mr. *R.* brings: But Mr. *H.* frameth a queſtion of ſtraw, as if I had moved it, and diſputes againſt Mr. *R.*

Due Right of Presbyt. part. 1. pag. 244, 248.

My words are: *The inviſible, not the viſible Church, is the principal, prime, and onely ſubject with whom the Covenant of Grace is made, to whom all the Promiſes do belong, and to whom all titles, ſtyles, properties and priviledges of ſpecial note in the Mediator do belong.* p. 248. *The Promiſes are preached to the whole viſible*

*visible Church, but for the Elects sake; yet they belong, in Gods intention and gracious purpose, onely to the Elect of God, and his redeemed ones, to that invisible Body, Spouse, Sister, whereof Christ alone is Lord, Head, Husband.* I wonder then, if Mr. *H.* did reade my book, when he will dispute such a Question with me.

1. *Whether the invisible Church, and the Elect, be the prime subject of the Seals?* A question that hath no sense, nor any favour from Mr. *R.* For can the Elect, of which, some are not born, eat and drink at the Lords Supper, or be washed with water? 2. The Lord hath ordained the Seals in an orderly way, and in an Ecclesiastick and Church right to the visible Church, as to the first, prime, and onely subject external, visible, *in foro Ecclesiæ*, and according to the command of *God* to Pastors, they are to be dispensed to all Members of the visible Church, to *Magus* as to *Peter*, whether the dispensers or Church repute them real Converts, or not. 3. Here the Seals, Ministers, Word, Promises, are considered onely in the sign, letter, external administration by the dispensers, who see not the heart. Now Mr. *H.* proceedeth against me, Arg. 1. pag. 41. to prove that, to wit, *That bare and naked Seals, as Circumcision, are bestowed upon graceless men, Ishmael* and *Esau*: which is to set up an adversary of hay; for I am not the man who either dreamed or wrote, that the invisible Church is the principal, prime, and onely subject of the naked Signs bestowed upon *Ishmael* and *Magus*: This will be found the minde of Mr. *Hooker*; for I spake expresly of *the priviledges of special note in the Mediator*, pag. 144. But the bare and empty Seals, the Promises as in the letter preached, and as precisely considered and separated from the grace promised and signed, are not priviledges of *special note given in the Mediator*, for they are priviledges bestowed upon *Cain* and *Magus*, as upon real believers, *Peter* and *John*, the very same way. 4. But the Lord hath ordained Promises, Seals, and the like, including the inward grace, Christ, Righteousnes, Pardon, Perseverance, Eternal life, *in his gracious purpose*, as I say, pag. 244. to the invisible and effectually called Church, as to the principal, prime, native, internal subject, a right not onely Ecclesiastick *in foro Ecclesiæ*, which they have also,

The question whether the elect and invisible Church be the prime subject of the Seals, senseless; and the affirmative never imagined by Mr. R.

The only visible & first external subject of the external seals, is the visible Church.

The external seals and promises preached &c. are not priviledges of special note given in the Mediator Christ.

also, professing the sound faith, but also with a real and internal right *in foro Dei*, Upon these Arguments, never touched nor answered by Mr. *Hooker*.

That the invisible & really believing Church is the prime, proper and principal and onely subject of all the priviledges of special note in the Mediator Christ, is proved by 5 arguments, never answered by Mr. H.

1. These are the first and proper subject of all Promises, Properties, Priviledges, Seals of special note in the Mediator (taking the Priviledges and Sea's as they include Christ, and the graces promised and sealed) to whom the Covenant, and special promises of a new heart, the Law engraven, perseverance are onely promised, and to none other, But these, A new heart, Perseverance, *&c.* are onely promised to Elect Believers, *Jerem.* 31. 33,35. & 32. 39,43. *Ezek.* 11. 19, 20. & 36. 25,26,27. *Isa.* 59. 19,20,21. *Deut.* 30. 6. *Heb.* 8.8,9, 10, *&c.* If these be promised to *Cain*, *Magus*, then either absolutely, and so all shall have a new heart, contrary to Scripture and Experience; if conditionally, shew the condition to be performed by the Elect, which being done, they shall be therewith gifted: Such a condition is not in the Word; for the condition should be either of *Nature*, or *Common Grace*, and both must be *Pelagianism*: for if of Grace, the question must recurre, What shall be the condition again?

2. These for whom, and for whose salvation God intends the sweet Marrow of the Ministery, and other Ordinances, the meeting in the Unity of faith, and the knowledge of the Son of God, *Ephes.* 4. 11,12,13. to whom they all belong, 1 *Cor.* 3.21. and for whose sake all are, 2 *Cor.* 4. 15. and for whose salvation onely *Christ* came and died, *Matth.* 20.28. *Luke* 19. 10. 1 *Tim.* 1.15. 1 *Pet.* 3.18. *Joh.* 15.13. must be the prime and onely subject of all these priviledges in their marrow and substance.

3. These to whom Christ is given onely, and with him all other things, must be the prime and onely subject, to whom all priviledges of special note in the Mediator are given; or then the visible Church, or some other than the Elect and ransomed of the Lord, must be the principal and only subject: But he hath given us *Christ, and with him all other things*, Rom. 8. 32. And Mr. *H.* cannot say, that to that visible body, as visible, in which *Magus*, *Cain*, are joynt Members, having as good Ecclesiastical right as the Apostle *Peter*, by Mr. *H.* way, are

are given all things, Christ, saving grace out of his fulness, *&c.* as to the first and prime subject.

4. *Christ* is Head by the influence of saving grace, King, Husband, Saviour, Ransomer, Surety, High-Priest of the really believing Church: If he give any priviledges, then who shall be the first, prime and onely subject of graces flowing from him, but his Liege-people, Spouse, Ransomed ones?

5. The Elect justified, are onely the Sons of the Promises, *Rom.* 9. 8. 9. and are internally, and not externally onely, as *Magus*, in Covenant with God, and internally called.

Mr. *H. The Catholick Church invisible is not the prime and onely subject of the Seals, as the meaning of* καθ' αὑτὸ *is to Mr.* R. *though the exposition of the Rule be neither safe nor sound, quod convenit* καθ' αὑτὸ, *convenit* ἀνλισραμμένως καθολικῶς.

*Ars.* Taking the Seals for bare and naked signs bestowed upon *Magus*, which is Mr. *H.* minde, he disputes against himself, not against me.

2. The axiome, *what agreeth essentially*, and *per se*, *in secundo modo per se*, (as aptitude to discourse, or also to laugh, agreeth to man) does both agree universally to all men, and reciprocally; for every man is apt to laugh, and every thing apt to laugh is a man: So the invisible Church is that Company to whom all saving priviledges belong, Effectual Calling, Redemption, Justification, the promises of a new heart, of Perseverance, the Seals including Covenant-grace; and reciprocally the same Company to whom all these priviledges belong, is the invisible, mystical, Living Church, and not the Company visible of which *Magus* is a Member. Is this axiome neither safe nor sound? Mr. *H.* should shew wherein it is faulty, and not pass with disdain the Rule as *neither safe nor sound*. It is defended as a truth of *Aristotle* by Christian Philosophers, What agreeth in any thing καθ' αὑτὸ and ἢ αὑτὸ, (which *Aristotle* saith are the same *in secundo modo per se*) agreeth to all, and to every one, and to such onely. So the first *modus per se* is when the Prædicate belongs to the

The Rule *quod* (what agreeth to any) *convenit*, as such, agrees to it universally & reciprocally, is a safe Rule in Logick.

*Aristot. poster. Anal. l. 1. c. 4.* καθόλου δὲ λέγω ὅ τε παντὶ τῷ ὑπάρχειν καὶ καθ' αὑτὸ καὶ ᾗ αὐτό.

the Essence of the subject; so *Aristotle* taught me long ago. So *Collegium Conimbicense*, *Ant: Ruvio*, *Murcia de Lallana*, *Smyglezius*, *Toletus*, and many; yea, all who Comment upon *Aristotle*. And the *secundo modo per se*, is when the subject belongs to the definition of the Attribute; as a man is apt to laugh, to weep, to admire, and reciprocally; yea, and what agrees to any, according to its specifick nature, and last essential difference, agrees reciprocally: and to this old Logick I stand, it is not new.

*Aristot. ibid.* καθ' αὑτὸ καὶ ᾗ αὐτὸ ταὐτὸν, *per se autem (in secundo modo) & quâ tale idem sunt.* *Aristot. Analyt. 1. cap. 4.* καθ' αὑτὸ δὲ ὅσα ὑπάρχει ἐν τῷ τί ἐστιν. οἷον τριγώνῳ γραμμὴ, καὶ γραμμῇ σίγμη: ἡ γὰρ οὐσία αὐτῶν ἐκ τούτων ἐστὶ, καὶ ἐν τῷ λόγῳ τῷ λέγοντι τί ἐστιν ἐνυπάρχει. *Ant. Ruvio, colleg. Conimbr. Murcia de Lallana poster. Analyt. l. 1. c. 4. Primus modus per se est quando prædicatum pertinet ad essentiam subjecti quia vel est definitio ejus, vel pars definitionis, unde istæ propositiones sunt in primo modo per se, homo est animal, homo est rationalis. Ruvio. Colleg. Conimbr. Toletus, Masius. Secundus modus per se, est quando subjectum pertinet ad definitionem prædicati, ut homo est admirativus, homo est risibilis. Ibid. in textu. Convenire autem prædicatum subjecto secundum quod ipsum idem est, & convenire illi in quantum tale; hoc est, non secundum rationem communem sed propriam, & hoc est, reciprocè.*

## Mr. *H.* pa. 37.

*Mr.* R. *proveth, That the visible Church, as such, hath not right to the Seals, but the invisible. These onely who are within the Covenant have right to the Seals*; so Peter *proves Infant-baptism,* Acts 2.38. *but onely the invisible Church hath right to the Covenant.*

Ans. *Peter,* Acts 2. *speaks of persons externally within the Covenant, who by profession engage themselves to walk in the ways of God, though they have not, for the present, the sound work of faith in their hearts, and it may be shall never have it. Now that the visible and intelligible being in Covenant, must be understood* Acts 2. *is clear, else the counsel of* Peter *to be baptized, had been null; for invisible Christians onely have right to the Seals, (they might reply) but whether we be such, we for the present do not know, and it is certain, and you can neither see nor know the invisible work of grace: it is believed by faith, not known.*

*Ans.* An errour in the first concoction spoileth all: I speak of an internal right *in foro Dei*, and this way onely real and invisible

visible believers have internal right to the Covenant and Seals, including the blessings and graces *rem significatam*; otherwise, naked Seals, of which Mr. *H.* speaketh, are not special priviledges in the Mediator, for they are (himself granting) bestowed upon base hypocrites: so the right internal to the seals, and Christ in them, and to the Covenant and new heart, is the priviledge of special note, which onely the invisible and really believing Church hath; Mr. *Hookers* Saints, *Magus* and *Judas* have no such priviledges.

2. The answer of *Peter*, Acts 2. is indeed *of a being in Covenant visibly*, and that being is not excluded, but it is rather and more principally to be expounded of real and internal being in covenant, *Repent, and be baptized every one of you, for the promise is made to you and to your children*; that is, ye are within the Covenant. Now *Peters* answer is a strengthning and comforting answer: for the doubt of their cast-down conscience is, *Ah! We murthered the Lord of Life, then must we be rejected of God, we know not what to do! Peter* had returned but a comfortless answer, to say, *But be of good chear, the promise is onely to you and to your children*; that is, ye are onely visibly in Covenant: They might say, So is *Magus*. I grant it is a ground of comfort, *Psal.* 147. 19,20. *Exod.* 20. 2. *Deut.* 5. 1,2,3. but it was not so healing an answer to their question, which was not, *Men and brethren, what shall we do to get in to be Members of the visible Church?* What better had they been in a place where *Ananias* and *Magus* had as deep a share of the comfort as they; and which having, they might eternally perish? But their question was, *Men and brethren, what shall we do to be saved eternally, and to be Members of the invisible Church? Peter* answereth, There is a Covenant made in the holy minde of God really with you Jews, and your children, and to all that are afar off, with the seed of Jews and Gentiles; and so he must have among you a company ordained to life, and internally in Covenant: So *Calvin*, *Gualther*, *Bullinger*, *Marlorat*, *Beza*, *Brentius*. His meaning is not that they were all the same way within the Covenant, and the Promise made one and the same way; some were actually and really, and so invisible in it; some visible, and in profession; some as fathers, some as children and

How the converts, Acts 2. were in Covenant: for *Peter* renders to the Chosen a healing answer, You are internally in covenant; and to the rest an answer to guard against despair, The promise is preached to you.

parts of their fathers. (2.) He cannot speak onely of the visible Covenant, but of their being invisible in it; he bids them repent really, not visibly onely, as *Magus* did, and heals their anxious conscience, by this repenting really, for that end that their doubting may be removed; not that the *holy Ghost* bids any within the visible Church repent onely professedly, and onely externally, but the command of repenting, as born in upon the chosen, carries with it the Lords intention often, and his decree to save, and their being internally in Covenant, as here it doth.

3. I shall desire Mr. *Hooker* to be true to his own distinction. If being externally in Covenant make a Church-member, as he expounds *Acts* 2. Then all to whom the Lord saith, *I am your God*, and to whom the Covenant is externally preached, and they by silence hear and accept of it, are to Mr. *H.* Church-members; then all *Israel* whom *Moses* preached to be blinde, hardned, *Deut.*29.4. rebellious and stiff-necked, *Deut.*31.27. who had tempted him in the Wilderness fourty years, and when they had entred in a Church-Covenant with God, *Deut.*29.10. as our Brethren expound it, they were to *Moses*, to *Joshua*, and to all the godly, and to one another, real converts, *savouring as if they had been with Christ, and practically reformed.* O what strange charity, when *Moses* and the Prophets preached, they confess, the world knew their life declare the contrary.

If these be reall Converts one to another who are called the people of God, then all Israel, all the Gentiles must be reall converts in the charity of all the Prophets, and of one another.

2. Why should Mr. *H.* deny but the three thousand who heard with gladness, received the Word with joy, were real converts, by a frequent figure, the part for the whole, because the most part were real converts? Yea. Mr. H. will have *Ananias*, *Sapphira*, and all of them in the judgement of charity to be real Saints: But when the Scripture calls Israel these whom *Saul* and *David* were to feed and rule, 1 *Sam.*9.16. 2 *Kings* 3.18. 2 *Chron.*7.13. even all the murmurers and rebels whom the *Lord brought out of Egypt*, Deut.5.2. Exod.6.4. his covenanted people, Will not Mr. H. give us the favour of a figurative speech, a part for the whole?

The 3000, Act. 2. are pricked at the heart, & converts by a figure, that is, many or most of them were such, but not all, and every one, as Mr. H. saith.

3. Or then (which is strange) all *Egypt*, *Assyria*, Isa. 19.25. *all Nations*, Isa.2.1,2. *All the kindreds of the earth*, Psal.22.27. *Of the world*, Rev.11.15. must be in the judgement of charity to one another real Converts.

4. Could

4. Could not the Lord call them, and make a Church of them, and say, *I am your God*, and they, *We are thy people*, while first the Pastors and the Church passed their judgement of charity upon their real conversion?

5. Mr. *H.* passeth over all the Texts cited by me, which conclude onely the invisible Church to be really within the Covenant; see them above: and contendeth, That the visible Church onely, which is of these *who never had, and it may be shall never have any sound work of faith in their hearts*, pag. 37. the onely prime subject of those special priviledges in Christ.

6. So the Reason is null, *if this be the onely visible being in Covenant*, which is *Act.* 2.38. it concludes not: Mr. *R.* said the contrary, both visible and invisible being in Covenant, must be understood *Act.* 2. as also invisible grace is believed in it self, therefore it is not known in its effects; it follows not, the invisible and really believing Church, is not visible in the effects to men: Isa. 61.9. *Their seed shall be known among the Gentiles, and their off-spring among the people; all that see them shall acknowledge them, that they are the seed that the Lord hath blessed.* Isa. 62.12. *And they shall call them the holy people, the redeemed of the Lord, and thou shalt be called, Sought out, A City not forsaken.*

Mr. *H.* p. 37. *That onely the invisible Church hath right to the Seals, draws many absurdities: The adversaries of grace will hardly be gained.*

*Ans.* True: if you mean external signs and Ecclesiastick right; if all Israel be in the judgement of charity within the Covenant, we must indeed believe visible Murmurers, Idolaters, Fornicators, Backsliders, Worshippers of Heathen gods, 1 *Cor.* 10.1,2,3. *Exod.* 16. 1,2. *Psal.* 78. 17,18,19,20. such as *slew their sons and their daughters to Molech, openly under every green tree*, *Psal.* 106. 35, 36,37,38,39. *Jer.* 7. 30, 31. *Hos* 4. 13. *Jer.* 3.2,3. *Isa.* 57. 8,9,10. *Ezek.* 16. 31,32,33,34. to be real converts, and all and many other absurdities follow.

Idolaters and scandalous persons visibly must be visible converts, by M. H. his way.

2. We must believe, That all the visible Church have saving grace; *Ergo*, we must believe that God hath chosen to life all the Independent Churches on earth.

3. That God intends salvation, and pardon, and perseverance to all and every one of them of the visible Israel, and that to be false, *Rom.* 9. 6. *They are not all Israel which are of Israel.*

Mr. *H.* p. 38. *Mr.* R. *compasseth us about with a crowd of accusations of the grossest Arminian, Popish, Socinian Doctrines.*

*Ans.* Why did ye not clear your selves of conspiring with Papists, in denying the preaching of the Word to be an essential note of the visible Church, and in other points also? 2. Of conspiring with Socinians, in setting up Independent Congregations. 3. Denying the Power of Synods. 4. The necessity of Ordination by Laying on of the Hands of the Elders, *&c.* to such you say not any thing, in leaving the Reformed Churches, and joyning with these enemies of the truth; but of this hereafter: you have yet place to dismiss the crowd.

Mr. *H.* p. 38. *Let Mr.* R. *help us to answer the Anabaptists upon his grounds.*

Mr. *H. Those that I cannot know have any right to the Seals, to them I cannot give the Seals in any faith: But I cannot know that Infants are of the invisible Church, which onely gives them right to the Seals. If Mr.* R. *grant the proposition, that they give the Seals to such whom they know not to have any right, they triumph.*

M. R. disclaims that which M. H. chargeth upon him, that to be of the invisible Church onely giveth right Ecclesiastick to the Seals.

*Ans.* No Anabaptist can object to me, That to be of the invisible Church onely giveth right Ecclesiastick to the outward Seals, which *Magus* receiveth, Mr. *H.* calleth the dispensing of the outward Seals a special priviledge, but such as *Magus* hath no special or saving Priviledge.

2. It passeth the wit of man to defend Independents against Anabaptists: for 1. The *Anabaptists* and Independents both agree in the same constitution of visible Churches, that they must be real converts, as far as we can judge: but that we can judge of no Infants born of believing Parents, *except we pluck out the eyes of charity*, and believe that *Cain*, *Ishmael*, *Esau*, and all and every one born within the visible Church, are born converts, is impossible. Hence Mr. *H. Those that I cannot know have any right to the Seals, to these I cannot give the Seals of the*

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*Covenant in faith, as the Apostle calls faith.* So Mr. *H.* But I cannot know that all the Infants of Believers have right to the Seals, because their parents are visible Saints, some of them Elect, some of them Reprobate: Except I 1. Put the Seal of God upon a blank, contrary to our Brethrens Doctrine. 2. Except I profane the holy things of God, and admit heathens to the Church of visible Saints. Let Mr. *H.* answer the Anabaptists.

Mr. *H.* *Mr.* R. *helps the Minor with a distinction So, faith in Christ truly giveth right to the Seals of the Covenant, and that in Gods intention and decree, called* Voluntas beneplaciti, *but the orderly way of the Churches giving the Seals, is, Because such a society is a professing and visible Church, and the orderly giving of the Seals according to Gods approving Will, called* Voluntas signi & revelata, *belongs to the visible Church.* *Mr.* H. answers, *This salve is too narrow for the sore, for the distinction will either make God order the giving of the Seals to such who have no right, and so impeach his wisdom, to appoint the giving of the Seals to such to whom he gives no right to receive them: Or else it doth involve a contradiction. and the several expressions contain apparent contradictions; for this* voluntas signi *which allows the visible Church to give the Seals, it either gives another right, besides that which the invisible Members have, or else it gives no right? If it give another right, then the invisible Church hath not onely right, which is here affirmed; if it give no right, then the visible Church doth give the Seals orderly to such who have no right to them. I confess, such is my feebleness, that I see not how this can be avoided. How have hypocritical Professors right to the Seals? Not as Members visible: For Mr.* R. *saith,* p. 249. *The visible Church, as the visible Church, hath no right unto the Seals; as invisible they can give none, for they have none to give.* Par. 1. p 38, 39

*Ans.* Were it not conscience to the truth, I would be silent of the infirmity of this pious man.

1. *It is a good salve:* for it becometh not Mr. *H.* with *Arminians* and *Socinians* to impeach the wisdom of the Holy One. because *he appoints the giving of the Seals,* Baptism to *Judas* and to *Magus,* who have no right true and real *in foro Dei,* in the Decree of God, and in his holy intention, as I spake p. 248, 249.

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to the Seals, and the grace sealed; nor to the engraven Law, and Gods teaching of the heart, and to perseverance; and I cite pag. 249. *Jer.* 32. 38, 39. & 31. 33. and pag. 244, 245. par. 1. *Psal.* 89 33, 34 35, 36, 37. *Isa.* 54. 10. All which places Mr. *H* never looked on the face, but suppressed them all. Then let Mr. *H.* clear the wisdom of God in appointing a Ministerial and Pastoral offer of Covenant-mercies, Christ, Pardon, the Anointing, the new heart, Life eternal, to be made to such as *Magus*, and *Judas* the traytor.

2. Whereas he saith, *The distinction of* voluntas beneplaciti, *and* voluntas approbans, *contains apparent contradictions.* It seems he never heard of this distinction allowed by the Reformed Churches; and that he joyns with the *Arminians*, who teach, That this distinction placeth in God two contrary Wills; and that he wills and decrees one thing from eternity, and commands and approves the contrary to his creatures: Hence there must be *guile and dissimulation*, and no serious dealing in the Lords commands, saith *Arminius*, *Corvinus*, and the Arminians at the Conference at *Hague*, and the *Synod* of *Dort*.

3. Hence it is, that Mr. *H.* will have the same very right given by the approved Will of God to Members, that is given by the Decree. Just as *Vorstius* will have the promises and threatnings every way conform to the Decree: and he and all the Arminians say, We may make them often contrary to the Decree, and make the *Holy Lord* to deal doubly, and to will one thing within himself, and command the contrary. So Mr. *H.* saith, we make Gods command to give one right external to the Seals, and his Decree the contrary, or no right at all to some hypocrites.

Due Right of Presbyt. par. 1. *Jac. Gualterius Jesuita in Tabulâ Chronographicâ prim. seculi. ad an.* 100. *pag.* 91. *sect.* 17. *probat liberum arb. contra Calvinianos Quint. Classis repugnantium continens quæ sæpe inter voluntatem nostram & divinam intercedit.* Bellar. de amiss. grat. l. 11. cap. 16. Mr. *H.* sides with Arminians, Socinians, and Papists, in saying that the Reformed Churches ascribe to God two contrary Wills.

*Armin. Antip. pag.* 668. *edit. Bertiana, ait ato, id quod Deus in mandatis & promissionibus dicit tale esse ut Deus citra contradictionem dici nequeat, decreto aliquo suo contrarium ejus vellet statuere.* 665. *insinuat Deum hypocriseos.* Corv. adverss. Molinæum. c. 4. sect. 6. 7. *Piscator & alii voluntatem signi & beneplaciti ut oppositа considerant, ut Deum non semper seriò velle, quod mandato se velle significat est voluntas in Deum contumeliosa quæ simulationem & hypocrisin in Deo ponit.* Remonst. in Script. Synodalibus Dordracen. ar. 1. de Prædestinat. pa. 245. *Is qui intrinsecè & serio ad pœnitentiam vocat reprobos; quos tamen intrinsecè arcano & immutabili decreto ab æterno absolutè ad damnationem, & damnationis causas destinavit, is simulat benevolentiam erga eos, & mel in ore, ut dicitur, ostentat, & fel in corde fovet.* Doctrina hæc pa. 246. *Deo duplicitatem animi & simulationem cum deceptione conjunctam attribuit, Deo hypocrisin, mendacium.* p. 247. *Collocutores Hagienses in appendice de reprobatione.* p. 129. *Nam ea est simulatio aliquem ad fidem & salu-*

*salutem vocare qui jam ante per reprobationis decretum ab utraq; est absolutè segregatus.* Conrad. Vorst. Amor. duplic. ad Piscatorem, p. 13. par. 1. pag. 293. *Esse sic vocationem Dei illusorium.* p. 391. *Deum jubere ut credant mendacio.* But the Arminians in their Apology all along, especially cap. 6. where this matter is handled; and cap. 20. where they speak of Reprobation, are as dumb as a fish of all these vain Objections, which otherwise seem to serve their end not a little, now as before. But it is like they were convinced in Conscience they did proceed from a false and erroneous Exposition of the Lords will of Pleasure and of Precept, and therefore I doubt not but Mr. *H.* did not a little sail against the truth, in carping at this distinction acknowledged by all our Divines.

A clearing of that distinction of the Lords will of purpose or decree, & of his commanding or approving Will against Arminians, and against Mr. *H.* his siding with them in that, though innocently, as Mr. *R.* in charity judgeth.

But we answer to both: God by his Decree ordains what shall come to pass or not come to pass, or what shall fall out or not fall out, be it good in his effective Decree, or be it evil in his permissive Decree: *For all things were written in his book, when as yet they were not*, even all *Davids* Members, *Ps.* 139. 16. *Eph* 1. 11. But God by his approving Will does not decree what shall come to pass or not come to pass, but onely commands what is good, and promises rewards accordingly, and forbids what is evil, and threatneth punishment, whether the good or the evil come to pass, or never come to pass; he commands *Judas* to believe, and *Cain*, and *Pharaoh*, that is, he approves of their faith as good obedience, and agreeable to his Law, and yet their obedience never falls out, nor did the *Lord* ever decree they should obey: for what God decrees shall be, must be; but what he commands does not ever fall out: So the Lord forbids the killing of Christ, *Exod.* 20. 13. that is, he declareth that he nilleth, disapproveth, and hateth the slaying of the *Lord of Life*; and yet the killing of Christ falls out, and was decreed to come to pass by the permission of God, *Acts* 2. 23. & 4. 27 28. Here is no shadow of contradiction here. Again, God giveth a right to the Seals to hypocrites; that is, he commandeth the Church to give the Seals to *Magus*, whether such really or hypocritically believe, this is a right not properly inherent in visible Members, for their Profession, yea, or their supposed Conversion. 1. Because all saving and real right to Ordinances is relative to Election to glory, and flows from the Merit of Christs death; but visible Professors, as such, of whose society *Magus* and *Judas* are, have not any saving and real right, as chosen and redeemed in Christ, by grant of our Brethren. 2. A right flowing onely from an external profession, and from composed

The decree & the approving will of God are the same.

composed hypocrisie in *Magus*, is no true right; a lie cannot give a true right, I offend that Mr. *H.* so anxiously contends for a Charter to such Bastards as *Magus*. 3. It is a favour to hear the Gospel, and partake of the Seals, and *Jus activum*, an active right the Church and Ministers have to call and admit to the Seals all who profess as *Magus*, that the Elect in the visible Church may be converted, but it is not a right *proprie dictum ne quidem Ecclesiasticum*, that they have who are such hypocrites as *Judas* and *Magus*; for the command and revealed Will of God most unproperly is said to give *Magus* a right to the Seals: Except Mr. *H.* never Divine so spake; the command reveals the right, but gives none. As also the right of visible Professors is *Jus passivum*, and a conditional and passive right; for *Magus* and *Judas* have no right to be visible Members, or to partake of the Seals, yea or to profess the Covenant and Name of God, *Psal.*50.16. but upon condition of faith: for God cannot command sin and an hypocritical profession: yea, he forbids treading in his Courts, *Isa.*1.12,13. except they repent and believe, *ver.*16,17. therefore *Magus* sins in professing, and in being baptized, he remaining rotten: But the Church sins not, but does the command of Christ in calling, inviting all that profess, whether they be really, or in the judgement of charity, Converts or no. Which distinction not being observed, our Brethren and Mr. *H.* mistake the nature of an Ecclesiastical right; for the Lord in the command gives to all visible professors, such as *Peter*, who really believe, both the Ecclesiastick and external right to the Seals which he decreed to give them, and the same internal and real right which they have by faith, and no other than according to his eternal decree, they have given them in time by real believing. But for hypocrites, as *Magus*, they have no right Ecclesiastick to the Seals, but a sort of active and permissive right, by which they claim room in the visible Church, and the Seals from the Church. Therefore taking the *Church visible as onely visible*, as contra-distinguished from the invisible and really believing: and as visibility is common to both *Peter* and *Magus*, and their external profession obvious to the eye of man, so the visible Church hath no right that is true and real to the Seals:

So

Of the right that real visible Professors have to the Seals; & that that right which *Magus* & other painted Members have, is no true right.

The command to be baptized as a simple command gives no right Ecclesiastical, no right internal to *Magus* to be baptized except he believe. Yet doth the Church without sin invite & baptize Professors, without passing a sentence upon their real conversion, or hypocritical.

Visible Professors that are sincere, have both right internal & external to the seals & the marrow of the seals.

So I retort the Argument upon Mr. *H.*

True real believers, as *Peter*, and hypocrites, as *Magus*, have either one and the same Church-right to Membership and Seals, or another, and diverse. The same right they cannot have;

*Peter* & *Magus* have not the same right to the seals.

1. Because the right of truly and really believing ones, is according to the Decree of Election, such as the Lord ordained to be purchased to them by the Merits of Christ, and also according to the Lords revealed Will. He who believes hath right to eat of the Tree of Life, and to Membership and Seals: But this right *Magus* and hypocrites have not, for they have no part in Christ.

M. *H.* his argument is retorted upon himself.

2. The right that believers, as *Peter* and *John*, have, is by fulfilling of the condition. He who believes, and loves to be reformed, hath right to the Covenant, Promises, to Perseverance, to the anointing that teacheth all things. These are promised and decreed to them, *Jer.* 31.33,34. & 32.38,39,40. *Isa.* 54.10,11. & 59.20,21. compared with *Acts* 13.47,48. *Joh* 6.44,45,46. & 6.37. & 10.26,27. and to them onely, not to *Magus* and to Reprobates.

The right of hypocrites to Church priviledges & seals, which is onely Ecclesiastick & external, is no right real and true.

3. *Magus*, and such like wooden and tree-legs, might claim the same life, living Membership, lively and vital operations, and to have the anointing, and to be kept through faith unto salvation by the power of God, 1 *Pet.* 1.4. and to have the fear of God put in their hearts, that they should not depart from God, as *Jer.* 31.39,40. if they have the same right to *Membership and the Seals in their substance and grace signified with sound believers.* And this is most absurd.

If hypocritical Professors have another external and Ecclesiastical right then real believers upon these grounds, it must be a false and a bastard Charter, founded upon an hypocritical profession. Let Mr. *H.* shew how the right of visible professors who are real believers, and the right of painted and rotten Professors, such as *Magus* and the like have, is one univocally, and in nature the same right; and yet Mr. *H.* (which darkeneth the Reader) puts them all in one, and would have Christ the same way to be King, Head, (survey *pag.* 16.) Redeemer, who hath bought with his blood the Elect, *pag.* 39,40. and such rotten ones, as *Magus* and *Judas*. 2. How a false

and a true right can come from the same command of God, let Mr. *H.* judge.

Lastly, it is poor to say, *How come hypocritical Professors to have right to the Seals? As visible Members they have none, as invisible Members they have none, for such they are not.*

*Ans.* True, they are not; but Mr. *H.* gives them the same right with invisible Members: *que jure* let him shew. *Ergo, the Church must give them no Seals, or give them Seals, when she cannot know they have any right, for indeed they have none that is true and real.*

*Ans.* The Church doth obey Christ in giving them Seals; and it well follows, *Ergo*, The Church giveth them Seals, when she cannot know they have any right, to wit, internal and real, which is a saving priviledge of *special note in the Mediator*, to the Seals including signes and the grace signified: for so onely they do belong in the Lords intention and eternal decree to real believers, not to *Magus* and *Judas*, except Mr. *H.* will stand for Arminian Universal Grace, and say that God intends the same saving grace in Ordinances and Seals to *Peter* and *John*, and likewise to *Pharaoh* and *Magus*.

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CHAP.

## CHAP. XVII.

*Whether the visible Church, as visible, can bear these styles of the Body of Christ, of the Redeemed of God, the Spouse of Christ, &c.*

Mr. *H.* saith, *These things may well be given to the visible Church.* Par. 1. pag. 40.

*Those over whom Officers are set, to feed them by Doctrine and Discipline, must needs be the visible Church: But these are the Church,* Act. 20. 28. *Feed the flock, not of the Elect onely, but of the whole visible Church; Take heed to the whole flock of God, else if they were set over the Elect onely, they might reply, Lord, we cannot search into thy secrets, who are the Elect and invisible Saints, onely to feed them: whereas the current and common sense of the Scripture, is, taking Redeemed and Sanctified as visible, though not really such, the stream of the Text runs pleasantly, Feed all visibly redeemed Elect and Reprobate:* So they be redeemed in the judgement of Charity.

*Ans.* 1. The Church visible is taken two wayes. 1. In the latitude, as comprehending all Professors, sound, as *Peter*, or rotten, as *Magus*; all which have a sort of right to the Seals, but divers wayes, as is said. The Church is two ways visible.

2. More restricted, as a Church so and so visible, as the soundest part of real believers, comprehending in *Corinth* onely such as are really justified, sanctified, &c. In the latter sense, the Church visible and professing is one in the matter, all one with the Church invisible, and soundly and sincerely professing, and *Peter* is both a real believer, and visible and soundly professing believer. In the former sense, *Paul* writing to *Corinth*, to *Ephesus*, 1 *Cor* 1. *Eph.* 1. 1. *Rom.* 1. 7. to the *Romans*, calleth all the Church visible there justified, or not justified, the Church, to wit, the Church visible. In the latter sense onely the so and

so visible professors, sanctified, justified, are the onely really, soundly professing visible Church, and the whole is named from the sounder part. In the latter sense, Christ is head and Husband of the visible Church, consisting of onely real, sound, visible Professors, and that not onely by the influence of politick guidance, but also by the influence of saving grace. But of this visible Church Mr. *H.* moves not the question, and therefore his Arguments speed the worse.

How Christ is the Head of the visible Church.

The place Act. 20.28 *Feed the flock, &c.* is answered by M.H. the same way that the Arminians answer to it.

2. The Argument of the same strain is formed by the Arminians, so, *As many as are the really redeemed Church* (say the *Arminians*) and, *As many as are the Church of God redeemed in the judgement of Charity* (saith Mr. *H.*) *the Elders were to feed.* But the Elders were to feed the whole flock, Elect and Reprobate, real believers and hypocrites. But the Proposition is denied, and how either the Arminians or Mr. *H.* prove the Proposition, we see not: For Redemption to be bought with the blood of God; yea, to be chosen to life before the foundation of the world, which are proper to the invisible Church onely, are attributed to the visible Church of *Ephesus*, Eph. 1.4. Was it *Pauls* minde that thanks should be given to God, because God hath chosen us all, and every one of the visible Church (here is Universal Predestination) of *Ephesus* before the foundation of the world to be really holy (for of that holiness he speaks) because from eternity God had in the judgement of charity chosen to life and holiness such as *Magus* and *Judas*, and the grievous Wolves in that Church? So must *Paul* say, 2 *Thess.* 2.13. *We are bound to give thanks to God for you*, all whom we feed, all to whom we write, real converts or hypocrites, *that God hath*, in the judgement of charity, *chosen you all to salvation through sanctification of the Spirit, and belief in the truth.*

*Collo. Higienses in confer. Thes.* 2. *p.* 183. *ad Acts* 20.28. *Si hic per Ecclesiam Christi Redemptam soli Electi sunt intelligendi, Presbyteris Ephesiis ergo soli electi fuerint in Ecclesia commendati; sed hoc est absurdū, quia* 1. *Ecclesia Ephesiorum, cujus cura illis mandatur, erat ecclesia visibilis, in quâ etiam sunt qui non credunt.* 2. *Presbyteri non poterant Electos noesse; Ergo, hic non intelliguntur soli Electi.* See the answer of *Amesius in Coron. art.* 2. *de Redemptione, pag.* 145. As Arminians say, the Church, *Acts* 20. is the visible Church of the really Redeemed Elect and Reprobate: So that Church (saith Mr. H. is the really Redeemed Elect and Reprobate, in the judgement of *Paul*, and the really believing Church, Rev. 2.4,5. It is false, that as many as were bought with the blood of Christ in the judgement of charity, as were to be fed with Word, Seals and Censures.

2. The Proposition is false, *That as many as in the judgement of charity were bought with the blood of God, as were to be fed with*

*Doctrine*

*Doctrine and Discipline, and so with Excommunication*; Then were they to esteem all the grievous Wolves that spared not the flock, but preached perverse things, *Acts* 20. 28, 29. and all that had in such a manner fallen from their first love, and first works, yea all the Apostates in the judgement of charity to be bought with the blood of God, and eternally chosen to life, and saved: for the Officers were to feed all these with Exhortations, Threatnings, Censures. Now the latter is unsound.

But 3. *They were all recommended to the care of Pastors, as dear bought.* True: but not as if all were dear bought, the Text saith not that. Mr. *H.* no doubt, sinned with the Arminians, in adding that to the Text; for a father departing may recommend his family of children and servants to a Steward, because (saith the father) they are dear to me; it will not follow that they are all dear to him as children.

4. Feed the Redeemed flock, not as known to you to be Redeemed or Predestinated to life, but as professors among whom are my ransomed ones.

5. The Text runs in its stream most muddily, not pleasantly; if the world, and the whole world, *Joh.* 1. 29. & 3. 16. 1 *Joh.* 2. 1, 2. and the All, that Christ died for, be the Church of converts in charities judgement, behold, Mr. *H.* turns *the world, all the world*, all the world for whom Christ died, before they were born, and had being, into visible Saints; and when the Lord saith, *Ephraim is his dear son*, Jer. 31. *and Israel a holy priesthood, a chosen generation*, the currant and pleasant sense must be, All and every one in the ten Tribes, and all Israel are the Lords dear children, and Priests sanctified to offer themselves an holy living sacrifice to God, in the judgement each one of another, though there be to their knowledge many thousand visible Idolaters, Murtherers, &c. that are detestable to God, not dear to God, as every where the Scripture teacheth.

M. H. his interpretation of the bought Church, *Act.* 20. to be all & every one of that Church to be bought, redeemed and sanctified in the judgement of charity must also make the world, Joh. 1. 29. the whole world of Jews and Gentiles, 1 Joh. 2. 1, 2. to be in the judgment of charity the redeemed & sanctified world.

Mr. *H.* p. 40 *The visible Church is called The Body of Christ*, 1 *Cor.* 12. 27, 28.

*Ans.* The visible Church in the sense of Mr. *H.* as including *Magus, Judas*, as such, is not Christs body. 2. Nothing is proved, except it be made out, that all and every one in *Corinth* were lively Members under the Head Christ, in the judgement of

How the visible Church is Christs body.

of charity, otherwise it is a sinful addition to the Text.

Mr. *H.* *A Church may be visibly in Covenant, which hath not an infallible assistance, may erre in fundamentals, fall away, and not endure as the dayes of heaven, and so are his first and fifth arguments answered.*

*A. s.* It is, I confess, soon done, if well.

*Ans.* It is true, if men entertain such things as they call truths, when they are but lies of Arminians, it will be easie to wipe away all with a dry *Nego conclusionem.* My first argument *to prove that the invisible, and not the visible single Congregation, is the principal, prime and onely proper subject of all the priviledges of special note given in the Mediator Christ,* is *Par.* 1. *pag.* 244, 245. because that is such a subject of all these priviledges, to which onely and principally the Promises belong, that they are *a seed enduring as the dayes of heaven,* Psa. 89. and *can no more cease to be in Gods Covenant* favour, *than the Ordinances of heaven can cease to be,* Jer. 31. 35, 36. then *the Mountains can depart,* Isa. 54. 10, &c. But the visible Church of a Congregation is not such, &c. Judge Reader of the answer.

If a Church Congregational, the onely visible Church may fall away, as M. H. granteth, then is not such a Church visible the first and principal subject of perseverance, and of the like priviledges of special note in the Mediator, as M. H. saith.

The fifth Argument, Because the invisible Church of the Elect is such as cannot erre in fundamentals, cannot fall from the Rock, and not the visible Church of the Congregation, whereof seven may be a Church, and six of them such materials as *Magus*; nor can such a Congregation bear as the first, onely, and prime subject, these styles (say I, pag. 250.) that are proper onely to the Elect, Redeemed, and really sanctified Church, the styles of *Christs Sister, Love, Dove, Spouse, Mystical Body of Christ.*

The single congregation may fall away, *Ergo* it cannot be either the subject or the first subject of a new heart, perseverance in grace, &c.

Mr. *H.* answers by yielding the Assumption, *A Church may be visibly in Covenant, may erre in fundamentals, may fall away.* And this is Mr. *R.* first and fifth Arguments. Hence if perseverance and never falling away, be a special priviledge given in the Mediator Christ, and it agree not to the Congregational, the onely visible Church, and if it agree not to all visible Congregations, then is not the visible Church the onely principal subject of such priviledges; since the world was, no Logick can say that a property can be denied of its first and onely subject, That is a man, and yet is not apt to laugh.

2. To

2. To be *visibly in Covenant*, is not a priviledge of special note, that is, a saving priviledge, such as Perseverance, to have the anointing, and a new heart: Of which saving priviledges I spake all along, pag. 244, 245, 246, 247, 248, 249, 250, 251, &c. for to be visibly in Covenant, agrees to *Magus*, and to all rotten Members; but these saving priviledges of perseverance agree not to Mr. *H.* his visible Church, which may, and doth fall away, saith Mr. *H.* Judge then, if these two Arguments be wiped away with a wet finger, as saith Mr. *Hooker*.

Mr. *H.* p. 40, 41. *A Church may be visibly redeemed by the blood of God, be called the Body of Christ, the Sons and Daughters of God, and yet not be really and inwardly such, which is his second Argument. The third is answered already.*

*Ans.* This is with a hop and a skip to take away Arguments. 1. Mr. *H.* should have done so much as repeated the Argument. But to be really redeemed, to be the Body of *Christ*, to be really, to be, I say, *in veritate rei, the Sons and Daughters of God*, and not to be called so onely (a generation of Vipers call themselves, *Matth.* 3. the holy seed) *are priviledges of special note in the Mediator Christ*, as I spake pag. 244. and these priviledges agree not to the visible and nominal Church, of which *Magus* is a Citizen, as to the principal, prime and onely subject, as Mr. *H.* yieldeth; and so yieldeth the Argument.

2. A Church may be both visibly the Redeemed of God, and called, and be really the Body of Christ, and invisibly, be also the Redeemed of God, by a figure, as touching the sound and real visible Saints among them, but that destroys Mr. *H.* his cause, who will have all and every one in the judgement of charity redeemed, even so many as are fed with Word and Censures.

3. Mr. *H.* should have applied his answer to the Arguments, but he saw it would not frame. I have done it. Let the second thoughts of some help here.

For Mr. *H.* must apply his answers to the cited places: so *Jer.* 31. 33. *I will put my law in their inward parts*, according to the Lords giving the engraven Law in the heart, of Christs bearing our sins on the tree, with the like, *according to the judgement of charity*. Yea, and the Lord doth not, by this interpretation, really commend his Church, but onely in the judgement of charity; as Cant. 2. 14. *Thy voice* (in prayer) *is sweet*, in the judgement of charity; and Cant. 4. 7. *Thou art all fair, my love*, in the judgement of charity; and v. 9, 10, 11, 12. must bear the like sense.

M. H. must expound all the precious Promises of the

the

the judgement of charity; and *Jer.*32. *I will put my fear in their hearts*, according to the judgement of charity. And when the Lord saith, *I was a husband to Israel*, that is, in the judgement of charity. *Isa.*53. *He was stricken for the transgression of my people*, that is, visible Saints, and for *Magus*, for my confederate people, in the judgement of charity. Ah! let not men dare to adde their after-birth inventions to the truth of God.

Therefore Mr. *H.* addeth, pag. 40 *They who hold that a visible Church is redeemed externally, cannot say by any good inference, that Christ died for all such in Gods intention, or that all such are chosen to glory, or that God intendeth to save all such.*

If Christ die for all the world in the judgement of charity, he must intend in the same judgment to die for them, & must in the same judgement chose them to glory.

*Ars.* This is said, not proved. If Christ die for the whole world in the judgement of charity, he must intend and decree in the same judgement of charity to save them by his death, else he is conceived to die for them upon no intention at all. I judge Christs dying for us essentially includes his intention to save, to deliver from the present evil world, *Gal.*1.4. If therefore this charitable judgement of Mr. *H* believed Christ died for all the Members of the Church of *Ephesus* (suppose *Magus* to be a baptized Member) he must in the same judgement believe that God intended to save *Magus*: yea, and Mr. *H.* must believe in charity, by his death he intends to save all and every one in the visible Church, all the earth over, and so did choose to glorifie all the visible Saints, and consequently all nations; *Isa.*2.1,2. all *Ægypt*, all *Assyria*, Isa.19.25. *all the Gentiles*, Isa.60.1,2,3, &c. *all the Kingdoms of the world*, Rev. 11.15. for they are all the visible Kingdoms and Churches of Christ; and charity shall forbid to believe, that there be one reprobate in the visible Churches, and shall necessitate Mr. *H.* to believe that God intends salvation, and so chose to salvation every man and woman of them. But I shall not undertake to reconcile our Brethrens charity and their faith, when the Lord shall fulfil the Prophesies, *Isa.*2. & 19,&c. And what reason is there, I pray you, to say, People are visibly redeemed, but not visibly chosen to glory? for the act of redeeming is not Christs visibly dying on the Cross, for that Redemption material was visible

Redemption how it is not properly visible.

visibly to no generations before that crucifying of Christ, or to us; but it is the laying down of the ransom of that noble life for such a certain number of Elect, not one moe, not one fewer than are written in the Lambs Book of Life (I am of that opinion, I hope, with our Brethren) and this is as much hid and invisible to man, until their godly walk make their redemption in its effects to be visible, as their eternal Election to glory; therefore I much wonder of Mr. *Lockyers* asserting from *Acts* 15. (but I hope my Reverend Brother Mr. *James Wood* hath by this silenced him: for we look for onely silence from him, except some other lewd brotherly help) that the proper and allowed *matter of a visible Church now in the dayes of the Gospel, is persons truly converted, such as God who knoweth the hearts of all men can bear witness of, as indeed sealed by his holy Spirit; I say, This is the matter that we ought now to take to raise again the Tabernacle of* David, *and none other, no not in a whole Church*, as for that, *so far as very spiritual men can judge.* Its a dreadful addition to the Word.

Little Stone. pag. 7.

## CHAP. XVIII.

### *Answer to Mr.* Hookers *Arguments, That the invisible Church is not the first subject of the Seals.*

Par. 1. pag. 41, 42.

Mr. *H.* Ar. 1. *If those who were graceless, and had no interest in Christ, had yet a command from Christ to receive the Seals, had warrant from his Word to require them; then they had a right (outward and visible* in foro Ecclesiæ*) to partake of them: for there is no better right than Gods Command to enjoyn, and his Word to warrant us to challenge any priviledge. But many graceless, who were no invisible members,* Ishmael, Esau, *and all the males were enjoyned to be circumcised, and all the houses of Israel to eat the Passover.*

*Ans.* 1. What is in question is not proved, to wit, *That the priviledges of special note in the Mediator Christ,* i. e. saving priviledges, as Mr. *R.* often teacheth, pag. 244, 245. belong not to the *invisible Church as to the proper and first subject.* But Mr. *H.* proves, *That external signs, and external right to the Seals, in foro Ecclesiæ, are bestowed upon rotten Members,* Magus *and others.*

Hypocrites have not any Ecclesiastical right to the seals from the command of God, as a command, but from the command as it includes the fulfilling of the condition.

2. He ought to prove the visible Church is the onely principal subject of the seals, as he elswhere asserts. But this Argument proves it not.

3. He frames the Argument of Infants, who have right to be circumcised, who have no command of Christ (for Infants are not capable of commands or threatnings) and brings not instances of these come to age under the New Testament.

4. A graceless man, as *Magus,* hath thus far right to demand the Seals, that he may say to the Church, *You sin in withholding the Seals, and therefore I require you baptize me, as Christ hath commanded you:* but he cannot say, *I have right even external to receive Baptism, and I sin not in receiving it.* And Mr. *H.*

*H.* Argument to prove it is naught: Why, saith he, *Graceless men have the command of God to challenge the Seals*; *Magus* hath the command of God to challenge, and to receive the Lords Supper. A command absolute he hath none: shew me such a command, *Magus, Judas, eat and drink at the Lords Supper, challenge, claim and receive Baptism; All Israel eat the Passover, be ye real believers or hypocrites, be ye self-triers, and prepared or not, be ye clean or unclean:* I confess there were no better right to challenge the Seals, than such a command, if any such were; but if Mr. *H.* or any of his reade such a command, I pray I may see, and reade also. But *Magus* hath onely a conditional command, which gives him no true and real right, save onely conditionally, to wit, *Magus, receive the Seals and the Lords Supper, so thou believe, and examine thy self; if not, thou hast no right to the seals, but eatest and drinkest thine own damnation:* And because these graceless men fulfil not the condition, and believe not, Mr. *H.* his Argument is wavery; *They have right from the command of God, which is the best right:* that is, they have no right at all from a conditional command, they not fulfilling the condition, but such right as Robbers have to the Travellers purse; yea, they have no command of God, but the contrary a severe discharge, Isa. 1.13. *Bring no more vain oblations.* Matth. 22.12. *Friend, how cameſt thou in hither, not having a wedding garment? He that eateth and drinketh unworthily, eateth and drinketh damnation to himself,* 1 Cor. 11.29.

*Job* had right to the seals. *Aug. de Civ. Dei l.12. c.47. Nec ipsos Judæos existimo audere contendere, neminem pertinuisse ad Deum præter Israelitas —— Job nec indigena, nec proselyta, id est, Advena populi Israel fuit, sed ex gente Idumæa genus ducens; ibi ortus, ibidem mortuus est.*

Mr. *H.* p 42. *Job and his godly friends were invisible Members, but being strangers they are forbidden to eat the Passover:* Ergo, *the seals belong not to invisible Members.*

*Ans.* 1. The thing denied is not concluded. *Job* and his godly friends had the marrow of the Seals, and wanted some external signs, which are not *saving priviledges*, as I alledge pag. 244. That *Job* was not circumcised, possibly is said, not proved by Mr. *H.*

2. My minde is not to deny that the visible acts of eating, drinking, being washed in Baptism, belong not to visible believers as visible, taking visible as coincident with real believers; for invisible men can no more visibly partake of Ordinances, than Spirits can be baptized, and eat the Lords Supper.

*Genebrard. in Chron. an. Mun. 1239. tempore Patriarcharum vixisse ejus tempore plerosq; Chananæorum ad Eccl siam Catholicam pertinuisse existimat. Pineda in Job cap. 1. ver. 1. Nu. 75. c. 4. Ecce docuisti multos fuisse regem & publicum doctorem populi sibi subjecti*;

3. *Job* and his godly friends were not forbidden to be circumcised, nor to sacrifice; *Job* sacrificed warrantably, *Job* 1. c. 42. *Job* professeth he was visibly in Covenant, *Job* 13. 16. and 19. 25. *I know that my Redeemer liveth.* And so they were neither invisible Members onely, nor debarred from the seals. Nay, Proselytes were admitted to the seals.

When *Job* lived even before the Law, and before *Moses*. See *Theodoret Epitom. Divinorum decretorum, l. 5. de creatione. Origen. Homil. 4. super Ezek. Euseb. l. 1. Demonst. Evang. cap. 3. Moses videtur septimus ab Abrahamo, Job quintus.*

Mr. *H.* p. 41. *If the invisible Church be the first subject of the seals, the invisible Church must have the seals firstly, and the visible Church secondarily; as heat is first in the element of fire, and secondarily in things hot by participation, as iron.*

*Ans.* It is no Logick: If the invisible and real believer, for example, *Peter*, be the first subject of the seals, including Christ signified in them, then to receive the seals worthily, agree first to *Peter* and to invisible real believers, and secondarily to these same invisible believers, as they do visibly declare by their savoury conversation, that they are really believers: but there is no real transmigration of accidents out of one subject to another; that is cold Logick: but such real and internal right to the seals, and to Christ and his grace signified by the seals, do neither firstly nor secondarily belong to such visible Saints as *Magus* and *Judas*, yea neither *per se*, nor *per participationem*; as the Sun and Stars are neither hot nor cold, either firstly or secondarily, for they are, *Aristotle* saith, *Corpora quintæ essentiæ*, bodies of a fifth essence, different from the elements and all mixed bodies.

The visible Church as visible, is not the first and principal subject of the seals, according to their substance of the new heart, perseverance, &c.

Mr. *H.* p. 42, 43. *The Olive tree is the prime subject of the fatness that issues from it, and appertains to it, and of all the Ordinances. But the visible Church,* Rom. 11. *is the Olive, the seals and other priviledges are part of the fatness which pertains thereunto: Therefore the visible Church is the prime subject of them. That the Olive is the visible Church, see* Beza, Pareus, Willet.

*Ans.* 1. Will Mr. *H.* bide by this Conclusion, That the visible Church, including rotten *Magus*, trayterous *Judas*, is the

the prime subject of all saving priviledges, of the new heart, Gods inward heart-teaching, perseverance, &c? Then by his own argument, *Magus*, and the visible body whereof he is a graceless member, as visible, must be first qualified inherently with all these saving priviledges, as heat is firstly (saith he) in the fire; and then Justification, Perseverance in grace, must be transferred from such an ugly body as *Magus*, *Judas*, *&c.* to real and invisible believers.

The olive tree Rom. 16. 15. not the visible Congregation as visible, but as it includeth the Elect; and the fatness is not the outward signs only, of which *Magus* partaketh.

2. The Assumption is false: Reade again *Calvin*, *Beza*, *Parens*; adde *Pet. Martyr*, The English Notes, *Diodati*, they expound not the Olive of the visible Church onely as contradistinguished from the invisible, as Mr. *H.* takes the visible Church in this dispute, as it includes the whole visible Israel, even Idolaters, who slew the Prophets and the Heir: But the Church visible including the Election, *Rom.* 11. 7. and also the invisible and really justified; and by *fatness*, they mean not onely external priviledges, which the rotten hypocrites wanted not, but the *juyce and sap of saving grace*, by which, saith *Pet. Martyr*, *They that are far off are made nigh*, Ephes. 2. 12, 14. and *were engrafted in the Head and Body*, saith *Parens*; yea, *Willet* citeth *Gorham*, and *Lyra*, who expound the fatness of habitual grace.

Mr. *H.* *Let Mr.* R. *remember he said, lib.* 2. *pag.* 260. *None are to be cast out for non-regeneration known to be such. But if we give them the seals (saith Mr.* H.*) the Church shall give the seals to such whom she knows have no right to them.* Pag. 45.

*Ans.* Mr. *H.* himself is alike burthened with this as I am: A toleration there must be of some, until the scandals be examined, and Censures applied, and the Church knows men to be unregenerated, many dayes before they can know it *juridicè*. Let Mr. *H.* then answer, whether they should be debarred from the seals or not.

Ch 2. p. 27. Non-regeneration excludes not men from Church-right to the seals, as M. H. imagineth.

2. If such were admitted being free of scandal, it follows not (its a poor begging of the question) that the Church should admit to the seals such as she knows hath no right. Why? because they are not in the judgement of charity real converts; that is, *non causa pro causa*, no cause.

Mr. *H.* *Mr.* R. *puts the* formalis ratio, *the essential reason*

*of*

*of Offices and Officers in another ſubject, beſides the viſible Church, in the inviſible Catholick Church, convertibly, or reciprocally and univerſally. Whatſoever hath theſe priviledges, to wit, Offices, Officers, Seals, right to the Seals, &c. is the inviſible Catholick Church. And onely the inviſible Catholick Church* (Ergo, *not the viſible) hath all theſe priviledges. If Mr.* R. *rid his hands, &c. its good.*

Mr. *R.* places not the formal reaſon of offices, officers, ſeals in the viſible Church, as Mr. H. ſaith.

*Anſ.* Mr. *H.* hath two pages near by of this, of which whether I have rid my hands, let the judicious Reader determine. Know, Reader, that Mr. *H.* will have all priviledges, external Offices, Officers, Seals, and right Eccleſiaſtick (which is formally a painted baſtard right) in the viſible Church, onely as its firſt ſubject: I rid my hands of this, by granting it; take the viſible Church in a good ſenſe, as including good and bad, nor ſaid I ever any thing to the contrary. But theſe are not the *ſaving priviledges of ſpecial note*, ſuch as to be taught of God, to perſevere in ſaving grace, &c. as I oft ſay, p. 244, 245, &c. And though Mr. *H.* his priviledges, to be an Apoſtle, or another Officer, to have right external to the ſeals (a baſtard right) agree to the viſible Church, yea to *Judas* and *Magus*, they being *gratiæ gratis datæ*: yet ſaving priviledges, the anointing; the new heart, Juſtification, Perſeverance; the ſtyles of Spouſe, Siſter, Love, Dove, &c. are ſuch as I deſire Mr. *H.* to rid his hands, and to clear the coaſts to us, by his anſwer to my words. *Due right*, par. 1. pag. 244, 245. divers pages; how theſe agree reciprocally to his viſible Church, I take but ſome few. *The ſingle Congregatinn of ſuch as* Magus *and* Peter, *&c. is the firſt and reciprocal, and proper ſubject of the anointing, of juſtification, and perſeverance.*

And convertibly, *All that have the anointing, are juſtified, perſevere, are onely the ſingle independant Congregation of ſuch as* Magus *and* Peter, *&c.*

What then will Mr *H.* do with his own, that are both viſibly and inviſibly juſtified, regenerate, who by perſecution or peſtilence are broken from the Independent Church? Shall they not ſhare of the anointing, becauſe they are not Members of the ſingle Congregation? This is hard meaſure to the godly, and bad Divinity. This is not good Logick, that therefore

Mr.

Mr. *R. must shew some other essential causes of Offices and Officers besides the invisible Church:* He must mean the visible Church of which *Magus* is a Member. I know in Logick, that the subject is an essential cause of an accident; *Subjectum sumitur in definitione per additamentum*, I learned long ago.

And for the close, the society, the saving priviledges, of the new heart, perseverance, is the invisible Church; and all that have these, the anointing, perseverance, &c. is the invisible mystical true Church. I own this reciprocation, as new Logick; though let not the Reader mistake, I take invisible as opposed to visible in its latitude, as it takes in both believing *Peter*, and the hypocrite *Magus*; yet so, as the visible Church is so named, to wit, a true visible Church, from the choicest part, but not as invisible is opposed to visible, *tali modo*, both visible and sincere: for the Catholick Church invisible, is also the Catholick Church visible, to wit, *tali modo*, in a sincere profession visible.

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## Chap. XIX.

### *Mr.* H. *his formal cause of a Church visible, or Church confederating, is considered.*

Survey, par. 1. c. 4. p 45, 46.

Mr. *H. We have done with the material cause: Now we come to the formal cause of the visible Church. The faithful, whether they be seemingly or sincerely such, scattered up and down the earth, are like stones in the streets, or timber in the field, they may have a communion by faith, by which they are an invisible Body Mystical, but until they meet together in one place, and have right to all the Ordinances there, and be confederate by a Church-Covenant, which gives the formality to these Churches, they are not visible Church members.*

See Mr. *Robinson* his error in this. Justific. of Separat. pa. 297.

*Ans.* If the faithful scattered in sundry Congregations have an invisible communion onely by faith, and so make up an invisible

These of sundry Congregations have as visible a communion, and so make up as visible a body as those of the same Congregation that meet within the same walls.

visible communion, and an invisible Mystical Body; then two Sister-Churches that cannot meet in one place, though they may do all the duties of Church-gaining one another, as *Mat.* 18. yet are not a visible body, nor their acts, acts of Church-profession, nor are they visible members of the same Body of Christ, because they partake not of the Ordinances within the same walls, as do members of the same single Congregation: so there is no visible communion, but within the walls of one Church; which is absurd, and repugnant to common sense.

2. It is uncharitable, and against the Word, to teach, That when a Church is dissolved, by no sin and scandal visible, but by persecution or pestilence, that the dissolved members, though both real and visible converts, have no right to the Ordinances: for if the formal cause, to wit, their confederacy into one visible body, as Mr. *H.* saith, be removed, their visible and external right is removed. The like is to be said of visible professors, and of members of another Congregation, and known godly sojourners; these Mr. *H.* excommunicates for no scandal visible and invisible: for impossible it is that they *can meet together in one place with their own Church*, with which onely they are incorporate by this confederacy.

Mr. *H. This confederating implieth two.*

1. *The act of mutual engaging, which passeth away, arising from the act of obligation, the state of membership. The nature of incorporating members to mutual duties will constrain to yield to this.*

*Ans.* 1. An Oath or Covenant is no passing away thing, as Mr. *H.* saith, but leaveth the person under the tie.

Marrying of Members to one Congregation onely, is a Scriptureless conceit. Mr. *Robinson*, Justificat. of Separ. p. 317.

2. The state of trying these persons and their seed to be baptized onely into the single Body, is a dream, even to Mr. *Robinson*, and the engagement that gives them right to Ordinances onely with that single Congregation, and in one place, and with no society else to partake of one Bread, and of one Christ, 1 *Cor.* 10. 16 17. is a Scriptureless imagination: for 1 *Cor.* 12. 12, 13. *We are baptized all, Jews and Gentiles, by one Spirit into one Body*, (Catholick, not a single Congregation onely) and are all made to drink into one Spirit, in the Lords Supper, even all; not of one single Congregation onely, but of several Congregations,

gregations, whether they be engaged Mr. *H.* way or not.

*Mr.* H. *The judgement muſt be of perſons free* (in regard of humane conſtraint) *for they may joyn, or not joyn to this Congregation, to receive them or not receive them. 2. It gives power to each over another, to watch over one another.*

*Anſw.* Mr. *H.* makes three properties of this engagement; but he is ſharp-ſighted, who can difference the third from the firſt.

2. Freedom from humane conſtraint is dubious: If from the Chriſtian Magiſtrate compelling to *Elicite acts* of the will; Never man, I think, dreamed of ſuch conſtraint, as may be laid upon men to believing, loving, fearing. If it be freedom from compelling the external man to *Imperate acts*; our Divines ſay, The Magiſtrate may civilly in his way compel to the means of Salvation, the baptized ones eſpecially, both to hear, and to eat and drink at the Lords Table in ſome true Church. If it be freedom from a Law of *God*, or the Church conſtraint, as this it muſt be, or then nothing is ſaid.

It is not free to profeſſors to refuſe to be members of the Congregation in which they were borne of believing Parents, & baptized, and muſt reſide in a convenient neatneſs to the Aſſembly of Saints.

1. *God* hath commanded all to come to the houſe, *Pro.* 1. 20. *Prov* 9. 1, 2, 3. *Matth.* 22. 3, 4, 5, 6. *Luk.* 14. 16. And that is a Propheſie to be fulfilled under the New Teſtament, *Zach.* 14. 17. *And it ſhall be, that who ſo will not come up of all the families of the earth unto* Jeruſalem, *to worſhip the King, the Lord of hoſts, even upon them there ſhall be no rain.* The Engliſh notes ſay, *it figures the Elects gathering together into a particular Church, to which every one muſt reduce himſelf to partake of the communion of Saints.* And they are alſo the words of *Diodati*, and *Calvin*, *Iunius*, *Piſcator*, *Dareus*, ſay the ſame in ſenſe. It is true, preaching to a particular Church ſhould be voluntary, but not by ſuch a Covenant, and ſo all worſhip ſhould be; and it were not enough to ſay, *Lord, thou commandeſt us to get us to the ſhepherds tents*, Cant. 1. 7. *And to come into Wiſdoms houſe; but we have freedom to enter Members to this or this, or all the Churches on earth.*

2. *And it is in all the Churches on earths power to receive us, or not*; which is alſo falſe. One is born, baptized, comes to be a viſible profeſſor in the Church of *Boſton*; is not that providential neceſſity a ground to the Magiſtrate to command him to

do his duty, and for the Church to constrain him by Obtestations, Censures, being born a member, to partake of the Ordinances, as his duty is. O but he is not satisfied with the Ministery of *Boston*, but he hath freedom to enter a Member of a Church a hundred miles distant by a new Church-oath: shew a warrant why he ought not to worship the Lord there where his Calling and Trade is; he must confess Christ before men in all places, it is not arbitrary then.

Church-duties of warning, teaching, comforting, rebuking, are by no word of Christ restricted to one single congregation.

3. Not one word of God is alledged, that this engagement gives power to watch over one another in this Congregation onely, and not in all Congregations where Providence shall dispose he shall be; as if all these Church duties to Members of Christ, of warning one another, comforting, watching over one another, taking care for one another, mourning with those that mourn, *Col.* 3.16. 1 *Thess.* 5. 5,11,14. 1 *Cor.* 12.26,27. *Heb* 10.24,25. & 3.13. *Rom.* 12. 15. were forbidden as contrary to the Rule of the Gospel, in order to all precious Church-membes of other Congregations of which we are not Members.

Pag. 47.

Mr. *H. There is good cause why visible Saints* (ut supra) *who are thus to engage to watch over one another, should be acquainted with each others fitness, &c. and because the work is weighty, it would be done with fasting and praying, which is not requisite, when one single Member is admitted.*

Experimental knowledge of the spirituall fitness one of another before the erecting of a Congregation is warranted by no word of God, whatever Mr. H. say on the contrary.

Pag 47,48.

*Ans.* That the thousands baptized of *John Baptist*, and the three thousand, *Acts* 2. who were to engage themselves, that is, before they were admitted, could have acquaintance and knowledge of the spiritual fitness one of another, is impossible, and not onely wants the authority of the Word, but is expresly against it; for it was impossible in some few hours to be done.

2. Ten neighbouring fifter Churches lying together are obliged to watch over one another, then they ought, by the Rule of the Gospel, to come under the same engagement.

Mr. *H. An implicite covenanting may be sufficient: as suppose a Congregation consist of the children of Parents expresly confederate, but vocal and express confederation comes nearest to the Rule. Mr.* R. *his bitter clamours, that we make all other Churches save our own, no Church, will be past.*

*Ans.* The Popish and Lutheran Churches in which there is valid

lid Baptism, in which a Vow is made to walk in Church-wayes, as observing one another, shall have the formal cause of true visible Churches, and so must be true visible Churches; for they have this Covenant implicitely and virtually.

2. How shall we be made from the Scriptures to see that the Baptist, *Mar.* 1.5. the Disciples of Christ, who baptized moe disciple than *John*, Joh 5.4. did tye by Oath one way or another, (and the Covenant being their complete Rule must be vocal and expres) are they so inchurched to engage to these Church-duties within their own Congregations? the word hints at no such thing.

3. There is a necessity of vocal Covenant always, if it come nereſt to the rule; but where is the rule?

4. What making of matter and form as so described, and what reciding from the Rule of these Churches in the essentials, is so well known to all, as they must be most false Churches that are not made of visible converts, which is the constitution of the Anabaptist Churches: for bitter clamours and unworthy aspersions, I wish Mr. *H.* had expressed them, that the Reader might judge. I judge that the Church of Christ in *N. E.* makes true the prophecy, That the wilderness and the desert do there rejoyce and blossom as a Rose, *Isa.* 35.

5. Judicious Mr. *Cawdrey* citeth Dr. *Holmes* making an explicite Covenant necessary.

Mr. *Cawdrys* Review, c. 3. p. 104. Pag 48,49,50

Mr. *H.* *Cohabitation, which is necessary for our Churches, is such as is fit for the end, for the dispensing of Ordinances and Censures where they may conveniently meet,* Acts 14 27. 1 Cor. 11. 26. & 14.23. *is suffers some exceptions. The Church may send out some to begin plantations where they want able guides, until they attain to a Church-state. States may be compelled to send men to Sea for traffique and for war, and yet no prejudice is done to the Rule of Christ, they are said to cohabit where the place of their abode is in the issue.*

No Covenant in the N. Testament ties any to Christian duties in one onely Congregation, otherwise than as providential cōverſing with them affords, which is in sister-Churches also.

*Ans.* If cohabitation be necessary for the attaining the end; then, as the Pastor cannot be a non-resident, by necessity of a calling in Trading, neither can ten godly Merchants be three years absent, as Mr. *H.* sayes *Solomons Merchants were*, but they must be non-residents, and neglect Church watching, and

break Covenant, if it be ſaid (as it muſt be) it ſhould be the Miniſters onely calling to reſide and watch, but the Merchant hath an extraordinary calling to trade beſide.

*Anſ.* This confirms us not a little; no godly viſible profeſſors can tye themſelves by Covenant or Oath to exerciſe the common Chriſtian acts of a Church-member onely to ſuch a ſociety, but in an occaſional and providential way: for it is as unlawful to tye Church-worſhip to one ſociety or place under the New Teſtament, as it was to tie it of old to *Bethel* & *Gilgal*, *Hoſ.* 4.15. & 9.14. & 12.11. *Amos* 4 4. which is a demonſtration that a godly profeſſor carrieth about a Soul with him ſtands in need of Church-feeding by the Lords Supper, and other Church Ordinances in all the Chriſtian world, and that he is to warn, admoniſh, comfort all Church members, and to labour to gain a treſpaſſing brother, not of the ſingle Congregation only whereof he is a Member, *Matth.* 18. and neither Scriptures, nor ſound Divinity, nor the Law of Nature (which is not deſtroyed by the Goſpel) will warrant to limit the word, *Brother*, as Mr. *H.* doth, and his Brethren, *Matth.* 18.15 *If thy brother treſpaſs, if he hear thee, thou haſt gained thy brother*; to a brother only of the Congregation of which the offended brother is a member; as if Chriſt had not ſet down a rule, *Mat.* 18. of gaining all brethren within the ſingle Congregation, or about it; for the word, *Brother*, is of this latitude, that it comprehendeth

How D. Bilſon abuſeth the place. *Mat.* 18. See Bilſon the perfect government of Chriſts Church, c. 4 p. 18, 19, &c. he miſtaketh both our concluſion, & our arguments.

It is againſt our Saviours purpoſe to limit the gaining of a treſpaſſing brother, *Mat.* 18. to the onely one Congregation of which the offended brother is a member fixedly.

1. All that may offend a Brother, that is, one not only within a ſingle Congregation only, of which the brother offended is a member, but alſo one of another Congregation. Now Mr. *H.* ſaith, ye have no Church power over one of another Congregation.

2. He is a *Brother* whom ye are obliged to admoniſh, *Go tell him.*

3. He is a *Brother* whom thou muſt *labour to gain*; *Thou haſt gained thy brother.*

4. He is a *Brother* who is obliged to *hear the Church*: *He will not hear the Church.*

5. He is a *Brother* who may be caſt out, *Let him be to thee as a heathen.*

6. He

6. He is one whoſe *ſinnes may be bound in Heaven*, Verſe 16, 17.

7. He is a *Brother*, who if gained, may pray and meet with others in a Church-way in the name of Chriſt.

8. He is a *Brother*, who if he be gained, Chriſt grants his deſire and prayer, Verſe 19, 20.

9. He is a *Brother*, who is to be pardoned, *If he ſin againſt Peter ſeventy times ſeven times*, Verſe 21, 22.

10. He is a *Brother*, who ought to forgive his fellow-Brother, as he would have God to forgive him, Verſe 14, 25, 35.

Now it were a foul ſtraitning of the word of Chriſt, to ſay theſe ten agree only to a *Brother* in order to another Brother of the ſame ſingle Congregation, as if we did owe by Chriſts Doctrine in that notable Sermon, Compaſſion, Forgiveneſs, Teaching, Gaining &c. to no Brethren, but to thoſe of the ſame Congregation, whereof we our ſelves are members.

2. This Doctrine deprives godly travellers, ſojourners, ſavoury profeſſors, of the Lords Supper, for three, for ſix years, of the Ordinance of the Lords Supper, of Church-teaching, Rebuking, Prayer, Church comforts, of all Church-manifeſtations, and of all Church communion with Chriſt, the Head of the viſible Church, of all Church-preſence of him that walks in the midſt of the golden Candleſticks, of all Church-influences, of all Sanctuary-beauty, for no ſcandal or ſin, but onely for going about a lawful duty in all the viſible Churches on earth, as is clear *Cant.* 1.7. & 2.1,2,3 4. *Pſal.* 27.4. & 73.16,17. & 84.4, & 42.1, 2, 3, 4. *Heb.* 2.12. *Pſal.* 22 22. & 40,9,10. for it cannot take off the Argument to ſay, The godly profeſſor may have the ſame comforts, but in an inviſible way, which he hath in his own Church, in his native abode in a viſible and Church-way: for, 1. This is to beg the queſtion, for his profeſſed hearing, praying with a forreign Church is as viſible as at home. 2. If Chriſt no where have deprived a man of the comfort of the Lords Supper, whitherſoever he come and profeſs himſelf a viſible Saint, no men on earth can deprive him; but there is no more warrant why a viſible Saint ſhould not every where remember the Lords day by eating, as he may pray every where in faith-holding up pure hands: for as he takes Gods

The undifying and cruel inconvenience that come to the ſoules of beleeving merchants, ſojourners, who are viſible Saints, by the Church engagement to one onely ſingle Congregation.

Gods Name in vain, if he hate to be reformed; so also to banquet with Christ, not discerning the Lords body.

3. If these forreign Churches, of which he is no member (as Mr. *H.* saith) may and do as well discern Mr. *H.* his Marks of a visible Saint, as his own Church, to wit, after trading among them divers years, to them *he savours as if he had been with Jesus*, p.14,15. he abstains from all known sins, p 24. then have they as good right to tender the Lords Supper to him as his own Church, and he may have a desire, and the same right both real and visible, that he hath to the Ordinances in his own Congregation; then, as the Eunuch said, *Here is water*, so, here is a Table, and Christ in eating, what should hinder him to eat? Is not Christ walking beside the golden Candlesticks here as at home?

4. If Providence necessitate him, as he is chased by persecution to one City, and is banished out of that, that he must fly to another, and from that to another, and from that to a third, and is providentially necessitated to have no certain dwelling, as was *Abraham*, and the Saints case, *Heb.* 11. 37,38. 1 *Cor.* 4.11. so was Christs case, *Matth.* 8.20. he must either live by the Rule of the Gospel, all his life, without Church-Ordinances, or as he cometh to ten sundry Churches visible, he must be ten times, twenty times married unto, and divorced from the Church, have and lose Church-right to a communion with Christ in his body and blood, and to the Head Christ, and to all the edifying comforts of Church-Ordinances.

CHAP.

## CHAP. XX.

### *The Arguments of Mr. H. for a Church-Covenant conſidered and removed.*

MR. *H. Every ſpiritual and Eccleſiaſtical incorporation receives its being from a ſpiritual Combination. So Cities and Towns have their Charter granted them from King and State, to meet for ſuch ends; it is the Sement that ſodders all. 2. Poliſhed hewen ſtones give not being to a houſe, except they be conjoined, &c. But every particular Church is a City,* Heb. 12. 22. *A houſe,* 1 Tim. 3. 15. *The Body of Chriſt,* Eph. 4. 13, 14. 1 Cor. 12. 27, 28. *And all theſe are particular viſible Churches where Paſtors and Teachers are ſet, and Members knit together.* So Mr. *R. Lib.* 2. *pag.* 302. *A Church in an Iſland is a little City, a little Kingdom of Jeſus Chriſt.* Part 1. C. 4. Pag. 50.

*Anſw.* Mr. *H.* in the title ſaith, 3. *The reaſons of the Covenant,* and concludes nothing for a Covenant, but only tells us Saints are the Matter, *like ſcattered ſtones, union makes the form;* but Union is the reſult, the Covenant goes before; The propoſition is, Every Corporation receives its being from Combination: This ſhall prove no more, but the Congregation is a Congregation from Union of Members; (this is no concluſion debated by us) and proves as well that a National Church, a larger Kingdom of Chriſt, as *Rev.* 11. 15. *Iſa.* 2. 2. *Egypt* and *Aſſyria* are made the Lords people viſibly conſiderated, *Iſa.* 19. 25. and that by one Union, one Lord, one Faith, one Baptiſm, by the Covenant of Grace ſo profeſſed; yea, the inviſible Catholike Body, the Bride the Lambs Wife, *Rev.* 21. is a ſpiritual corporation by ſuch an Union.

The reaſon for this Church-Covenant from the Priviledges of a City is nought, and much againſt this Will worſhip.

2. The thing in queſtion is never proved, to wit, that every ſingle Congregation is made a viſible Body within it ſelf, by ſuch a Covenant as the Members are engaged to watch over only

only one another of that ſociety, have a Church right to Ordinances, Word, Seals, cenſures, only with the Members of that one ſociety that meet within the walls in one houſe, and with no other all the earth over.

*Cawdery* review. c. 104. pag. 106, 107.

3. The compariſon of a City to a State holds not; See Mr. *Cawdry*. Cities, 1. have different Charters and Priviledges in meaſures, trading, ſelling. 2. Different publick Rents, Burrough-Lands. 3. Different Governments, ſome by *Major* and *Aldermen*, as royal Burghs: ſome far otherwiſe. And ſo 4. Free Citizens in *London*, not free Citizens in *York*, and here is ſome ſpecifical difference (as it were) in Laws and Freedoms. But it is a poor begging of the queſtion without probation to ſay, that ſingle Congregations have theſe four differences; for all Congregations viſible have 1. The ſame Charter, the Covenant of Grace, one Faith and Doctrine of the Goſpel. 2 One inheritance and hope of glory, *Eph.* 4. 3. One and the ſame viſible Head Chriſt. 4. The ſame Baptiſm, and are all viſible brethren and members, having the ſame right to the Seals all the world over, without any new Church Covenant. *Phœbe*, *Juſtus*, *Epaphroditus*, *Rom.* 15. 1. *Col.* 4. 10 *Eph.* 6. 21. Are brethren (viſible profeſſors, the diſtinction of ſaluting brethren, and of Church-brethren muſt not be taken up on our brethrens word) having right by Letters of Recommendation to Seals, as Mr. *Cotton* teacheth: now Letters of Recommendation, as I prove, (and Mr. *H.* never lets on him that he did read it) yea, nor do men or Angels give, but only declare right, that brethren Paſtors had before in all Churches to Baptiſm, to partake of the Seals, otherwiſe they cannot eat the Lords Supper in another congregation, contrary to both the truth and Mr. *Cotton*, and the way of the Churches of *N. E.* except they ſwear or engage themſelves members to all the Churches about where they ſhould and ought occaſionally to receive the Seals, and partake of Church-comforts. But this Mr. *H.* flatly contradicteth; let them agree among themſelves: now ſuch an engaging being a binding of themſelves to impoſſibilities, that they ſhall diſcharge duties of watching over all, as over their door-neighbours of the ſame flock, is unpoſſible, and ſo unlawful; no authority on earth can take faith, or the holy and blameleſs viſible profeſſion there-

Rutherfurd due right of Preſ. par. 2. pag 328, 329.
Mr. John Cotton his judicious tractate of the keys. ch. 3. pag. 17.
The way of the Churches of N. E. ch. 6. ſect. 1. pag 103 and ſect. 2. 16.
Mr. Hooker Survey par. 3. c. 2. p. 10.

thereof from a visible professor; and to whatever Table of the Lord he comes, or ordinances of ministerially preached promises, they are his by his faith visibly professed; Mr. *H.* must shew one inhibition of Christ to debar any visible son from the fathers bread; if then the argument be drawn from civil Corporations (as they cry out against this argument in us for Provincial and National Churches) it must be this, as every incompleat Corporation or Lane in *London* consenting to receive such a man an Inhabitant and Member of that Lane, doth not make the man so received a free Citizen of *London*, for that he was before they received him, when he was a member of another Lane: and every City admitting a man to be a free Citizen of *London*, does not make him a subject of the Kingdom of *England*, for that he was before he was a Citizen: so neither does every single Church receiving a member, make him for that a member of the visible Church: for 1. he was before (we suppose) baptized, and both a real and a visible Saint, and had Church-right to partake of the Lord Jesus, and the bread, not as a seal of our communion with the Members of his own church only, *but of all the Churches of the Saints*, saith the Church of *N. E.* The argument is not unlike this: Whatever constitutes *Socrates* a single person, doth also constitute him a man, which is most false. 2. The Texts in the assumption are widely mistaken, *Heb.* 12. 22, 23. *But you are come to Mount Zion*, that is, to a single Independent Congregation; nay read more, *v.* 23. *To the general Assembly and Church of the first-born, which are written in heaven*; that is, to a company of visible saints, of which seven may be a Church (saith the way of the Churches of N. *E.*) and these sometimes (say they and M. *H.*) hypocrites, such as *Judas* and *Magus*: If so, then these must be called *the City of the living God, the heavenly Jerusalem, the general Assembly of the first-born, whose names are written in heaven.* It may grieve the godly, that the word of *God* should be so perverted: *Oecumenius*, and *Theophylact* and *Calvin*, *Piscator*, *Marlorat*, English Divines, *Diodati*, *Pareus*, as also *Cajetanus*, *Estius*, cal them the universal church of the elect.

Ch. 6. Sect. 1. Pag. 103. These texts that cal the Church a City, are nothing for the Congregational engagement; The Apostle noteth, Eph. 4. the Catholike Elect Church: as also Heb. 12. The way of the Churches of *N. E.* c. 111. sect. 1. pag. 53. Ibid. ch. 4. sect. 6. pag. 82. Mr. *H.* Survey par. 1. c. 2. pag. 15.

*Theodoret. electos; Oecumenius, fideles quorum nomina scripta sunt in libro vitæ. Calvin. Marlorat. Cœlestem ergo Jerusalem intelligit quæ per totum mundum extruenda erat. Quemadmodum Angelus funiculum ejus ab Oriente usque in Occidentem extendit. Piscat. Qui electi sunt ad vitam æternam,* Luk. 10. English Annotations, *Diodati* The Universal Church. *Pareus Com. Est igitur*

*Ecclesia invisibilis electorum quam sanctam Catholicã credimus in Symbolo. Sed an omnes Hebræi erant primogeniti, electi, hoc non dicit, sed ad eos accessisse. Cajetan. Ecclesiam Apostolorum & Discipulorum immediatorum Christi, qui conscripti sunt in libro divinæ prædestinationis. Estius. Filios Dei per adoptionem, qui sunt Electi.*

*Beza in locum. Ecclesiam corpori comparat, cujus anima est Christus.*

*Calv. Particula universalis (omnes) non sic ut omnes homines in Christum credant, hoc enim Synecdochicè de prædestinatis duntaxat à Paulo dicitur, hi namque soli in unitatem fidei perveniunt, qui ab æternò electi sunt,* Rom. 8.30.

The place 1 *Tim.* 3. 15. is not to be limited to the Church of *Ephesus*, *Pareus loquitur de columna ministeriali*, of a ministerial Church that preacheth the Gospel, and so its nothing to this purpose; *Calvin*, *Beza*, *Cruciger*, he means the Church indefinitely whithersoever *Timothy* should come, let it be a particular Congregation, it is made up of preaching Pastors, who bear up the truth, by the preached Gospel, as the pillars (say *Piscator* and *Pareus*) bear up the house.

The place *Eph.* 4.13,16. is meant not of a visible Congregation, whose members are *Magus* and *Judas*; for Christ leading captivity captive, and ascending, gave not Apostles and Teachers *finaliter*, for the saving and perfecting of the visible body as visible in Mr. *H.* his way (which must be said, if any thing be proved against us) but of the body which is visible, but not as visible, but as he saved the Church, inlived by Christ, saith *Beza*: He speaketh, saith *Calvin*, of the end of the Ministry, *Until we all meet in the unity of faith*; not *that all men shall believe in Christ, but he speaketh by a Synecdoche* (saith he) *of the predestinate only*; for they only come to the unity of faith who are chosen to glory. *Zanchius* and grave and learned D. *Bodius* of *Trochrigge* in his learned Commentary, as also *Piscator*, *Bullinger*, *Sarcerius*, *Marloratus*, *Rollocus*, *Diodati*, English Divines, with the Text expound the place of the true mystical body.

*Zanch. in loc. Constat (corpus hoc) ex Electis tanquam membris coagmentatis Christo per fidem. Nostras Ro. Bodius à Trocheregia vir nobili genere natus Com. & Prælection. in Eph. 4. v. 12, 13. pag. 511. 512. Hæc porro Sanctorum compactio sive coagmentatio bifariam promovetur. Primo, cum nova subinde membra ad corporis hujus compagem adsciscuntur, fide donantur, & Christo capiti per fidem inseruntur. Deinde, quando jam vocati & Christo insiti in fide & charitate magis magisque proficiunt. Siquidem utroque hoc modo corpus hoc mysticum ad suam perfectionem tendit. pag. 513. Donec omnia membra (ergo Catholicam Ecclesiã militantẽ intelligit) non modò ad corporis hujus mystici compagem & communionem vocata fuerint, verùm etiam debitum spiritualis illius staturæ complementum acceperint. Pareus Com. in Loc. Minus videtur fieri posse ut tam diversæ sortis, nationis, conditionis homines in unũ corpus coeant.*

For 1. Christ ascended for that body, and sent Apostles not

not for *Magus*, and such of Mr. *Hookers* visible saints.

2. He intends the perfecting and edifying of that body, *verse* 12. and Apostles and Pastors are theirs, and for their salvation, 1 *Cor.* 4.21. 2 *Cor.* 4. 15.

3. Christ is the saving head only of that body, and the visible Church is never called his body in Scripture, because visible, but by a figure, because of the lively members among them, drawing life from the head Christ, *Eph.* 1. 22,23. *Eph.* 4.16. *Eph.* 5. 23. *Col.* 1.18.

4. He speaks of that body which shall come with all the saints to the unity of faith.

5. Which grows up into a perfect man, &c. which is a living body, from which I excommunicate *Magus* and *Judas*. And for the place 1 *Cor.* 1. 12, 13. It's not a single Congregation visible; shew in all the Scripture where a single Congregation, yea, and every single Congregation never so few (for were it but of seven, or ten, or twenty, it is an instituted politick Church (though wanting Pastors to our brethren) is called Christs, the body of Christ, as this Church. So *Calvin*, *Beza*, *Martyr*, *Non parva consolatio hac; it is no small comfort, that the Church is called Christs, because it is his body*: for as *Cyrillus* saith, *Christ assumed the nature common to all. 2. All the members of the body being many are one body, so also is Christ*: yea, these many are men of divers cases, divers nations (saith *Pareus*) yea Jews and Gentiles, *verse* 13. And therefore this is the Catholike visible body. 3. It is the body, that have *been all made to drink into one spirit*, in the Lords Supper; but this must be the many members of divers Congregations, 1 *Cor.* 10.16. as our brethren confess. 4. It is the body that lives by the spirit of Christ, *v.* 12. For when Christians are said to make one body, it is not understood of a politick body only, but (saith *Martyr*) of the spiritual and secret body of *Christ* which *aims at life eternal, and hath all these common, God, Christ, the Holy Ghost, the word of God, Grace*, the Sacraments, to wit, Baptisme, the Lords Supper, called by a *Synecdoche*, a drinking of the Wine in the Supper;

The visible Church, because visible is never in scripture called the body of Christ.

The body, 1 Cor. 12. is the Catholick Church, and how.

Mr. Cotton Keys, c. 3. 17. Way of the Churches ch. 6. sect. 1. pag. 103.

*Martyr in Loc. Cum Christiani dicantur unum corpus efficere, non tantum politicum Christi corpus intelligitur, sed spirituale & arcanum Christi corpus quod ad vitam æternam tendit, habetque communia hæc omnia, Deum, Christum, Spiritum Sanctum, verbum Dei, gratiam, sacramenta, ex quibus liquet non posse in corpore Christi membra arida & mortua esse.*

into one ſpirit, which excludeth not the eating of the bread, *vi* 13. and ſo ſometimes he ſpeaks of his body in regard of its parts, to wit, of ſingle congregations where the ſacraments are adminiſtrate, and where there are Prophets, Watchmen, Paſtors, Ruling Elders, as eyes and ears, yet not fixed and married by a Church-Oath to one only ſingle congregation, and all along as of the Catholike viſible body. And it is true which Mr. *R.* grants, that a Church in an Iſland is a little City; but ſo as it is a member of the Catholike viſible body, that hath no charters and priviledges ſpiritual different from theſe of the whole.

Mr. *H.* Arg. 2. *They who have mutual power each over other to command and conſtrain in caſes whereas they were free before, muſt by mutual engagement be made partakers of that power. But ſuch are the Church of believers.* Ergo.

Part 1. pag. 51, 52, 53.

*The ſecond part of the Aſſumption is clear by* Matth. 18. *where a legal order is ſet, by which brethren only of the ſame Church ought to exerciſe power one over another, not over infidels, nor yet with other Chriſtians; for I rebuke a Chriſtian of another Church, I cannot call the Church; he departs the place and refuſes to come; but I may in a legal way convince and bind* Archippus, *for he is a brother;* and Mr. *R. ſaith, if the claſſis will not cenſure him, the congregation may reject him.* Learned *Whitaker* ſaith, *That each of the congregation or counſel hath power over the Apoſtle Peter, as a brother to cenſure him;* ſo ſaith Mr. *R.*

*Anſ.* The concluſion denied is not proved, but this, *Ergo They muſt by mutual engagement be made partakers of this power.* The queſtion is, whether this Church-Covenant be the formal cauſe of memberſhip viſible to and in this onely Congregation, and no other viſible Church on earth.

As Mr. H. ſeldom proves what is denied; ſo not any of his arguments conclude that we are of no members made viſible members of the Church onely by this Church Covenant.

2. The propoſition is falſe; for before that engagement ſo monopolized and reſtricted to that one onely Congregation (which were Will-worſhip) theſe brethren being born of believing Parents, and alſo ſolemnly by their covenant in baptiſm were engaged viſible members of all the viſible Church on earth, and of this of *Boſton*, & theſe round about (where by providence they dwell) they viſibly profeſſing the Goſpel. I deny not but it is lawful for a ſojourning godly profeſſor, to promiſe to watch over theſe of the Congregation where he ſojourns: but not in

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in all cases expedient that he multiply twenty engagements, and it may be twenty oathes, or solemn promises in twenty sundry congregations; so may he engage for a Family, Camp, Colledge, Ship. And it is false to say,

1. *You onely are my Church brethren*, Matth. 18.

2. *It is false to say, I have Church-power to the Seals here onely.*

3. *I am made, by this engagement, a Member of Christ visible, whereas I was not so before.*

4. *It is false, that when I remove to another Church from this, that I lose all Church-right to seals, all Church-power to gain brethren to Christ there.*

And 5. it is false, that when I leave this Church, I am unchurched, no fellow-citizen with the Saints, no Church-member, and yet I was never excommunicate.

The Church-covenant destroyes all Church-communion.

3. The Assumption is most false, That by *Matth.* 18. a brother is to gain onely a brother of that congregation whereof he is a Member: Mr. *H.* aims not to prove that, *If thy brother trespass, &c.* that our Saviour means onely of that independent congregation, whereof the brother is a Member engaged to that onely congregation, where the gaining and offended brother is a Member. I have alledged ten Reasons on the contrary. Mr. *H.* his Reason is against himself and the Text, as well as against us. *You* (saith he) *rebuke one of another congregation, he will not hear you; tell the other Church, he departs the place.* What then? his Church he leaves should proceed to censure him by *Matth.* 18. And may not *a brother of the same Church refuse to hear also, and depart the place?* and the place of *Matth.* 18. (say we) proveth that both are to be censured by their own respective Churches, as obstinate offenders.

Vid. Chamier. l. 6. c. 6. loc. com. p. 280.

What power one member or one Church hath over another.

4. Mr. *R.* saith indeed, *That one Congregation hath no power of Jurisdiction over another*, but each may complain of another to a Presbytery, or to a Church above both, else the remedy of Christ to remove scandals between Church and Church, is too narrow, and very nothing; and sister-Churches offending each against others, are not to rebuke, and labour (by Mr. *H.* his way) to gain one another to Christ; and nothing can be more con-

contrary to love and edification, than this, and more contrary to our Saviours intent, *Mat.*18.

5. What is the formal binding and looſing which one Congregation hath over another, or one Member hath over another of the ſame, or of divers Congregations, the Scripture is ſilent: The Churches of divers Congregations lay on burthens and binde other Churches under them, *Act.*15.28. and command and enjoyn the things to be believed and done: So Mr. *Cotton*. But that one Church-member may binde and looſe, is unknown to the Scripture: for you may ſay ſo, one Subject may binde and looſe, forgive debts and bloodſhed, becauſe he may complain, or forbear to complain to the Magiſtrate, and ſo one Church may binde or looſe another Church, and one Member may binde or looſe a whole Church, and many Churches, by complaining or not complaining to ſound Neighbour-Churches, whoſe it is to unchurch by non-communion, or to forbear.

Mr. *Cotton* the keys of the kingdom. ch. 6. p. 25.

For one member or one Church to complain of another, is no binding or looſing, ſuch as is Mat. 18. as Mr. H. ſaith.

6. Mr. *H.* proves not that Members have not power over each other by this engagement, becauſe before the engagement they are free, and none can compel them to be Church-members, or to be baptized, *Luk.*7. True, but if they reſide and refuſe to joyn to the true Church, and ſo deny Chriſt before men, and being profeſſors, if they refuſe to joyn to the true Church of Chriſt, they are to be eſteemed as Heathens or Publicans; as the Lawyers who refuſed to be baptized, deſpiſed the counſel of God, *Luke* 7. 30. and the Goſpel-threatnings for refuſing to come to Wiſdomes banquet, *Prov.* 1. 20, 24. & 9. 3, 4. *Luk.*14. 18. are no leſs bindings and conſtraimings in their kinde, than Church-rebukes of one to another, and Excommunication. Of this before. It is probable and more, That a godly Chriſtian conqueror may hinder conquered Heathen to blaſpheme Chriſt, and adore Idols, and compel them to hear the Goſpel.

7. It a wonder that Mr. *H.* ſhould cite *Whitaker*, or any of our Divines, who are all for the power of Presbyteries, Synods, yea of an Oecumenick Councel, from *Mat.*18. which he himſelf diſclaims as an invention of men.

Part. 1. pag. 53, 54.

Mr. *H.* Arg. 3. *Voluntary combination makes a man a Member*

*ber of a Presbyterian Church, as Mr.* R. *Lib.*2. *pag.*320. *then must voluntary combining make one a Member of a Congregation.*

*Answ.* Still the point in question is never touched. Will this prove that voluntary engagement is the formal cause of a visible Church? so Mr. *H.* tells us, ch.4. pag.45. *Of the formal cause of a visible Church:* Nor doth voluntary combining make any so a Member of this Presbyterial Church; as he is not also a Member of the whole visible Church, or as he hath no Church right by divine institution to Ordinances and Seals in aaother Presbyterial and Congregational Church, as this way of Mr. *H.* teacheth: for, as I say in that place, Presbyterial Churches & Congregational in their being are of divine institution, but in their local bounds, and determitate number of Members, they are things of conveniency, of order, and providential necessity, not of divine institution; and the consequence is poor and nothing; for that is a huge mistake of Mr. *H. An implicite Covenant is, when professors in practise do that whereby they make themselves to walk in such a society without any verbal profession*; for then a sojourning believer partaking in fourty Churches of the Seals in some few years, occasionally doth enter fourty implicite covenants, doth fourty times unchurch himself, and lose and take up of new his Burges-ticket and Church-right, and lose it again: For Mr. *Cotton*, and the Way of the Churches of *N.E.* teach, That such a man an hundred times partakes of the Seals in some few years, and may lawfully do it, as a son coming occasionally to ten sundry Tables in ten cities or ten families, which do equally belong to his rich and potent father, as he providentially cometh along; yet is he not ten times for that made a son and member of his fathers great family; for his one and the same numerical sonship gives him right to all the ten tables: So one and the same visibly professed sonship gives to a sojourning believer the same Church-right to be fed at all the Tables, to all Church ordinances in ten hundred visible Churches all the earth over; Letters of recommendation do declare, but not create his Church-right to Christ and ten hundred Lords Suppers; and it is a dream, that the practising and partaking of the Lords Supper gives ten hundred

Presbyterial & congregational churches in general, are of divine institution, & yet according to their locality, number of mẽbers, &c. are onely things of order, &c.

Par. 1. p. 47. The implicite Church-covenant is but an imagination.

The way of the churches of Christ in N. E. ch. 6. sect. 1. p. 203. and sect. 203. Mr. *Cotton* keys, ch 4. pag. 17.

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new combinations and fancied formalities of Membership to all the Churches, whether Congregational or Presbyterial. Say one be necessitated to dwell in his fathers heritage, and must be a Member of that Church; What Scripture doth loose him from the same occasional duties he owes to the Church from whence he departed, as now being no fixed Member thereof?

Mr. *H.* 4 Arg. *That society of men who may enjoy such priviledges spiritual into which none are admitted without the approbation of the whole, that society must be in a special combination; for such an act argueth a combined power, which the whole hath, and not any Member alone; and that they cannot have but by their agreement. But the Congregation is such. They who have power to choose, have power to reject their Officers, who offer themselves to be Members.*

*Ans.* If none may be admitted without the approbation of the whole Congregation, then may no visible Saints, Members of sister visible Churches, be admitted to Church-ordinances Pastoral, hearing, seals, rebukes, comforts, prayers in a Church-way, but by some Covenant one or other made between the Church and these strangers that come to partake: Let Scripture speak, if communion of Saints be not here enough.

2. This fell from a sleeping pen, and what the conclusion is who can tell? 'Tis far from the question: for the conclusion is, *Ergo, the Members of the Congregation are combined.* Why not? *Valeat totum.* And the whole Church must admit the communicants the many thousands; then ten or twelve thousand of *Jerusalem* must all be acquainted with the visible Saintship of each other; yea, women who have taken the Church-covenant as well as men: then can none hear, nor partake of Church-prayers and seals in another Congregation, without the privity, and conscience and consent of all the Members, suppose they be ten thousand, and without the consent of the whole: now women are confederate Members as well as men.

Mr. *H.* Arg. 5. *Christian affection makes not the Church; for it is in such as never saw other.*

*Ans.* It proves nothing: they may be Members of the visible

ble Catholick Church, who never saw one another in the face, *Prov.* 11.15. *Isa.* 2.1,2. & 19.25. *Psa.* 22.27, &c. It is unpossible that the whole Church can be acquainted with the Church-hearing of every stranger visible Saint, who comes to joyn from the Neighbour-churches. See Jam 2.2. 1 Cor. 10.23,24. Luke 4.16. Act. 13.14,15.

2. *Cohabitation* (saith Mr. *H.*) *and meeting in one place, makes not a Church; for Turks may meet to hear the Word,* 1 *Cor.* 14. Ergo, *covenanting must be the formal of a Church.* Pag. 54, 55.

*Ans.* 1. Divers other things are required to the essence of a visible Church, as we shall hear.

2. All is beside the question, we dispute not now the essence of a Congregation.

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## Chap. XXI.

*Whether Mr.* Hooker *doth prove this Conclusion (which Mr.* R. *never said, nor wrote, nor thought) That Baptism gives formality, or makes a Member of a visible Church.*

Mr. *H. If there be a Church, and so Members before Baptism, then Baptism cannot give formality; for* forma *is causal, and before* formatum. *But the Church now considered as* totum essentiale, *is before Baptism. For Ministers are before Baptism, else Baptism may be administred lawfully before by such as are not Rulers nor Pastors, which is denied by Orthodox Divines, and none can give a call to Ministers, but onely a Church of believers.* Mr. H. Survey, par. 1. ch. 19. p. 55.

*Ans.* Its a conclusion not ingennously forged, as if I made Baptism the specifick form of Membership visible; he ought to have cited my words. *By Baptism* (I say) *we are received solemnly into the visible Church; and Baptism is a seal of our entry into Christs visible Body, as swearing to the colours entrith a Souldier a member to the Army;* and, *we teach not that Baptism* Mr. H. without any ground asscribeth to Mr. R. that he maketh Baptisme the formal cause of visible membership.

*conſtituteth the Church viſible ſimply as the Church, its a ſeal of a viſible profeſſion.*

I diſtinguiſh the ſimple being of a viſible Member *actu primo*; ſuch are Infants born within the covenant viſibly made to parents, the promiſe is made to Church-members, *Gen.* 17.7. *Acts* 2.39. from the ſolemn entry and admiſſion into the viſible Church.

2. I diſtinguiſh between *ſimple being of a Member*, and *actual ſolemn communion or viſible profeſſion:* So ſpeaks the renowned Aſſembly, ſo *Calvin*, *Bucan*, *Tilen*, Profeſſors of *Leyden*, *Beza*, *Urſine*, *Treleatius*, *Pet. Martyr*, *Junius*, *Pareus*, *Walæus:* its a ſeal for our ſolemn admiſſion, and ſolemn ingraffing and adopting into the viſible Church, 1 *Cor.* 12.13. *For by one ſpirit we are baptized into one body, &c.*

Due Right of Presbyt. par. 2. q. 2. pag. 210. & 211. & 218. Synod at *Weſtminſt.* of Great Brit. Conf. c. 28. p. 58. lb. Catech. larger

*per baptiſmum cooptatur.* Calv. Inſtit. lib. 4. c. 15. ſect. 15. *Eſt Confeſſionis noſtræ ſymbolum* ——*coteſtamur nos in Eccleſiam Dei ingredi*, 1 *Cor.* 12.12. Bucan. loc. 47. q. 53. *In unum corpus (eo) baptizati ſumus*, 1 *Cor.* 12. Tilen. Syntag. diſp. 59. th. 4. *In familiam patris cæleſtis cooptati per baptiſmum.* Synopſ. purior. Theol. diſp. 44. th. 34. *In Eccleſiam viſibilem & particularem inſertio.* Beza lib. queſt. p. 150. *Chriſtianos tum à reliquis hominibus ſejungit, tum inter ſe quaſi unum ſub eodem capite corpus conſociat, ut Apoſt.* 1 *Cor.* 12.12. Pareus in catech. q. 69. ar. 2. pag. 387. *Tertius finis, ut ſit ſymbolum ingreſſus & receptionis in Eccleſiam, quia Deus omnes Eccleſiæ ſuæ cives vult hoc modo recipi.* Pet. Mart. com. in Rom. 6. *Inſeri autem nos viſibili Sacramento (Baptiſmi) in Chriſtum & Eccleſiam declaratur hoc loco.*

1. The concluſion is fancied, and nothing againſt me, who teach, That Baptiſm is the door, way and means of our ſolemn inſtalling into actual communion with the viſible teaching Miniſterial Church, (which Arminians and Socinians deny) *Ergo*, muſt Baptiſm be before the Miniſters?

2. This fancied homogeneous Church viſible of onely believers, can be no politick Church, and that in ordinary to Chriſts ſecond coming, which calleth Miniſters, for Miniſters did baptize this Church; then muſt the effect, to wit, called Miniſters, be before, and that ordinarily the creating cauſe, to wit, the Church of believers who made them Miniſters, a dream: If this homogeneous Church be a number of unbaptized believers, (and ſuch Pagans they muſt be, for Mr. *H.* ſaith, They are a born Church, before their fathers Baptizers) then muſt un-

unbaptized children (a ſtrange Church) call and give Miniſterial being, and that ordinarily, to their fathers, and chooſe out of their own unbaptized body their own Paſtors not yet baptized: and who baptized theſe unbaptized? not the unbaptized Church, nor themſelves. Mr. *H.* I judge would deny both.

3. As to that, Whether the Church or the Miniſtery be firſt, it is ſure, *Adam* and *Evah*, as men, were before the Word: if any ſay, They being created according to the Image of God, were created a Church; yet ſome priority there is of the ſubject, before the concreated Law: but ſure they were not created a viſibly profeſſing Church, and therefore the Word, as preached in Paradiſe by the Lord the firſt Miniſter, *Gen.* 3. 15, 16. muſt be before *Adam* and *Evah* as a viſibly profeſſing Church. For, the ſeed is before the tree, the means before the end, the father before the childe, and ſo ſome Miniſtery, ordinary or extraordinary begetting, there muſt be, before the Church begotten. Who baptized *John Baptiſt?* or if he was at all baptized, is not much: But that the Church in the ordinary way of Chriſt is before the baptizing and begetting Miniſtery, is wilde Divinity.

The miniſtery muſt be before the church of believers.

Mr. *H.* *If Baptiſm cannot be before a Miniſterial Church, nor a Miniſterial Church before a Congregational Church, which onely can call them to be Miniſters; then ſuch a Church is much more before Baptiſm. For before the coming of ſome godly zealous Chriſtian and Scholar into a countrey where there are a company of Pagans converted, they may joyn in Church-fellowſhip, and call this man lawfully according to God, to be their Miniſter, therefore there is a Church before a Miniſter, and ſo before Baptiſm.* Par. 1. p. 55, 56

*Anſ.* 1. Mr. *H.* gives an extraordinary inſtance of his own deviſing, without Scripture; and of this he frames a fixed ordinary Rule, *May not converted Pagans, which onely* (ſaith he) *can call Miniſters, call this Chriſtian Scholar to be their Miniſter according to God?* No, ſay we,

1. God never did it, nor is there any Scripture-proof for it.

2. Why doth Mr. *H.* frame a new inſtance of his own, and paſs by the Lords way? For God ſends not private men, or

Mr.H. his calling of a Chriſtian ſcholar to be an unbaptized miniſter by unbaptized Pagans converted; a ſuppoſition that proves nothing.

Chriſtian unofficed Scholars (or if he do, their extraordinary ſending makes them publick Paſtors and Prophets, not the people) but he ſent *Philip* an Evangeliſt, and after *Peter* and *John* to *Samaria*, Act.8. *Paul* to *Macedonia*, *Act.*16. and his own Miniſters, *Tit.*1.5. 1 *Tim.*4.14. & 5.22. *Paul* and *Barnabas*, men in office, ſome more than zealous Chriſtians and Scholars to the Gentiles, *Act.* 13. *Jonah* to *Niniveh*, *Ananias* to baptize *Paul*, Jon.3. Act.9.

3. Doth not Mr. *H.* dreſs up a providence of a Chriſtian Scholar ſent to converted Pagans, and muſt they be made the ordinary and onely Church who can call Miniſters? and this Scholar being unbaptized himſelf, muſt as the married Paſtor in the ordinary way of Chriſt baptize to his dying day others, and his calling muſt be null (ſay our Brethren) except that onely Church call him; and according to the ordinary Rule of Chriſt, he muſt be all his life unbaptized (which muſt be a reputing of Baptiſm, with the *Familiſt*, a thing indifferent) rather than he own a forreign juriſdiction (as Mr. *Lockier* ſpeaketh) ſo as to be baptized by a Paſtor of another Church.

Anſwer to 32 queſtions, q. 20. p. 67.

Pag 56.

Mr. *H.* *If Baptiſm give the form to viſible Membership, then while that remaineth valid, as it doth in excommunicated perſons, and when the Church is diſſolved, viſible Membership muſt remain; for where the form is, the* formatum, *the thing having ſuch a form muſt be alſo: for, Relata ſe mutuò ponunt & tollunt.*

*Anſ.* The concluſion is fancied, and nothing againſt me. 2. There be two things in baptized Members.

1. God is their God, of *Egypt* and *Aſſyria*, fathers and ſons under the New Teſtament, as the Prophecy is, *Iſa.*2.1,2. &19.25.& 60.1,2,3.*Rev.*11.15. 2.Infants are holy as the root, 1 *Cor.*7.13,14. *Rom.*11.16. and it muſt be cruel divinity to ſay, That fathers and ſeed broken off an Independent Church through perſecution, and no ſin in them, are by the Lord caſt out of viſible covenanting with God, and from Membership and Church-right to the Seals: nor is Baptiſm any wayes removed.

2. There is the ſolemnity of admiſſion by Baptiſm in the excommunicate; this is hurt: but its no more to me the formal cauſe of Membership, than the ceremony of Coronation, or the delivery

deliveryof a Sword, is the ſpecifick form of a King, and of a Major: and therefore all is granted, and Mr. *H.* proves nothing.

M. *H. Baptiſm is but a ſeparable accident to the covenant, its efficacy may be hindered by the unworthy receiver, and yet it remains in its own nature to the excommunicate and diſſolved member, for the form can never be removed from the thing formed. If to be the eldeſt ſon be the formal cauſe of poſſeſſion, it could never have been taken away. But to be a well-deſerving heir, is that which gives formality of poſſeſſion.* Survey part. 1. c. 7. pag. 74.

*Anſ.* 1. It is a wonder that M. *H.* cannot find valid arguments to bear a free concluſion. For to me Baptiſm is not a means of a Church-membership ſimply, but of a Church-member *tali modo*, that is, of a member conſpicuouſly and ſolemnly differenced from a Pagan.

2. It is bad Divinity to join the nocent excommunicate man with the innocent diſſolved member.

3. It is a naughty argument to prove that Baptiſm is a *ſeparable accident of the covenant*: why? becauſe its *efficacy may be hindered by unbelief*: for the efficacy of any thing is the *actus ſecundus*, the operation of it, not its eſſence; ſo he may prove that Chriſt the eſſential ſubject of the Goſpel is a ſeparable accident of the Goſpel and covenant of Grace, becauſe both the efficacy of the Goſpel and of the Redeemer, by mens unworthineſs and unbelief is hindered. How Baptiſm is hurt in the excommunicate.

4. He concludes not ſo much as his own fanſied concluſion; to wit, this only, *ergo* the efficacy of baptiſm is not the ſpecified form of viſible membership; *valeat totum*: what Dreamer ſaid any ſuch thing? it is ſure baptiſm *in fieri*, as it is adminiſtrate and profeſſed, is the means of the excommunicate mans ſolemn inſtalling and engaging to be a follower of Chriſt: and by the ſcandal that brings on excommunication baptiſm as profeſſed and as binding is ſo far hurt as the Covenant-Baptiſmal is violated: and if the man be excommunicate for Apoſtaſy, then it is diſputable whether Baptiſm be not quite undone.

5. It is weak moral Philoſophy which Mr. *H.* addeth, that *well deſerving in an heir gives formality to poſſeſſion.* Well deſerving gives juſt and Law-right to poſſeſſion in the heir: But he

he is a weak Lawyer who would ſo plead; the innocent Traveller believing in God hath due deſerving to his own purſe, which yet is in the bloody Robbers pocket. Why Mr. *H.* ſaith he hath well-deſerving, which (ſaith he) *is the formal cauſe of poſſeſſion*, and ſo he muſt have poſſeſsion, for the formal cauſe cannot be ſeparated from *formatum*. And ſo godly *David* unjuſtly expelled from his Kingdom for many years, yet deſerving well, muſt have right both to poſſeſs his Kingdom, and not poſſeſs it, for if he have the formal cauſe of poſſeſſion, he muſt have poſſeſſion when he is expelled.

Of the Church of *Rome*.

3. Arg. pag. 59 *Junius lib. de Eccleſ. c.* 17. *Calvin. Inſtit. l.* 4. *c.* 2. *ſect.* 1. *Baptiſmum Deus primò illic conſervavit fœderis teſtimonium.*---Sect. 12. *Cum ergo Eccleſiæ titulum non ſimpliciter volumus concedere Papiſtis, non ideo Eccleſiam apud eos eſſe inficiamur.* Whitaker *Controv.* 2. *q.* 3. *c.* 2. Rivetus *to.* 3. *tract.* 2. *q.* 7. *In corpore ægro peſte infecto adhuc aliqua obſcura Eccleſiæ veſtigia obſervamus, Scriptural cet ſulummodo occultata ibi remanſit, itemq; Baptiſmus, quamvis variis additionibus corruptus, ita ut ſi aliquid Eccleſiæ ibi reſiduum ſit, id fiat ideo quod aliquid de notis noſtris ibi ſuperſit.*

Mr. *H. It ſhall follow that the Church of* Rome *is a true Church, for all the members of that Church have true baptiſm, which is the formal cauſe of a true Church: but that is falſe, that that Church is a true Church.*

*Anſ.* The concluſion of the connex propoſition is nothing againſt me, who deny Baptiſm to be the formal cauſe of Membership.

2. Such a Baptiſm that is valid, as touching the ſubſtance of the ſeal, as is in *Rome*, ſuch a Church according to the *Metaphyſick entity* and being of a Church, is *Rome* a Miniſterial Church, teaching neceſſary fundamentals, though darkning and contradicting all; but it is not *morally* a true Church, but leproſe and unclean. See what *Junius*, *Whitaker*, *Calvin* and *Rivetus* ſay hereupon: Mr. *H.* is far from their ſound expreſsions; if this be true, then to *Jezabel* and ſeducing Teachers, who are under the Church-covenant, the formal cauſe of membership muſt appertain, and they muſt be Church-members, and muſt be tolerate, till they be judicially tried, and cenſures applyed, ſo Mr. *H.* (*a*) and Church-priviledges beſtowed on them at the command of Chriſt. So alſo Mr. *H.* (*b*) So viſible non-converts, and ſwine adorned with Pearls, contrary to Chriſts command, *Matth.* 7. 6. and yet keeping the eſſential form of viſible Saints, muſt be viſible Converts. Which is a contradiction.

(*a*) Survey. par. 1. *c.* 2. pag. 29, 30. (*b*) Par. 3. *c.* 3. pag. 11, 12.

Mr. *H. The ſeal of our incorporation, which is latter and poſte-*

*rior*

*rior to the incorporation cannot be the form of it; for the Sacrament is not appointed to make a thing that was not, but to confirm that was; or it doth not give, but confirm grace.* But such is Baptism.

*Ans.* The conclusion is not against me.

2. Observe that Mr. *H.* sides with *Arminians* and *Socinians*, who deny the seals to be exhibitive signs, and make them meer signs: but seals used in faith, both confirm the former grace, and add increase of grace. Baptism seals that union with the visible Church, which was *actu primo* in Infants, being born federally holy, *Rom.* 11. 16. 1 *Cor.* 7. 14. and is a way and means of one more solemn installing in the visible Church; as the receiving of the Keys of a Castle, both confirms the covenant of the Princes giving of the Castle to the receiver, and doth more solemnly authorize the man as Captain of the Castle. The like may be said of the press-money received by the souldier, who before had given up his name to the Captain, and that by covenant.

Mr. *H.*

Mr. *H.* makes Sacraments meer and naked signs.

Mr. *H. The Church was visible, when there was no seal, neither Circumcision nor Baptism; therefore these do not constitute it, nor any member thereof,* Gen. 17 10, 11.

Arg. 5.

*Ans.* 1. These five Arguments Mr. *H.* borrowed from the brethren, but weakened them by an unjust conclusion, which I own not, nor any of our brethren. This argument also is apt to destroy all the seals; for there was a Church of visible regenerate persons, and of such as by faith saw Christs day in *Abrahams* house, *Gen.* 12. and as yet neither was there Circumcision, nor Passeover, nor Baptism: will it hence follow, that Baptisme is essentially no seal of regeneration, nor of any covenant or covenant-Grace, because covenant, covenant-grace, visible membership, and all these were before either circumcision or baptism? but sacred signs are seals of graces and priviledges going before these signs, both in time and nature.

Answ. to 32. Quest. Q. 4. pag. 12, 13, 14. Baptisme is a seal of grace and priviledges which were before Baptism was.

Circumcision so shall essentially be no seal of the covenant, nor of the righteousnes of faith, contrary to *Gen.* 17. 7. *Rom.* 3. 11. For there was a people visibly in covenant, and *Abraham* was righteous before that circumcision was instituted. But nothing follows, but onely baptism doth not seal our union with Christ, and solemn entry into his Church-visible, until the Lord

Lord institute water and sprinkling therewith, and stamp them by his Divine Authority, to seale these graces and priviledges.

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## CHAP. XXII.

### *Whether profession makes a member of the Church visible. So Mr.* H. pag. 60.

FOr the better understanding of the question, Church-right to membership, and to Ordinances and Seals must be considered.

A necessary discourse how profession gives right to membership, how not.

1. As it is in, and referred to the professor himselfe; and then the question is upon what ground may the man himself challenge a room in the visible house, and the seals: now profession, as profession is not a ground, for then a man should be formally made a visible member, and be fed as one of the flock, and be externally called (which are *finaliter*, and in themselves saving mercies) because he professeth his desire to be fed, and to have the Gospel sent unto him.

But 1. there is no such word nor promise: (*do this, and professe so and so*, and you shall be made a visible member.)

Profession as profession gives no pro- right to & mem- p.

2. To have right true and real to Membership and to Ordinances, is to be called of God in a Church-way, from sin to grace and glory. So ἐκκλησία and κλητοὶ, the Church-visible, and the visibly called, are the same almost. Now no man hath right, true and real to membership and seals, and to be called of a God in a Church-way by the preached Gospel, because he professeth that he desires to be called; but the whole right and ground here is the Lords free grace, sending the Gospel to whom he will, *Deut.*7.7. *Deut.*10.14,15. *Psal.*147.10,29. *Acts* 16.6,9,10. *Acts* 18.6,7,8,9. Nor hath it a shadow of right in Scripture, that *Macedonia* and *Corinth* hath Church-right to the Gospel, and to be a Church, and to be the called of God, rather then

then other people, *Bythinia* especially, at this time, because so *Corinth* shall profess the Gospel, before ever they hear the Gospel; but here the Lord hath mercy upon whom he will.

But 3. when the Gospel is come to a people, if the question be, what gives to this man, not to this man true real right to Membership, and Ordinances, and Seals, so as he may claim them before God and not sin: The meritorious right is Christs death, the condition upon his part is faith; hence visible profession as such cannot give right: for then might *Magus* say, I have right to a room in the visible Church, and to baptism, because I am a visible Saint: for that is an untruth.

1. If God forbid hypocrisie, and taking a room in the visible Church, and taking the covenant in the mouth, and receiving the seals, when the party hates to be reformed, and eats and drinks unworthily, then cannot profession as profession give a man right true and real to room in the Church, and to the seals: but the former is true, *Ps.* 50.16,17,18. *Isa.* 1.12, 13. *Matth.* 22.12. *Matth.* 13.7.

2. Profession is in order to the Rulers and Members of the Church, which have hand according to their place, either formal or tacit consent, to receive in members, here especially to be considered. And here our brethren mistake the question; for when the question is, what profession is required in such as the Rulers may without sin admit to membership and ordinances; we say a profession morally true, not real conversion judged to be real by men. Now this confession or profession do h not make a Church-member, but declare a Church-member, and it only declares him to the conscience of the Rulers, that they sin not in admitting such: but declares him neither to have right before God nor to his own conscience. Yea, for all this profession *Magus* sinned in being baptized, *Magus* usurped, and hath no true and real right, no not Ecclesiastick, except in a most unproper sense; the Church hath right and command to receive him to membership and seals, but he sins in occupying room in the house, and receiving seals, having no true right to membership and seals: it is scarce excusable (but it is among that godly mans errors) that Mr. *H.* saith, *graceless men, as*

Profession in order to the Rulers, gives a sort of right in professors to membership and ordinances without sinne, which professors cannot receive without sin, except they believe.

*Ishmael and Esau, have the best Right that can be to Ordinances, to wit, the command of God.* But ah! *Magus* and such Comedians have no command to receive the seals, but conditional commands, If they believe; which they never do. I return to Mr. *H.*

Mr. *H. Profession most frequently is a publick acknowledgement to the truth delivered in the Word, and our resolution to persist in the maintenance thereof, so it is used by distinction from practise; for an excommunicate person may so profess, yet it gives no formality to Membership.* 2. *Profession is larger, and includes a suitable carriage void of scandalous courses.* 3. *As it must not be too narrow, so it must not be too broad; though one hold some errours out of infirmity, as Justification by passive obedience onely—— This hinders not, but he may profess the faith savingly.*

Three acceptions of the word Profession, scarce warranted by the Word, are brought by Mr. H.

*Ans.* Here be three notations of the word, no Scripture for any one of them. *The first is most frequent* (saith he) *and includes a resolution to maintain:* But resolution, as such, is a secret heart-purpose; and profession must be visible.

2. *Profession* (saith he) *is yet larger, and includes a suitable carriage of life.* Say stricter, The *species* is not larger than the *genus*, or that which is as *genus*; man is not larger than animal a living creature.

3. *Profession with some errors*, should have been more warily delivered, left it set up toleration, the ruine of the one true Religion.

1. Profession, in Scripture, is rarely distinguished from Practise; when it is differenced from it, then its condemned, 1 Tit. 1. 16. *They profess they know God, but in works they deny him.* Jam. 2. 14. *What doth it profit, if a man say, he hath faith, &c?* For 1 *Tim.* 6. 13. & 2. 10. *Heb.* 3. 1. & 4. 14. & 10 23. *Matth.* 16. 17. & 10. 32. it includes a holy practise. Now Mr. *H.* saith, *The pinch of the question is, Whether such as walk in a way of profaneness, though otherwise professing and practising the things of the Gospel, have allowance from Christ, or may be counted fit matter, according to the terms of the Gospel.* But sure this is a pinch of a question made of contradictions, Whether *one walking in a way of profaneness*, and yet not walking

τιὰ ὁμολογίαν τῆς ἐλπίδος, τιὰ καλὴν ὁμολογίαν.

Part 2. p. 20.

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in a way of profaneneſs, but *profeſsing and practiſing the things of the Goſpel*, have allowance to be the fit matter of a viſible Church. A ſtrange pinch!

The ſtate of the queſtion about viſible members is perverted by Mr. H.

2. Mr. *H.* takes *allowance from Chriſt by his command*, to be all one with being *accounted fit matter* of the viſible Church by the Rulers; for the account muſt be of men, and the allowance of them as fit matter muſt be of Chriſt. But the truth is, there is no pinch of a queſtion, Who are they that are fit matter of themſelves *in ſe & intrinſece*, who have due right to Ordinances, Seals? we ſay, onely ſincere real profeſſors. But the queſtion is, Who are fit matter, having right to Ordinances in the account of Rulers and the Church, whether they have true right or not?

3. *Allowance from Chriſt* is ambiguous: for if it be referred to the Rulers, as Mr. *H.* ſeems to take them both for one; then the queſtion muſt be, Whether Chriſt allow and command Rulers to admit ſuch as *walk in a way of profaneneſs*, that is, viſible hypocrites, to be fit matter, having right to the holy things of God? that was never a queſtion to either ſide, Whether Chriſt command to caſt pearls to known ſwine? or the allowance or command of Chriſt may be referred to the ſo walkers; then the queſtion is as blaſphemous, to wit, Whether doth Chriſt allow and command men to be groſs hypocrites, and to take his Covenant in their mouth, though they hate to be reformed.

Mr. *H. Profeſſion conceived according to the compaſs of the former explication (adde a cauſal power with Baptiſm too) doth make a member of the viſible Church, and a member of all Congregations in all the earth; the expreſſions of Mr.* R. *lead me thus to conceive his meaning.* Page 61.

*Anſ.* Then Mr. *H.* granteth, that his own conceptions, not my words (for he ought to have cited them) lead him.

2. I own no ſuch explication of Mr. *H.* as I have ſhewn.

Mr. *H. Profeſſion lawful of the whole truth hindereth Membership; as ſuppoſe one believe miſtakingly, all the Churches on earth are ill gathered, he dare not be baptized and made a Church-member: If therefore profeſſion hindereth Membership, as this doth, then it cannot conſtitute Membership.* Page 92.

Mr. H. his argument is, an erroneous profession constitutes not membership, &c. a right profession doth not constitute membership.

*Answ.* I retort this Argument; forbearing of all known sins, and practise of known duties cannot constitute Membership, as Mr. *H.* saith. For suppose one to be admitted a Church-member, in a wicked mistake fall in an act of Adultery, and to cover that in a known act of Murther, then cannot practise more than profession constitute this visible Saint a member: for, *that which opposes and hinders baptizing, and so hinders the formality of membership, that doth not help forward membership.* So Mr. *H.* But such a practise blemished with Adultery and Murther, hindereth both one to be baptized, and to be made a member, for this practise will cast a man out; *Ergo*, it shall hinder him to be admitted a member. So also Mr. *H. ibid. Arg.* 2. *pag.* 92. So here, an erroneous profession of a Seeker, denying either Baptism, lawful Ministery, or right Churches to be on earth, until the Apostles arise again, constitutes not membership, but hinders it. *Ergo*, a sound profession gives not formality of membership, it follows not though Mr. *H.* conclude nothing against me.

Arg. 2. Mr. *H. That which giveth Membership to a party who had it not before, that can restore Membership when he hath lost it. But this cannot restore Membership. Now if Profession and Baptism were sufficient to do the deed, Baptism remaining the same as before his Excommunication, and now his profession being renewed, there is the whole formality of Membership, which is false.*

*Ans.* 1. The Argument supposeth that I make bare profession separated from a non-scandalous practise, the formal cause of Membership; but if one renew his practical profession by Repentance, he is fit to be re-admitted a member.

2. There may remain in one excommunicate person,

1. Sound profession.

2. Evidences of Saintship in *David* excommunicate, *except in the matter of Uriah.*

3. A real purpose to adhere to the Church-covenant; yea, and all the three remain, and holy and blameless walking beside in a dissolved member. *Ergo*, the Church-covenant gives not formality to Membership; but the conclusion is contrary to Mr. *H.* Therefore the *Minor* is denied in the sense that Mr. *R.* holds

Survey, par. 1. c. 4. p. 45, 46.

holds of real profession, as is before declared.

Mr *H.* *That which gives actual existence to a Member, must give interest to the Whole actually existing, and therefore to some particular Congregation, for onely Individuals exist; and since such an individual person is a Member, he must have reference to the whole that doth actually exist: and this the general nature doth in the particular Congregations onely.* Page 92, 93.

*Existentia est tantum individuorum.*

*Anſ.* What is concluded, is not the preſent queſtion, but it belongs to what follows.

2. *Individuals onely exiſt firſtly,* and kindely; but the common nature of a man exiſts in *Peter*, in and with the Individual, and the nature of a Congregation exiſts in this or that Congregation: but the nature of the whole integral Church, of which *Peter* is a member, as we ſhall hear, does no more exiſt in a Congregation, than the whole organick body exiſteth in the left hand; or the whole body of the Element of Water exiſts in a drop of the River *Euphrates*: But the Catholick integral viſible Church, exiſteth in this or that Catholick integral viſible Church. Nor doth that which gives actual exiſtence to be a Member, give the ſame way exiſtence and intereſt to a *totum*, a whole integral body; the Thumb hath one way intereſt of exiſtence to grow in the Hand, and another way intereſt of exiſtence to grow in the body; and in all the parts of it, it is a member, or part of the hand, and alſo of the whole body, but the Thumb hath no poſſible intereſt of exiſtence to grow in the head, in the leg. And ſo is *John* a near and fixed member of the congregation of *Boſton*, and a common and remoter member of the whole integral Catholick Churches of *Hartford*, of *Cambridge*, of *Norwich*, and of all the congregations on earth: but it follows not, *Ergo*, *John* hath an intereſt of exiſtence to be fed and to exiſt at one time in all the congregations on earth; as the common nature of man, of *ſubſtantia, corpus, vivens, animal, homo*, exiſts in all the individuals at once: It is wilde Logick, to put no difference between a whole integral, and the parts; and whole eſſential, and the parts ſubjective; or ſpecies and individuals: ſo as one integral member may exiſt at the ſame place where all the members exiſt.

Mr. H. mistakingly all along maketh the Cath lick (integral) visible Church to be genus.

Mr. *H.* *That which equally belongs to all, that can make no particular* Par. 1. p. 63.

*particular appropriation to any one rather than to another: if a woman love all Christian men with Christian affection, she is not therefore a wife to this or that man, but this profession is equal and indifferent, as well to one, and to all, as to another.*

Profession, as such, doth not make one a member married to one congregation onely.

*Ans.* All is granted; for we teach not that profession, as profession, makes a man a fixed and a married member of this Independent Congregation, rather than this: so that it shall be spiritual Adultery to partake of Church-ordinances elsewhere: we detest such a comparison destructive to Church-communion; for profession, as profession, declares the man to the Rulers to be a Church-member in all congregations on earth. It declares (I say as before) but does not as a formal cause make a Church-member, and it declares he hath right as a citizen of the visible Church, that Rulers without sin may admit him to Ordinances: but profession makes him not a member visible of onely this one congregation; yea, that one be a fixed member of this congregation, is, 1. An Affirmative command, not binding *ad semper*. Nor 2. does it tie, but as being a member of the Catholick Church, which is a confession of Christ before men. And 3. it is of providential conveniency for the more careful feeding, but not of divine institution or marriage-tye.

Its not properly of divine institution, that a man be a fixed member of this, rather than of this congregation.

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CHAP.

## CHAP. XXIII.

*Whether Mr.* Hooker *doth concludently refute this which Mr.* R. *holdeth, That he who is a Member of one Congregation, is also a Member of all Congregations on earth.*

1. LEt it be remembred, in what ſenſe I make profeſsion and Baptiſm to have influence in Memberſhip.

2. That I make not *Peter* a member of this congregation onely, and of the whole integral Catholick Church, or of all congregations on earth, one and the ſame way; for though the right to Chriſt the Head, to Ordinances and Seals, be one, yet *Peter* is a fixed member of this congregation, a tranſient member to all other congregations. 2. He is a proper member, and nearer of this congregation, and a more common and remote member to all; as the thumb is a nearer and proper part of the hand, and a more common and remote part of the whole organical body; and *Richard* a near member of *Norwich*, and a more remote and common member of the Kingdome of *England*.

A man is not one and the ſame way a member of the Catholick integral viſible Church, and of a ſingle congregation.

3. I am conſtrained to take in ſome Arguments tranſpoſed by Mr *H.* that were in the former Chapter.

Mr. *H.* *To be a member of the Catholick Church firſtly to a whole, which a man neither did, nor can ſee nor do any homage to, nor receive any influence or direction from for Government, is a ſublimated imagination.* Par. 1. p 63.

*Anſ.* This makes the Doctrine of Oecumenick Councels holden by *Calvin*, *Melanchon*, *Luther*, *Whitaker*, and all the learned Divines in the Chriſtian world, to be a *ſublimated imagination* and Mr. *Cotton* his aſſociate to be ſick of the ſame imagination; and the decrees, δογμάτα of the Apoſtles and Elders,

*Acts*

*Acts* 16. 4. by which the Churches were established, *ver.* 5. to have no *influence of Government* upon the Churches.

2. It must be a sublimated imagination, That the whole Churches of Jews and Gentiles, who *could not see* the faces of all the Apostles, *nor do any homage to them, nor receive any direction* (except in their Writings, which yet may be) from them, should be governed by the Apostles; and it must be an imagination, That the Apostles were members of the Catholick integral Churches, and never fixed and married members of the single congregation: and could every one of the ten thousands of the congregational Church of *Jerusalem*, as our Brethren will have it be, be governed by the whole Church, except they had seen the faces of all the thousands that governed them?

Page 64.

Mr. *H. If a man that is a Member of one Congregation, be also a Member of all Congregations on earth; then he can perform the duties of a Member to all: but that is impossible.*

We may be members of all congregations on earth, though we cannot discharge all sorts of duties to all these congregations

*Ans.* The duties we owe to members of the integral Catholick Church, are,

There be two sorts of duties common and personal, which we owe to members of other Churches.

1. Common and personal, as Church-praying, Church-praising, Church-fasting for the evils of sin or judgement, *Isa.* 62. 6. *Psal.* 122. 6. *Eph.* 6. 18. & 3. 14. *Rom.* 12. 18. 1 *Cor.* 12 26. they being members of the same body with us, *Eph.* 4. 1, 2, 3, 4, 5. and their good or hard condition being known to us, (which say also they are one visible body with us) these duties are possible and necessary, if the meaning be, of occasional duties of love, not in word but in deed, as giving of alms to brethren, I judge of all congregations beside our own: *Jam.* 2. *If a brother or a sister be naked*, &c. of what ever congregation on earth, where providence cast your lot to be, 1 *Joh.* 3. 17. If, I say, he mean such duties of members to forreign Church-members, as Church-members, be impossible, I much differ from Mr. *H.* it is contrary to 2 *Cor.* 9. 1, 2, 3. *Gal.* 6. 10. And the like I say of duties, of occasional comforting, rebuking, warning one another, even in order to Church-members, and Church-duties; They are this way impossible, that physically I cannot be in all places to discharge these duties. But to fetch an Argument as watery, I might say, A man in *Muscovia* cannot

not be to a Scottish-man a neighbour, whom he is to love as himself. A man in *Morpeth* cannot be a fellow-member both with another man in *Morpeth*, and with another English Subject who dwelleth four hundred miles from him whom he never saw, nor can see. Why, its impossible he can discharge the duty of neighbour-love to the one that he never saw, nor possibly can see; or that of a fellow-subject of *England*, as toward the other: Yea, by this its impossible one can discharge the duties of personal watching over five thousand members of the congregation (as they say) of *Jerusalem*; for while as he watches over one, he must neglect fourscore of hundreds, and above.

2. *What liberty and power a man hath in one particular congregation as a member, he hath the same in all, because he is a member every where: Then he hath power in choosing the Officers, and in maintaining them; and these Officers must be sought in casting him out.*

M. H. Arg. 2. par. 1 p. 64. 65.

*Ans.* What *liberty and power* a man hath *jure, habitu, actu primo*, by the right as a visible professor in one congregation as a member; that same moral right of Saintship (taken in a right sense) he carries about to all congregations on earth, whithersoever he comes, as is clear by Letters of Recommendation (which I said, and its never answered, onely declare, but give no new right to Church priviledges) which our Brethren give to members, by which they have right to the seals in other congregations. But it follows not, what *liberty and power* a man, as a fixed, nearer and proper member hath in his own congregation, that same liberty and power he hath *actu secundo*, and that he may actually exercise in all congregations; for to the actual exercise of it, is required the actual knowledge of him, and his right and qualification, that they with him, and he with them, may act in a Church-way, in other congregations and forreign Churches: And also he cannot act with that power in all congregations, as in his own; not because he hath not the power in habit, and *actu primo*, but both he cannot orderly exercise it, and without scandal of usurpation, until he first evidence he hath such power; and also because he cannot physically be in many places at once: as a Citizen of *London* hath

Way of the Churches of N. E. c. 6. sect. 6. p. 103 ibid. sect. 7. M. Cotton keys c. 4. p. 17.

How he that is a member of one congregation, hath Church-power *habitu* and *actu primo*, in all congregations, and how not.

power and liberty to do the duties of a Subject of *England*, such as to save the life of a Subject, and to apprehend a publick Robber that wastes the countrey, in all cities and places in *England*; but its impossible that he can be physically present in all places of *England*, where his help may be useful for the performing of these duties.

2. Nor will it follow that he should give hire to any but to his own personal feeders, from whom he receiveth the benefit of feeding, *Gal.* 6. 6. 1 *Cor.* 9. 1 *Tim.* 5. 17, 18.

3. It is also an untoward consequence, Therefore he cannot *be cast out of one congregation, unless the Officers of all others did cast him out*: for that is physically impossible, God will have the Catholick integral Church to purge it self in its parts, and its no more necessary nor convenient that the whole integral Church should, or possibly can pass an actual sentence for the casting out of every person, than all *England* can convene in Parliament for the passing sentence upon every English Subject guilty of Felony, Murther, Sodomy, Blasphemy, Drunkenness, Swearing &c. and all guilty of these faults, are both Members of either Cities, Counties, or Shires, and also Subjects of the Kingdome of *England*: and the Argument is as strong in the one as in the other, even suppose *Great Britain* were but one Kingdome. Nor

4. Will it follow, that a guilty person can *require the convening of the whole integral Catholick Church to judge his cause*: for he can have no moral right, but such as all in case of scandal have, why he should more decline the Churches judging, than their feeding by the Word. Now since such a convening of all Officers to judge every scandal, is physically unpossible, it is not to be thought that Christ hath given a moral liberty to all delinquents without exception, to appeal to all the Officers on earth; for the infinite wisedome of God gives not moral power to physical impossibilities, that are physically destructive to edification.

Christ hath given no power to unjust appeals that are physically impossible.

Part. 1. pag 65. Mr. *H. If he that is the member of one Congregation be a member of all, I cannot see but of necessity it must follow, that one particular Congregation must be another*, Ephesus *must be* Smyrna, *and* Smyrna *must be* Thyatira: *for where there be the*

same

*same individual members, there be the same whole integral body; and the ground is undeniable from received Rules:* Integrum est totum cui partes sunt essentiales. *Therefore the same members carry the same essence to the whole. I assume, there be the same individual members of all the particular Congregations: For if one particular professor be a member of every particular Congregation, then all particular professors must be so; and so all of them members of one particular Congregation, and so of every one. Hence there being the same members of every particular Congregation, every particular Congregation is the same: and thence it will follow, that* Ephesus *is* Smyrna, *and* Smyrna *to be* Thyatira. *Hence when* Smyrna *is destroyed, yet* Smyrna *remains.*

*Ans.* Its a pity to black paper with such *Wind-mills. Where there be the same individual members, there must be the same individual whole or* totum integrale. All the individual members of a mans body, either similar parts, flesh, and blood, and bones; or the Organs, eyes, ears, feet, hand, and all the rest taken together, as united, are the whole organical body of man; and so all the Congregations on earth, taken together, are, and make up the whole integral Catholick visible Church, existing in all the Kingdomes and States of the earth. But what follows? therefore the hand is the foot, where there be the same proper and nearer fixed members, the thumb and the little finger of the hand, and also the same common and remoter members (the same thumb & little finger) of the whole organical body, there is the same individual integral whole, so as the one member is affirmed of another, the thumb is the little finger, and the little finger is the thumb: for all the organs are members proper, the eyes, ears, nose, of the head, the fingers of the hand, the toes of the feet, and all the rest, arms, legs, belly, shoulders, and all these same members are common and remote members of the whole body: Just as *Peter* is a fixed and near member of this Congregation, and also a common and remoter member of the whole integral Catholick Church. And as all the Citizens of *London* are fixed and near members

Mr. H. proves not that Ephesus is Smyrna, or Smyrna is Ephesus, because the same individual persons are common members to them both, & to all the Churches on earth, except he conclude the little finger is the thumb by the same reason; for the thumb and the little finger are both nearer members of the hand, and common and remote members of the whole body.

of *London*, and proper parts thereof, and yet common and remote members and Subjects of *England*. Hence by Mr. *H.* his own Argument, *Where there be the same individual members, there of necessity must be the same whole integral*: So *I assume* (saith he.) *But there be the same individual members of all the particular Congregations.* I assume also, *John*, *Richard*, *Thomas*, Citizens of *London*, of *York*, are all in their very individual natures, individual Subjects of *England*. Ergo, *London* must be *York*, and *York* must be *London*; and *John* Citizen of *London*, must be *Richard* Citizen of *York*. And contrary. Again I assume, the same individual thumb, and individual little finger and toes, and individual eyes and ears, are all members of the hand, or congregation of fingers, of the feet and society of toes, &c. and they are also common members of the whole organical body. Therefore by Mr. *H.* his Logick, the thumb must be the little finger; and when the thumb is cut off, the thumb remains. Let Mr. *H.* or any for him, answer Mr. *H.* his Sophism.

2. Mr. *H.* makes an Assumption, but could not infer any conclusion, nor frame a Syllogism. This connexion is never proved, *There are the same members*, common, remote, *of every particular Congregation*, or of all the Congregations on earth, *therefore every Congregation is the same, and* Ephesus *must be* Smyrna. Put Mr. *H.* or any man for him, to prove the connexion, and they must be silenced; *These Congregations must be the same, and the one must be affirmed of the other, which have the same individual persons to be common members to both.* Nothing more false: and so Mr. *H.* his received Rules vanish. For say that all Citizens of *York* were Citizens of *London*, and Citizens of *London* were also Citizens of *York*, and they had the same common-Laws, City-priviledges, the same Rules, it follows onely they differ not in nature, but in number and accidents; but no Logick can infer, *Ergo*, *York* is *London*, and *London* is *York*; or that the one is affirmed of the other, as *Ephesus is said to be Smyrna.* So nothing follows, but onely *Ephesus* and *Smyrna* are not Churches different in essence and nature, but onely in number, which is that which we teach.

Congregations and all Churches differ not in their essence & last specifick nature, as Mr. H. would make us believe, but onely in meer accidents.

Page 65, 66. Mr. *H.* *Mr. R. yeldeth, that one Church hath not power over another;*

*another; but if one, who is a member of one Congregation, be a member of all, then the members of this Province may send messengers to the Synod of another Province.*

*Answ.* Mr. *H.* would do well to prove his deductions; for common members as common members send not Commissioners, nay, nor one Church to another: but as God is the God of order, so such a Church in an association do send to a larger Church.

Mr. *H.* *It is folly to seek differences* (saith Mr. *R.*) *between Congregations, from a Church covenant, which is common to all Congregations. It is true* (saith Mr. *H*) *particular Congregations, and Church covenants differ not in essence and nature; but there is a real difference from this Church in another Church, in their specificating, and individual formality. The rule of old was,* Genus cum forma constituit speciem.

*Answ.* It is great folly to seek differences essential, when all Congregations agree in the last specifick d fference: This Congregation and that Church differ only in accidents, except Mr. *H.* shew us essential and specificating differences between one Christ the head, one faith, one Baptism, one hope of Glory, one Lords Supper, one Bread in all Churches, *Eph.* 4.1,2,3,4. 1 *Cor.*10.17. 1 *Cor.* 12.13. one power of binding on earth, one and the same body, *Matth.* 18.15,16 17, 18. *Joh.* 20. 21, 22. 1 *Cor.* 12.12,13. from the same Christ, the same Faith, the same Baptism, &c. in another Congregation: and when the Church of the Jews, and the Church of the Gentiles differ only as two Sisters, *Cant.* 8. 8. and in regard of age (which is a meer accident) as Mother and Daughter, *Isa.*54.1,2. *Isa.* 49.20,21. *Cant.* 3. 4. It is folly for Mr. *H.* to trouble us with new Logick, such as the *specificating formality* in *Peter*, for that is no new degree of essence in *Peter* which was not in man, but the same contracted to the individual differences of time, place, figure, &c. Let Mr. *H.* shew a specifick difference between Christ and the seal in this and in that Congregation.

2. That *Genus cum forma constituit speciem*, is neither old nor new rule, the true rules are *Genus & differentia constituunt speciem & compositum Metaphysicum*, and *materia & forma constituunt compositum seu corpus Physicum.*

3. Where

3. Whereas Mr. *H.* saith that this and this Congregation and this Church-covenant differ really *ut res & res*, and if they differ in accidents, these must be either common or proper; it's answered.

Pag. 66. Because Congregations differ *ut res & res*, they doe not differ in nature, for members of the same Congregation differ *ut res & res*, and the faith, profession and baptism of *Peter* differ from the faith, profession and baptism of *John* his fellow-member of the same Congregation *ut res & res*. Then there must be ten thousand species and kinds of members and faith in the one Church of *Jerusalem*.

1. Mr. *Cotton* and Mr. *Hooker* are not two new kinds and species of Pastors, because officers of divers Congregations, and *John* and *Peter* members of the same Congregation differ *ut res & res*; and so in the Church of *Jerusalem* there shall be five thousand species and kinds of members, five thousand kinds of Church-covenants, of Baptisms, of Lords Suppers, of new species of rights to the Seals in one single Congregation. For they differ really *ut res & res*, when as they differ only in number: and it were good that Mr. *H.* had expressed to us, what be these proper accidents by which Congregations differ among themselves. It is true the *particular combination gives distinct being to the Classis*; but it gives not a being distinct in nature and essence, but only in individual properties from the being of other Classis.

Pag. 66, 67. Mr. *H. How comes it this Church hath power over this person, which another Church hath not, but from some speciall engagement?*

*Ans.* It is from no marriage engagement, but from providential conveniency; the wise Lord seeing it Physically impossible, that the whole Catholike Church so numerous can be fed in the same field, by the same men, therefore he divided them in sundry little flocks, over which the shepherds combined, have power not as married husbands but as meer servants.

Mr. H. *The peculiar and individual formalities of engagements difference all voluntary covenants; should a man say, I am a Master of servants, therefore thou art my servant: servant-covenant is common to all, there is only a difference in number and some accidents: a people might say to a Pastor of another Congregation, The covenant between Pastor and People is common to all, and makes no difference, but in number and accidents; therefore thou art our Pastor: that a man should be a general husband to all women, and a woman*

*man a general wife to all men, because marriage-covenant is common, seems folly; we are content to bear the charge of folly.*

*Answ.* 1. I am far from charging folly on these godly men, but weakness should appear in the Argument, If Mr. *H* had framed an Argument thus; *if all Covenants of Master and servant, of husband and wife, agree in essence and nature, and differ in number and accidents only, then may a Master claim all men on earth to be his servants, and then may a husband claim all women on earth to be his married wives.*

This is most false, and not proved by Mr. *H.* for the just contradiction is true.

If covenants between Master and Servant, between Husband and Wife differ in number; then must a Master make a covenant in number different with servants; one with this servant, and another covenant different in number from that, with another; or then he can claim neither the one nor the other for his servant, because covenants between master and servant, are all of the same common nature: nor because *Abraham* married *Sarah*, and all marriage-covenants are of the same essence and nature, can *Abraham* claim *Hagar* and another third woman, and a fourth for his wives, and except he have a marriage covenant with *Hagar* different in number from the marriage-covenant with *Sarah*, and a third marriage-covenant with the third different in number, he cannot claim any of them for his wives: for *Hagar* may say, though all marriage-covenants be of the same essence and nature; yet because *Abraham* never made a marriage-covenant with me by name, which is essentially required in all covenants of that kind, he is not my husband, nor am I his wife. So a people cannot say to a Pastor of another Congregation, *thou art our fixed, proper Pastor, obliged to reside with us, and to imploy thy labours ordinarily upon us only*, except they had particularly chosen him by name; but this will not hinder, but all elections and covenants with Pastors, as fixed and ordinary labourers with them, are of the same essence and nature, and differ only in number and accidents; nor can this hinder but a Pastor of another Congregation is a Pastor *habitu* and *actu primo*, to all Congregations on earth, and no married husband to that Congregation: though it be physically impossible,

The covenants of master and servant, and marriage covenants be of the same nature, and differ onely in number, it follows not that a master may claim all men on earth to be his servants, or that a husband may claim all women on earth to be his wives; but the contrary.

and

and contrary to reason, to say he can be a fixed, proper chosen Pastor to all the Congregations of the earth; for fixedness and election of the people is not of the essence of a Pastor.

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## Chap. XXIV.

### *The Arguments of Mr.* R. *against the Church-Covenant are vindicated.*

Mr. *H. Relation as such is not a foundation of a Covenant, when Twins are born, or Brethren and Sisters near to other in time. The duties issuing therefrom have their rise and power from the Impression of the Rule of nature, such relations may be multiplied without a covenant.*

*Answ.* This destroys your Church-covenant, for many in sister-Churches, men and women, are born over again, and made visible members of the body of Christ, and made fellow-Citizens to them that are far off, and near to the whole household of God, Jewes and Gentiles, *Eph.* 2.19,20,21. *Eph.* 4.1,2,3,4. 1 *Cor.* 10.17. 1 *Cor.* 12.12,13. *Heb.* 12.22,23. And the duties issuing hence rise from no covenant soddering the members together in one single flock: for they belong to many flocks, but only from the rule of renewed nature. Therefore Mr. *H.* is obliged to prove, if there be a necessity of a voluntary covenant, that visible Saints of two Congregations now agreeing to be fellow-members of a third Congregation, are now more brethren by *Mat.* 18. then before, and have more one Faith, one Baptism, one visible head Christ, one Hope, do more eat one Bread, 1 *Cor.* 10. then before; are more, yea, now, and never till now, by a positive institution and command obliged to Church-covenanting, to Church-watching one over another, whereas by this way they were never visible members, nor visible fellow-Citizens before.

The necessity of a Church-covenant is Scriptureless and dark.

And 2. so *Paul* hath been less accurate then our brethren in the visible oneness of brethren. 3. There

3. There must be no visible brotherhood, nor Church oneness, but by ordinary meeting within the walls of the same house.

And 4. this covenanting either implicit or explicit must be of as great necessity as a visible Church on earth.

Mr. *H. The covenant once made by mutual agreement of parents, may be communicated to the seed, without their consent,* Deut. 29. 10. *A Minister is a Minister to children born of parents, who have elected him to be their Minister, and they are within the covenant, by vertue of that covenant which their parents made.* Par. 1. p. 68, 69

*Answ.* 1. Nothing then makes children within the covenant of grace visibly, but your Congregational covenant. But sure *Israels* seed by *Deut.* 29. 10, 11, 12, &c. and *Gen.* 17. 7. *Act.* 2. 39. were born in visible covenant with God, and they knew not any such Congregational watching over one another. Children are not under the tie of the Church-covenant.

2. The seed of dissolved members, visible Saints, are then without any sin in parents and children (to speak comparatively) born Pagans, but the Scripture teacheth us of no losing of covenant-right, but by sin, either of the parties themselves, or of their parents.

3. How are then children of covenanting parents born Church-members; yet, when come to age, if they cannot evidence their regeneration holden all their life, for no Church-members are debarred from the Lords Supper, living and dying Pagans? are Ministers, because of their covenant, Ministers to Pagans?

4. The Scripture teacheth that parents oblige the children to the Gospel-covenant, *Deut.* 29. *Gen.* 17. but no Scripture teacheth that parents lay bands of oath and vow of God to be visible members of only (for example) the Congregation of *Boston*, of only *Hartford*; for look what covenant obligation lies upon the parents which is to that Congregation by name only, the like must lie upon the children.

Mr. *H. Among such who by no impression of nature, no providence, or appointment of God, or reason, have power each one over another, there is a necessity of a free engagement by consent, as between Prince and people, husband and wife, master and servant, and the covenant being once made, there needs no new covenant to the exercise of the duties belonging to that relation.* Pag. 62.

The covenant of grace being so necessary, the Church-covenant is needless.

*Anſ.* The vow in Baptiſm, and the Goſpel-covenant profeſſed by me, without any new engagement, obligeth me in all Churches I am in, to be my brothers keeper, and watch for his ſoul, otherwiſe I may make this count, *Lord, I was not obliged to any Church-watching over my brother, but my Congregational brother by* Mat. 18.

But 1. was he not thy brother before thou waſt inchurched into one Congregation with him? (ſhall the Lord ſay.)

2. Waſt thou not to eat the ſame bread with him before as then? by 1 *Cor.* 10. 17.

Secondly, there is no need of engagement to watch Congregationally over all with whom thou eateſt the Lords Supper, except thou being ſojourner enter in oath to every Congregation, and break it in the morrow.

Thirdly, The covenant of Prince and people, husband and wife hath nothing to do with this, except the nearer viſible oneneſs, brotherhood, &c. of which I ſpoke, be cleared from Scripture; and M. *H.* prove that *Peter* is tied by oath to that only Paſtor and Flock, as ſubjects to one only ſoveraign.

Mr. H. *The covenant of grace may be taken in the narroweſt acception (believe and live) ſo it is inward and inviſible between the ſoul and God. But if you take it in the breadth, as it includes whatever is warranted by the Goſpel, ſo it is viſible and includeth the Church-covenant, and its ordinance of the Goſpel, but not properly the covenant of the Goſpel if the Churches be diſſolved through perſecution, they are not obliged to the duties of confederacy.*

*Anſ.* (Believe and live) is not the narroweſt, nor the inviſible covenant, but the ſumme of all duties given to all the viſible Church, *Joh.* 3. 16, 18. *Joh.* 5. 24, 40. *Joh.* 11. 26, 27 *Rom.* 10. 9.

2. If this be a Goſpel ordinance, give us Scripture for it.

3. Diſſolved members are never looſed from Church-warning, comforting, rebuking, otherwiſe they were not to gaine their brethren.

4. Chriſt by no hint or ſhadow, layes the duty of gaining a brother upon our memberſhip with ſingle Congregations, a thing of order and providential neceſsity; but upon brotherhood, *Mat.* 11. *If thy brother treſpaſs againſt thee,* &c. Now he

is as near my brother who is of another Congregation, or a diſſolved member, as he who is my Congregational Brother.

5. The incloſed gainable treſpaſſing bretheren within the pinfold of a ſingle Congregation, ſeem to make onely the Congregation the viſible Kingdom of Chriſt; the Scripture teaching, Nations, the Kindreds and Kingdoms of the world to be his, *Rev* 11.15. *Rev.*2.1,2,3. *Pſ.*22.27,28. *Pſ.*72.3,4,5,6. *Pſ.*2 8,9. *Iſa.*60.1,2,3,&c. It is true, Chriſt exerciſeth his Miniſterial power as King in Congregations, yea, and in Synods alſo, ſaith Mr. *Cotton.* 2. The oneneſs of his viſible body is larger then a Congregation, 1 *Cor.* 10.17. 1 *Cor* 12.12,13, &c. Brother is larger then a Congregational brother.

Mr. *H. That a Miniſter ſwear an oath of fidelity* (ſaith Mr. *R.*) *to the flock; a Father, a Maſter to diſcharge duties to Children and Servants is lawful, but to tye the eſſence of a Miniſter, Father, Maſter to this oath, ſo that he is no Miniſter before he thus ſwear, is to lay hands where Chriſt hath laid none, and will-worſhip.* Par. 1. 72,73.

Anſ. *The inſtance of a Father, becauſe it reſults upon a rule of nature, without any free conſent required, is not to the purpoſe; the other two cuts the throat of Mr.* R*s. cauſe; can any charge another to be his ſervant without mutual engagment? that which makes a man a Paſtor to this people, is the free choice of the people; we do not make the ſwearing to do our duty, to be our covenant; a witneſs ties himſelf by oath to tell the truth in a Court, here is no covenant between man and man at all. Thoſe are to be diſtinguiſhed.*

1. *An agreement of perſons to combine and aſſociate.*

2. *The doing of theſe duties.*

3. *The ſwearing they will do them; the firſt is the form of the Corproation; the other two may be done after they be combined.*

*Anſ.* 1. The inſtance brought by me is as well of a moral father, as a natural father, and his either agreeing by promiſe or oath to the people, makes him not a Paſtor, (a Paſtor to them is another thing) nor doth the election of the people make a Paſtor, the ordination of the Elders by prayer makes him a Paſtor, *Act.*6.6. 1 *Tim.* 5.22. 2 *Tim.*2.2. The peoples chuſing makes not a Miniſter.

2. The being a Paſtor to the people doth not make a Paſtor, for it is but *actus ſecundus*, the exerciſe of his calling, not the eſſence of the Miniſter.

3. The man doth tender the Lords Supper, which is a specifick and proper act of a Pastor, and that warrantably, to these who are of another Congregation, and never chused him for their Pastor.

The peoples choice of *A. B.* makes him not a Pastor, but determines the exercise of his labours (which is latter then the essence of a Pastor) to them only fixed.

2. The other two hurt not the truth (I desire not to plead mine own cause) a man is made a servant to a master by mutual agreement, true: *Ergo* a Minister is made an Embassador, Pastor, and Servant of Christ by the election of the people; it follows not: for were he a servant in relation to the people onely this were something; but the peoples chusing of him hath not any influence at all in the essence of a Pastor.

3. My Argument proves, that swearing, as it includes a free agreement to the duties of a Father (Moral) or Officer, or Master, or Pastor, doth not make the man a Father, a Master, a Pastor, especially when the man is Father, servant of Christ, and Pastor *habitu*, and *actu primo*, to all the Churches on earth, before he agree to be Father and Pastor to this Congregation, as I thus illustrate, a free City appoint four men fearing God to be Rulers, or Bailiffes to them, the City divides it self into four quarters: the first quarter agreeth with such a man to rule them: The next quarter agreeth with the second to rule, and so do the rest. Now no man can say this first quarter made the man a Magistrate, for the whole City made all the four of private men to be publick Magistrates, and quarters by agreement did only appropriate their labours to them. So *Titio* covenants with a Mason, with a Gardener to build him a House, and plant him a Vineyard; yet this agreement makes neither the one a Mason, nor the other a Gardener, for they were such before: nor doth the sick mans chusing of such a Physician to cure him, make the man a Physician. Any man knows that the people call and chuse *Epaphroditus*, not that they may make him a gracious and an able Minister, but because they discerned him to be such, therefore they chused him.

4. A Witness who swears to tell the truth, engageth covenant-wise to tell the truth, though the engagement be put upon him by the command of the Judge.

Mr. *H. Neither the incestuous Corinthian*, 2 Cor. 2. 73, 74. (saith Mr. *R.*) *nor these* 3000. Act. 2. *nor* Samaria, *nor any planted Churches*

*Churches of* Epheſus, *Acts* 19. *of* Corinth, *Acts* 18. Berea, Philippi, Theſſalonica, Rome, *give any hint of a Church-covenant. Anſ. The Churches forgiving and confirming of their love to the inceſtuous Corinthian, was a receiving of him of new to covenant; had his profeſſion at large made him a member, he had been a member whether the Church received him or not; or had baptiſm made him a member, that remaining, he ſhould have been a member; a diſfranchiſed man is ſo received by Covenant anew to City-priviledges.*

*Anſ.* 1. Nothing is anſwered to theſe celebrious Samplar-Churches planted without this new covenant.

2. One excommunicate for a particular ſcandal, as the inceſtuous *Corinthian* was, retaining ſome profeſsion, retaineth ſome memberſhip, and is onely deprived of Church-honour, and of ſome Ordinances. No Church-covenant in the firſt planted Churches.

3. But of Baptiſm before.

4. The forgiving of that man, may ſay ſomewhat to the reſtoring of him to the priviledges of the Covenant of Grace, but nothing of a Church-covenant.

5. The civil Corporations way of re-admitting diſfranchiſed members, is no binding Rule to the Church of God.

Mr. *H. There is no word of Church-covenant in theſe places,* Acts 2. *it follows not,* Ergo, *it is not in the word.*

*Anſ.* The conſequence is not valid from particular Negatives: but if there be no Covenant in any place, where mention is made of planting of Churches, it holds well. *Heb.* 7. 14. *Moſes* (who in his writings ſpeaks of all ſorts of Prieſts) ſpake nothing concerning Prieſthood in the Tribe of *Judah: Ergo,* there is no Prieſt of that Tribe. And there is no hint in Scripture, where the ſacrifice of Chriſt is ſpoken of, that there is any ungodly ſacrifice: *Ergo,* (ſay our Divines) the ſacrifice of the Maſs is a device of men. So no ſuch Covenant is in Scripture in framing of Churches. There is no ground in Scripture for a Church-covenant.

Mr. *H. The ſolemnity of faſting and praying is onely required at the firſt founding of a Church,* Acts 2. *where there is onely an addition of members, the ſtroke on the Spirit by the Miniſtery of the Apoſtles was ſo extraordinary, that they needed no miraculous diſcerning.* Par. p. 75.

*Anſ.*

The actings required by M. H. in gathering of churches, are not to be found in the Apoſtolick Church.

*Anſ.* 1. Mr. *H.* may make the Reader believe, that I am againſt faſting and praying, at either planting of, or addition to Churches, and therefore divides my Argument: for I argue from the want, not of faſting and praying onely, but

2. No Church-covenant was here; nor

3. Any frequent meeting of the members to be acquainted with the ſpiritual ſtate one of another; nor was it poſſible theſe things could be in ſeven hours ſpace. All which they require in founding Churches, and ſo there was no day of faſting kept by the Church baptized.

2. There is an addition, that the Chriſtian Church was alſo ſolemnly founded.

Mr. *H.* *Their ſtedfaſt continuing was after they were added*: Ergo, (ſaith Mr. *R.*) *that could not make them members.* Anſ. *Nor lies the Argument there from the effect to the cauſe; they continued*; Ergo, *they took themſelves engaged to continue.*

Their perſevering, or reſolution to perſevere covenant-wiſe, as is ſaid, could neither of them be viſible before they were admitted members.

*Anſ.* There is no doubt they took themſelves engaged by Baptiſm.

2. Did *Ananias* and *Sapphira* either continue ſtedfaſtly, or take themſelves engaged by Church-covenant? for we now ſpeak of viſible actings that agree to Church members, as ſuch; therefore they took themſelves to be engaged members, and members to that onely Church by a ſolemn Marriage-covenant, is a dream unwritten.

Mr. *H.* *Where there is a ſolemn baptizing into a Church, the perſon is made a Diſciple of Chriſt*, Matth. 28. 19. *So to be a Diſciple, is to be ingraffed into the body of Chriſt, and to be made a fellow-heir of the ſame body*, Eph. 3. 6. *that is, of the viſible Church*, Joh. 12. 40. *though many believed in him, yet they would not confeſs him, or be his diſciples.*

To be ingraffed in the body, is not to be ingraffed into a ſingle congregation.

*Anſ.* 1. If *confeſſing*, and *being a diſciple*, be one; and if *ſolemn baptizing* make a *diſciple*, as from *Matth.* 28. and *Joh.* 12. Mr. *H.* ſaith: Then 1. Muſt Infants be actual diſciples: 2. Actual confeſſors: 3. In danger to be excommunicate; for the Jews made ſuch an act, *Joh* 9.

2. Ingraffing in the body is to be made a *fellow-heir, and of the ſame body of Jews and Gentiles*, who were *partakers of the promiſe of Chriſt by the Goſpel, and fellow-citizens with the Saints*, and

*and of the houſhold of God, built upon the foundation*, Eph. 3.8. & 2.19. and comprehendeth both the truly believing viſible body, and inviſible: And when, and who made *Magus* and *Judas partakers of the promiſe of Chriſt by the Goſpel, and fellow-heirs of the ſame body?*

3. Did ever man dream that this body is a ſingle Congregation, and not that its the great Catholick Body of *Jews and Gentiles*, Eph 3.5,6. & 2 15,16,19?

Mr. *H. The people are ſaid to magnifie the Apoſtles, that is, to approve their doctrine, and the goodneſs thereof, yet there was more required to this Church-work, and to become a diſciple; and therefore its added, And the believers were added*, i.e. *they confeſſed their ſins, and became diſciples and followers of that Doctrine, and ſo covenanted for their children: Elſe We cannot reaſon againſt the Anabaptiſts, If the converted father Was baptized, therefore the children. The place thus expounded is not taken out of our hand.* Page 76,77.

*Anſ.* The ſcope of the place is not to ſhew the qualification of viſible members, but that though Satan had made a foul breach in the Church, by the lying hypocriſie of *Ananias* and *Sapphira*, yet the Lord was mighty in the Apoſtles, by the miraculous and righteous ſmiting of the hypocrites, and other mighty wonders, to the admiration of all, and the terrour of many, *Acts* 5.1,2.-- 11,12,13. and that breach by their death was made up, ver. 14 μᾶλλον δὲ, *Believers were the more added*, not to the viſible Church onely, but τῷ κυρίῳ, *to the Lord*, which was a real addition of real believers, as the ſame phraſe is, cap. 2. ver 47. not unlike.

The Texts, Acts 2. and 5. concerning adding to the Lord & to the Church, are vindicated from the gloſs of M. H. and have no ſhadow of a Church covenant.

2. The *magnifying of Apoſtles*, is ſpoken of believers who not onely *approved their doctrine*, but confeſſed the power of God to be in the Apoſtles miracles, and ſome fear of *God*, as *Calvin* ſaith: *Oecumenius, They praiſed that Goſpel power; Chryſoſtom, They do not mock, nor threaten*, yet they ſeem, as our Interpreters, to be *medii homines, not wicked deſpiſers.*

Calv. Gualth. *Erant medii homines.* Oecumenius, *Virtus verè Evangelica idonea erat quæ plurimum collaudaretur.* Chryſoſt. *Nec contenti ſunt ſe ad riſum, non ad minas —— ſed valde humani erant, & præ aliis ſoliciti.*

3. He expounds *they were added*, i.e. *they confeſſed their ſins, and became diſciples and followers of that doctrine.* But ſure, con-

confeſſing of ſins, and profeſſing of the doctrine, if he mean ſuch a following as was in *Magus*, its a hungry Expoſition of *being added to the Lord*, ſince it is in many hypocrites that *are never added to the Lord.* 2. If he mean, that they were practical followers of the Apoſtles doctrine, (as he muſt, if he ſay any thing more than what he ſaid before) ſure, that muſt be an habitual conſtant walking with God all their life, and cannot be before they were added, *Acts* 2. for they were believers, and added the ſame day, *cap.*2 and *cap.*5. Nor ſayes he any thing for adding of viſible members, *cap.* 5. but all their life they were added to the Lord. And is that the meaning of *Luke*, either *cap.*2. or *cap.*5? Sure, *Luke* ſets down the hiſtory of men added to the Lord at the ſight of theſe miracles.

4. Its a wonder men are ſo bold with the Scripture! *They were added*, i.e. *They became diſciples,—and ſo engaged themſelves, and covenanted alſo for their children* But did their *being added to the Church, and to the Lord*, which certainly, in the ſincere part, was real and ſound believing, include the ſwearing of this Church-covenant to be watching members married to the onely ſingle Congregation of *Jeruſalem*, and to no other viſible Church on earth? If to dictate be to prove, then we have more than enough of this.

M.H. ſtrengthens Anabaptiſts by his ſo reaſoning frō the place Acts 5.

5. If Mr. *H.* judge that *Calvin, Pet. Martyr, Beza, Urſin, Pareus*, and our Worthies, cannot reaſon for Infant baptiſm againſt Anabaptiſts, except thus: The fathers are married members by Church-covenant to one ſingle Congregation; *Ergo*, Infants muſt be baptized: Or thus; The really converted father muſt be baptized; *Ergo*, the children; We have a weak part of it, for this ſtrengthens Anabaptiſts not a little; for the common Arguments both of our Brethren and the Anabaptiſts, are, They muſt be real converts that are Church-members, as I have proved. And ſure our Brethren judge it abſurd, that the Seal of Baptiſm ſhould *be put into a blank, or to a falſhood.* Now ſince Baptiſm is the ſeal of our Regeneration, either muſt our Brethren put a blank and a *falſhood* (which the Church, who knows not the heart, without ſin put upon *Judas*) or then with monſtrous charity they muſt believe all baptiz'd Infants are regenerate. But the truth is, the inward

Anſ. to 32 qu. 4. p. 12.

ſtate

ſtate of none can be ſaid either a falſhood or reality to the Church, following the Rule of the Word in diſpenſing of Ordinances; for in the like, neither regeneration nor non regeneration can be the object of the Churches diſcerning. Alſo this is to be obſerved, that Chriſt hath made the ſounder part of the viſible Church, the Church in the actual exerciſe of Ordinances. For,

1. Chriſt never gave a power to erre or to ſin to his Church viſible, or to any part thereof; as Nature gave not a power to the locomotive faculty to halt, but to move: therefore he cannot have given a power to a Synod as many, but as proceeding right; and to Members as chooſing diſcerningly, not as erroneouſly.

2. Thoſe muſt be the Church, to whom the Promiſe is made, they fulfilling the condition, to wit, he muſt promiſe *his preſence to thoſe that are convined in his Name.* But if the larger part be the Church viſible, becauſe larger and more numerous to whom the Promiſe is made; then when the major part erres, and meets not in his Name, *Chriſt* ſhould be obliged to fulfil the promiſe to them that fulfil not the condition, and ought not to fulfil the promiſe to thoſe *who meet in his Name*, and fulful the condition of the promiſe; which is abominable: for very often the larger part erres, and meets not in Chriſts Name, and the leſſer part meets in his Name, and ſhall thoſe who fulfil the condition be defrauded of the bleſſing promiſed, becauſe they are fewer?

Obj. *But ſo no queſtions ſhall be determined in Church-meetings, for two may ſay they onely meet in Chriſts Name.*

*Anſ.* Theſe are but words: for if they not onely ſay ſo, but it be a real truth, and if all the reſt erre in that act, theſe two are onely the viſible Church, though men judge them turbulent Schiſmaticks.

Hence, by the way, a word of that neceſſary and judicious queſtion moved by *Calvin*, Matth. 18. 18. *What ye binde on earth, &c.* Since the Church tolerateth many hypocrites, and abſolveth and looſeth many who do but counterfeit and fancy Repentance, ſhall we ſay that ſuch are looſed and pardoned in heaven? Some ſay, by *heaven* here is meant the viſible Church;

Of the binding & looſing on earth & in heaven, Mat. 18.

and they distinguish between *Sin* and *Scandal*: and therefore that by *binding* and *loosing*, here is meant, not forgiveness, or justification, or absolution from the guilt of sin in heaven, or in the Court of God, or condemnation for that sin, but onely deliverance from scandal, and the removing of scandal, and admitting of the man into the visible Church as a Member: suppose his repentance be but hypocritical, yet when the Church proceedeth impartially, according to the Rule of Christ, the sentence is ratified by God, and the man is loosed from the scandal, though not from the sin; the sin is yet bound before God, because he hath not really repented; otherwise the Church, who knows not heart-actings, and who really repent, who not, though proceeding right according to the Rule of Christ, should not have the promise of ratifying in heaven what they do on earth, fulfilled to them; which cannot be said.

But taking it for a good observation that *Calvin* hath here, that *Matth.* 16. *Christ* speaketh of binding and loosing *concional*, by the Word preached; but here, *Matth.* 18. he speaketh especially of binding and loosing juridical in the Court of the Church, by Excommunication or Absolution from that Sentence. In the former consideration the question is easie.

No Pastor in preaching Gospel-promises or threatnings, can binde, but conditionally: If the party do not believe and repent, the mans sin is bound in heaven; if he do believe and repent, his sin is loosed in heaven.

As to the other, we finde in the Word no such signification of *binding* and *loosing*, in regard of scandal, but they are ever spoken of in regard of sin and the guilt thereof. And therefore,

Calv. Resp. *Non ad alios dirigi sermonem, quam qui rectè ac sincerè Ecclesiæ se reconciliant.* Mat. 18. is not a rule for comforting hypocrites, as if their sins were loosed in heaven.

1. *Calvin* saith well, That the speech of Christ is directed to no other than to those who duly and sincerely do reconcile themselves with the Church; and the Lord being willing to comfort trembling consciences, is not setting down a Rule for comforting of hypocrites: But by the contrary, because hypocrites boldly provoke to the Tribunal of God, when for gross scandals they are justly cast out, our Saviour saith, The sentence of Excommunication is ratified in heaven. The Scripture

pture-rule is for such as obey, and for those who fulfil the condition, *non de obliquis.*

As to the doubt, That the Church often absolves such who really repent not, how then can the hypocrite be loosed in heaven, when the Lord knows he does but fancy Repentance?

*Ans.* Two things here are to be distinguished.

1. The Churches proceeding in the external Court, as relating to them, if they impartially, according to the Rule of Christ, proceed, and be not sudden in re-admitting, but see the incestuous man near swallowed up (though one mans measure of visible repentance be not the Rule *to all*) before they confirm their love to him, and forgive him, 2 *Cor.* 2. Suppose his repentance be but counterfeit, or not saving and real, as was that of *Ahab*, yet are they to receive him, and admit him to the Ordinances, and the Lord ratifies what they do in heaven. As

1. The Lord ratifies *Philips* baptizing of *Magus*; and the Lord approves the Servants inviting to the marriage-supper the man that wanted the wedding-garment: for what the Lord commands, that he must approve and ratifie in heaven.

The Lord ratifies in heaven what the Church doth on earth, though the hypocrite be not pardoned.

2. What in charitable judgement is praise-worthy, that God also must ratifie in heaven; yea, it is praise-worthy in the Disciples, when they heard Christ say, *One of you twelve hath a Devil, one of you shall betray the Son of Man*; every one suspected and feared himself; none of the eleven suspected *Judas*, but gave him charity.

3. Without this God should not approve the gathering of Churches, nor the casting of the draw-net in the Sea, nor the sowing of seed upon all sort of grounds, the way side, the thorny, the rocky, the good ground, that the chosen, who are yet in the state of nature, may be brought in, and effectually called. But in receiving in Excommunicates, the Church would not be sudden. In the ancient Church, Sacrificers to Idols were six years before they were received; they that defiled themselves with Beasts, were debarred from the Sacrament thirty years; Adulterers, seven; women who made away their Births, ten years; such as uncompelled denied the faith, twelve

Can. Poenit. Concil. Ancyran.

Can. Nic. Concil.

See Chemnit. exam. de Indul. Pag. 717, 718.

years. What other years *Burchardus* and *Gratianus* have, may be seen. Something for edification sure there was here.

2. There is another thing here, which concerneth the conscience of him who is to be received, and when the Church-Court applies the sentence to the conscience for his personal pardon, sure whatever satisfaction the people have for removing of the scandal, the sentence of Absolution so relating to him, is *concional*, not properly *juridical*; and *conditional*, not *absolute*; and therefore is to be pronounced by the mouth of the Church, the Pastor, thus: *Be it unto thee according to thy Faith and Repentance*; and except the man really repent, his sin is not loosed in heaven. So then, the Churches loosing from the scandal is conditional, upon a seen condition of outward repentance morally sincere to the Churches apprehension, but they simply and absolutely make him a Citizen of the Church, and admit him to Ordinances, according to the command of Christ, both in private and publick Church-offences, (*If thy brother who offended, repent, forgive him*) but his loosing from the sin or guilt in heaven, is ever conditional, and never absolutely to be pronounced by the Pastor, the mouth of the Church, who cannot certainly know the condition.

Pastor in Mat. 18. & cor. 11. v. 18, 19. *Cum sententia ex communicationis legitime perfecta vana sit apud Deum, evenant excommunicati ne illam contemnant ---recepti firmam fiduciam gratiæ concipiant.*

Calvin. *Ego quisquis admisso delicto suppliciter culpam agnoscit---ab Ecclesia veniam impetret, is absolvitur non tantum ab hominibus, sed ab ipso Deo---si ludibrio habet---neque illi cum hominibus jam erit negotium, sed Deus erit vindex.* Paræus. *Sit tibi] judicium igitur Ecclesiæ adversus contumaces divinam habebit authoritatem. Quæcunq; ligaveritis]* Hilarius, *ad terrorem metus maximi. Quæcunq; ligaveritis]* Hieronymus. *quia poterit Contemptoris fratris hæc esse responsio, vel tacita cogitatio, si me despicis, & ego te despicio, potestatem tribuit Apostolis, ut sciant qui ab illis, condemnantur, hominum sententiam divinâ sententiâ roborari. Ita* Cyprian. *de Unit. Eccles.* c. 3. *Ita* Chrysostomus. *Ita* Augustinus *in loc.* What ye shall bind (*Diodati*) proceeding in knowledge, uprightness, and wisedom. English Divines, *Ann. in loc.* 18. Whatsoever ye shall bind (*Joh.* 20 23. 1 *Cor.* 5. 4.) by convincing men of sin against God, or of wrong done to you. The sentence of Absolution to the penitent is concional, and so conditional, to the Church right proceeding is absolute and juridical. There is not the like measure of visible Sainthip required of one at his first admission and at his readmission after excommunication.

Hence 1. the scandal is loosed in earth and heaven; the Church impartially following the rule of Christ sometime when the sin remains and is bound in heaven.

2. The Church may say the man is absolutely freed from the scandal, so as the Church sins not in receiving him in, if they follow

follow the rule; but he ſins, and the ſcandal is bound in coming in, if he repent not: and alſo as to the guilt, he is freed from the ſin only conditionally, for the condition of removal of the ſcandal is ſeen, and viſible: but the condition of the looſing from ſin is inviſible.

3. Sometime the man is both looſed from the ſcandal, and from the ſin, and every way looſed in heaven and earth, when he both really and viſibly repents.

4. The Church ſhould go as near in readmitting a fallen ſinner, and looſing him on earth, as they can diſcern the Lords looſing in heaven: the Corinthians ſeem to exceed in this. 2 *Cor.* 2. 7. *So that contrariwiſe, ye ought rather to forgive him.*

5. There is more of real Saintſhip required, to receive in again one who hath been once a member and hath fallen, and was caſt out, then to admit a member newly come from Paganiſme.

1. The larger the means of ſalvation have been, the greater guiltineſs, as the ſcandal of a Chriſtian is greater then the ſin and ſcandal of a *Sodomite*, *Mat.* 10. 15. *Mat.* 11. 22. *Mat.* 12 41, 42. And therefore the repentance of the one muſt be more ſignal and larger then the repentance of the other.

2. There is not ſuch a meaſure of marriage-love required of a Virgin before ſhe be married, as after ſhe hath been married, and born children to the husband; nor can any ſay there is ſo much knowledge required in a new Intrant that knows not the firſt elements of Philoſophy, as in one who hath ſtudied ſeven years.

Hence 6. it is utterly falſe, that as viſible Saintſhip and real Repentance, as far as can be, is required of one excommunicate, before he can be received in again; ſo real viſible Saintſhip, as far as can be ſeen, muſt be required in members before they be firſt admitted. But I deſire our Brethren, if they judge the firſt receiving into the Church a looſing from ſin and ſcandal, as readmiſſion is, they will teach it me.

Mr. *H. If Baptiſm be the Seal* (ſaith Mr. *R.*) *of our entry in the Church, then is not this covenant the formal cauſe of Church-memberſhip.* Par. 1. p. 77. Mr. *R.* 3. Arg.

Anſ. *If Baptiſm ſeal our memberſhip, then it is after memberſhip, and ſo not the formal cauſe of it.* Anſ.

*Anſ.* There is in my argument no word that baptiſm is the formal cauſe of our membership. Baptiſm is a ſeal of our ſolemn inſtalling in the Church; it's a ſeal *quoad nos*, as ſtate and ſeiſing in houſes or lands is.

Mr. *H.* *Though children do not covenant perſonally, yet they are included virtually in their parents*, Deut. 29.

*Anſ.* If Mr. *H.* mean Children not born, as the place *Deut.* 29. doth evince, what is that to the purpoſe? we have no queſtion with any, whether unborn children have right to membership, or to baptiſm, *non entis nulla ſunt accidentia*; if he mean born infants are but virtual, or potential covenanters, as the ſeed is a tree *in potentia*, and no tree *actu*, ſo muſt Infants be no actual covenanters, but *in potentia* only. Anabaptiſts ſhall thank Mr. *H.* for this, for then they are not actually holy, *Rom.* 11. 16. nor actually to be baptized, nor is God actually the God of Infants; but ſome act is required of them, to lay hold on the covenant.

Mr. *H.* makes Infants to be no actual covenanters.

2. The Kingdom of Heaven then is not due to them, nay not a halfe ſalvation but *in potentia*. But our Saviour pronounced them actually bleſſed, and ſaid, *of ſuch is the kingdom of God*, Mat. 18. 14 Mat. 19. 14. Mark 10. 14, 15. Yea, as Chriſt cannot bleſs unborn Infants, nor can he ſay, *of ſuch is the kingdom of God*, if they be covenanters onely *in potentia*, and be ſuch only.

M. R. Arg. 4. Par. 1. p. 78, 79

Mr. *H.* *This covenant is either the covenant of grace, or different from it.*

Anſ. *The new covenant is either conſidered according to the benefit of ſaving grace given in it, and ſo this is not the covenant. Or 2. according to the means of grace offered, and ſo the Church-covenant is contained within the covenant of grace, and ſo the conſequence is null. A man may be in the covenant of grace, who is not a Church-member, and a man may be a Church-member, who is not within the covenant of grace, as* Magus.

*Anſ.* It is a doubt to me if Mr. *H.* underſtand his own diſtinction of Gods decreeing, and commanding will; for with *Arminians* he ſaith theſe are contrary wills.

2. My argument is this, The Church-covenant is either one and the ſame, or a branch of the covenant of grace, as it offers grace

grace externally to all, to *Peter* and *Magus*, or then it is a different covenant. That it is different Mr. *H.* denies, for then it ſhould not be warranted in the Goſpel, if it be a part of the Goſpel-covenant, how can they debar men of approved godlineſs, and viſibly within the covenant of grace from ordinances? for ſuch are implicitly in this covenant.

The covenant of grace ſolemnly entred in baptiſm, ties us to all Church-duties in all Congregations, without any ſpecial covenant-engagement, making me a ſpecial Church-brother to theſe of this Congregation only, and that by divine command of a new covenant, different from the Goſpel-covenant.

3. Some are (ſaith M. *H.*) *in the covenant of Grace, that are not Church-members*, and contrary: true; but not if they be externally and profeſſedly as *Iſrael* was, for ſo to be Gods viſible people in covenant, is to be Gods viſible Church, *Acts* 2. 39. *Gen.* 17.7. *Rev.* 11.15. *Iſa.* 19.25. now we diſpute whether the Church-covenant be not a branch of the covenant of the Goſpel externally propoſed. Mr. *H.* yeelds it is, only he ſaith, the Church-covenant *is not the covenant of grace according to the benefits of ſaving grace given in it*: true; nor is the covenant of grace externally preached, according to which *Magus* and *Judas*, and all ſuch Church-members are in the covenant of grace: *the covenant of grace according to the benefit of ſaving grace given it*, to wit, a new heart, and remiſſion, &c. Then this cannot hinder, but when one vowes to duties in baptiſm, he alſo vowes he ſhall acquit himſelf in all duties of warning, rebuking, gaining to Chriſt perſons in all Congregations he ſhall come unto: for ſure to be buried with Chriſt in Baptiſm, and to riſe again to newneſs of life, *Rom.* 6. 3,4. *Col.* 2.11,12. *Gal.* 3.27. 1 *Pet.* 3.21. 1 *Cor.* 12 13. engages a man, when converted, to ſtrengthen his brethren, to gain others, *Pſ.* 51 12,13. *Luk.* 22.23. 1 *Cor.* 7.16. and undeniably to gain a treſpaſſing brother, *Mat.* 18. and it muſt be commanded in the covenant of grace; and to exhort another while it is to day, *Iſa.* 2.3. *Iſa.* 19.23,24,25. *Zech.* 8. 21,22. *Jer.* 50 4,5. And therefore it muſt be will-worſhip and unwarrantable, to teach that a viſible profeſſor is not called, nor can lawfully gain a treſpaſſing brother, as *Mat.* 18. until he be inchurched a member to that one Congregation, and that he is not to gain to God, and to bring into fellow Church-duties the inhabitants of another City, nor in covenant way to exhort one another,

another while it is to day, nor to ſtrengthen one another in Church-duties of love, while firſt we be all inchurched, by particular agreement, and covenant to this only Congregation. Yea, *it is the nature* (ſaith Mr. *H.*) *of all Corporations, that one cannot be a Member, or free Citizen, without the conſent of that Corporation.*

It is vain doctrine that none can be my Church-brother, whom I am to gain, but one under the ſame only Congregational covenant with me.

*Anſ.* If entring the covenant of grace and profeſſed faith in Baptiſm put me not in a ſtate of brotherhood to any, but to the five thouſand men, and multitudes beſide of the ſame Congregation, *Acts* 4.4. and alſo *Acts* 5.14. *Acts* 6.7. (whoſe faces I never ſaw, nor can ſee, to enter this new covenant with them.) Then

1. All of other Congregations, as to the duty of Church-gaining, as to me, are Pagans.

2. Mr. *H.* muſt warrant from the word the diſtinction of Chriſtians, and of Congregational brethren.

3. To Chriſts ſecond coming, none can be made my Church-Brother, though viſibly and profeſſedly he have with me one hope of Calling, one Lord, one Faith, one Baptiſm, one God, one Father of all, *Eph.* 4.4,5,6. but one of the ſame Congregation, and that by this new covenant.

4. He is never my Congregational brother, but by this new engagement. Nor

5. Of the ſame viſible body with me, notwithſtanding of the oneneſs, *Eph.* 4.4,5. but by this.

6. Nor can he eat of one bread with me, contrary to Scripture, 1 *Cor.* 10.17. 1 *Cor.* 12.13. and our brethrens way, being not my brother, nor a member of that houſhold of Faith, *Eph.* 2. which to Mr. *H.* is only a Congregational houſhold.

7. Nor ſhould I love him as a viſible brother to me, contrary to 1 *Joh.* 3.14,15. nor give him alms, as ſuch, contrary to 1 *Joh.* 3.17,18. 3 *Joh.* 5. *Jam* 2.14,15.

M. H. *The word* (ſaith Mr. *R.*) *teacheth that I ſhould confeſs Chriſt, walk before God, &c. but that I am under a divine law to ſwear this covenant which is different from the covenant of grace, in relation to this duty, is no divine law.*

Anſ. *But to ſay there is no divine law to neceſſitate a man to enter into another covenant for marriage, beſide the covenant of*

*grace*

*grace is ſtrange. So a man may take the place, and do the duties of a husband to a woman, and tell her, I have been theſe many years in the covenant of grace, and there is no neceſſity to make a mariage-covenant beſide. A* Nimrod *might ſay, the Goſpel teacheth to pay tribute to Princes, and the Prince to exact it, and there needs no other covenant between Prince and people.*

*Anſ.* The reaſon is altogether impertinent, for a Paſtor is no married Husband, no Monarch to rule over one ſingle Congregation only. So when he diſpenceth Bread and Wine in the Lords Supper to fourty of another Congregation, which he may lawfully do, 1 *Cor.* 10 17. 1 *Cor.* 12. 13. As our brethren teach: the Paſtor ſaith, *I am no married Husband, nor Church-covenanting Paſtor to you fourty forraign members of another Congregation, but yet I do the duty of your own ſworn, and only Husband and Paſtor to you, in diſpenſing to you this Seal of the Covenant, and there is no need of a mariage covenant between you and me.*

Way of the Churches, c 6. ſect. 6. pag. 103 ſect. 7. *Cotton* of the Keys. c. 4. pag. 17. Mr. *Hooker* Survey. A Paſtor is not as a husband to his own Congregation only, for he may perform paſtoral duties to other members and Congregations. See Mr. *Robinſon Juſtific.* of *Separat.* 317, 318. in the

Is not this by Mr. *H.* his own doctrine, to quit the argument, when it undoes his own cauſe, and to ſay the compariſon of husband & wife is blaſphemous? And the like is ſaid of that of Prince and people; for he is no Prince nor Magiſtrate to a people which never promiſed, nor covenanted with him for ſubjection and obedience: and a covenant is neceſſary in both theſe, but a Paſtor may and doth diſcharge paſtoral acts to theſe with whom he never entred a marriage-covenant, all our brethren grant.

the ſame miſtake with Mr. *H.* but diſputing more nervouſly then Mr. *Hooker*: *Epaphras though at Rome is a Miniſter at Coloſs.* *Anſw.* A fixed Miniſter labouring among them, in that part of the Vineyard: true; but he was *actu primo, habitu* all the world over a Miniſter, whereſoever he opened his mouth and tendered the ſeals.

2. Mr. *R.* denies not, but there may be a Covenant between a fixed and a proper Paſtor (to make him fixed and proper, not to make him a Paſtor) and this Congregation, but that agreement makes neither Husband nor Prince; but my argument is, that the covenant of grace gives marriage membership to the man who entereth it, to all Congregations on earth, and warrants the ſound profeſſor to gaine a treſpaſſing brother in all Congregations, without the new fanſied marriage, or covenant

between him and them. And the covenant of grace entred did this.

See and answer my Arguments, and prove not to me a marriage-membership with this only Congregation, by an asserted comparison, wickedly said. But Mr. *H.* speaks dishonourably of partaking Church-ordinances, and seals in another Congregation, and from another Pastor, when he will have these acts to be adulterous, and traiterous, performed by no Husband, but by a strange man, and a forraign usurper and tyrant.

Page 80. Mr. *H. That of Baptisme is removed.*

*Ans.* The answers of Mr. *H.* are removed.

Mr. *H. The Gospel requires me to seek for the help of a godly Pastor, and to marry, and not to burn, therefore there is no marriage covenant to make a husband, and such a man a Pastor to me.*

*Ans.* This heedless similitude ever brought to the fields is already removed.

2. There is a difference between making a man a Pastor to me fixed, and making him a Pastor simply; the former I grant, and Mr. *H.* shall gain nothing thereby.

3. If the Gospel bid me pray every where, remember the Lords death till he come, gain an offending brother every where, teach, warn, comfort the brethren every where; *Ergo* I must pray Church-ways, partake of seals, &c. at the Church of *Ephesus*, of *Philippi*, of *Rome*, &c. without any new engagement, or covenant superadded to the Gospel-covenant.

CHAP.

## CHAP. XXV.

*Whether a Paſtor or Profeſſor be firſt a member of the Catholick viſible Church, before he be a member of a ſingle Congregation.*

MR. H. *Some Paradoxes fall from the Pen of* Mr. *R. a Paſtor gifted and called by the Church, is a member of the viſible Church before he be their Paſtor, though he be a member of no Congregation.* Page 81.

2. *That a Paſtor may have a calling from the Church before he be elected by a Congregation, and ſo an* Individuum vagum, *a Paſtor of all people, and yet of no particular people. But if all the Congregations are all the members that all the viſible Church hath, then he that is not a member of a particular Congregation, is no member of a viſible Church, for that which comes not within the number of members is no member; but all particular Congregations are all the members that a viſible Church hath.*

*Anſ.* That he muſt be a member of a viſible Church, before he be the Paſtor of a ſingle flock is clear. One muſt be a member of the viſible Church, though no member of a Congregation, before he can be a Paſtor of a Congregation.

1. He muſt be baptized into one body viſible, whether of Jews or Gentiles, 1 *Cor.* 12.13. for an unbaptized man cannot be a Miniſter.

2. The qualifications of an Elder or Watchman, 1 *Tim.* 3.1, 2,3,4. 2 *Tim.* 2.2. *Tit.* 1.6,7,8. And that he be in covenant with God, and viſibly holy, and that he as well as the Deacons, 1 *Tim.* 3.10. may be proved to be ſuch as agree to learned and godly members, who are broken off from membership for no ſcandal, but through perſecution, and peſtilence, then it cannot be a paradox, if ſome that are no members of a ſingle Congregation, and ſo viſible profeſſors known *to be faithful and able to teach others*, as 2 *Tim.* 2.2. and ſo in covenant viſibly, as the viſible,

sible *Israel* of God, and as Gods covenanted Nation and Kingdom, *Isa.* 19.16,17,25. *Rev.* 11.15. *Psal.* 2.8,9. *Psal.* 22.27. and members of the visibly covenanted people, and Church of God, be called to be Pastors and Elders, except it be said that publick suffering for Christ, and affliction only, and not sin make men learned and holy, uncapable to be Elders.

2. That a Pastor is made a Pastor by ordination, 1 *Tim.* 3.22. 2 *Tim.* 2.2. *Tit.* 1.5,6,7. *Acts* 6 6. by such as *Timothy*, *Titus*, Apostles and Elders is clear in Scripture: and not one word in Scripture saith, that unofficed men laid hands upon any to make them Elders. Nor will it ever follow that a Pastor may be ordained, and called a Pastor, or an *individuum vagum*, and appointed over no certain flock, except that Mr. *H.* prove that we now, when Apostles are ceased, do separate the ordination of officers by the Presbytery, from the election of the people, and that the presbytery may do as the prelates, ordain a man to be a pastor every where, when as no certain flock calls him; which we teach not: for ordination only makes a pastor, *sola ordinatio*, but that ordination is not solitary, and it's alone, but inseparably joined with an inviting, and chusing, and consenting people. But that consent and choice doth not formally constitute a man an officer, but only appropriate his labours to this consenting people. Mr. *H.* argues here just as the Papists do. If we be justified *sola fide*, by faith only, and not by works, *ergo* we are justified by such a faith as is void of all works, and so by a dead faith: we deny the consequence, the man seeth with the eyes only, *ergo* he sees with the eyes plucked out of the head: The like Paradox M. *H.* imputes to me, if only ordination formally make a Minister, *ergo* ordination now where Apostles are not, though separated from election of a certain flock, makes a lawful Minister in a setled Church-state, it follows not: indeed in some cases, as hereafter I shall clear, only ordination of Officers makes a lawful Minister.

A Pastor is made a Pastor by only ordination, but it follows not, *Ergo*, he is now lawfully made a Pastor by ordination separated for any designed and certain flock, consenting and chusing him to be their Pastor.

When *Augustine* confesseth that the *Donatists*, who separated themselves from the true Catholick Church, did beget sons to the Church, and had the true Sacraments, he shews that they were members of the Catholick Church, though members of a separated Church. *De Baptismo contra Donatist. lib.* 1. c. 10. *Certe quidem nati erant, nec tamen ad ipsam Ecclesiam, de quâ nati erant, per pacis unitatis vinculum pertinerent; ergo ipsa generat, & per uterum suum & per uteros ancillarum ex eisdem Sacramentis tanquam ex viri sui semine.*

Nor

Nor is it here as Mr. *H.* imagines: in the case of marriage; for marriage-covenant makes both a man a husband, and a husband to this woman only, and to no other: but election of the people makes not a man a Minister, but only appropriates his Ministerial labours to this flock fixedly.

3. Nor is that any thing but a fansied contradiction, he *that is not a member*, inchurched and married *to one only particular Congregation* (for so is Mr. *H.* his sense) *he is not a member of the Catholick visible Church*; For Presbyterian members are so neither members one way nor another.

1. Apostles and members dissolved are not fixed members of a single Congregation, and yet members they must be of the visible Church Catholick: sure it is no Paradox, that the Apostles are such members, for they had right to all the seals in all Congregations; *Ergo*, they must by this reason be members and no members: the like may be said of godly professors sojourners, of these baptized by *John* Baptist, *Matth.* 3. by *Peter*, *Act.* 10. by *Paul*, *Act.* 16. For if we say that professors are only members of a particular Congregation, then we confine a Brother to be gained only to one Congregation, let all the rest perish, they are not my brethren.

2. To deny men to be members of the Catholick visible Church, is to confine all the Church-blessings, and Church-prayers, Church-comforts, Church-faith in Church-hearing, Church-partaking of seals to the one only Congregation whereof I am a member, for in all other Congregations whereof I am no member, there is no assembly-glory, nor no assembly comfort promised, *Isa.* 4 5,6. no assembly, o Church-protection, and Church-leading *from a cloud by day, and the shining of a flaming fire by night*, no joy in the publick sanctuary, *Ps.* 84. 1,2,3. *Ps* 42. 1,2,3,4. *Isa.* 2. 2,3. no comfort in *a Church-way through Sion in which the fool shall not erre*, Isa. 35. 89. no more comfort to me, who am not a member of that flock, then to the Heathen and the Eunuch; for I have no more a place there then the Heathen: contrary to *Isa.* 56. 4,5,6. nor have I Interest in Church-holiness, *Zach.* 14. 20,21. and the sanctuary beauty, *Ps.* 27. 4. *Ps.* 23. 6. which the Angels desire to learn by the Church, *Eph.* 3. 10. 1 *Pet.* 1. 12. 1 *Cor.* 11. 10. more then if I were excommunicate by Mr. *H.* his way.

The woful absurdities which follow from the membership of Pastors and Saints confined to one only Congregation.

3. Con-

3. Consider if this be not a Judaizing, and a confining of all these spiritual priviledges, and glorious Church comforts, Worship, and Church prayer once confined to *Bethel*, to the Temple, 1 *Kings* 28. 29, 44. *Dan.* 6. 10. which Christ hath made common, and excepts of in all places, *Joh* 4 21. 1 *Tim.* 2.8. *Rev.* 1.10. to one single Congregation, whereof I am a member.

4. Its against the nature of the seals, that is, our union by spiritual ingraffing into one body, 1 *Cor.* 12.13. and we all eat one bread, 1 *Cor.* 10.17. our communion in love with all the Saints is here sealed, and the broken bread seals the body of Christ broken, not for one man, and for onely one single Congregation, but it seals Christs love to the Redeemed world, *Joh.* 3.16. 1 *Joh.* 2.2. to the whole redeemed, saved, sanctified Church, *Eph.* 5.23,26,27. *Joh.* 10.11. & 11.51,52. for the Catholick Bride, not a limb, a single Congregation is the complete object of Christs intent.

2. The complete and adequate matter of his work and soul-travel on his incarnation, dying, rising ascending, interceding, giving of the holy Spirit, *Luke* 19. 10. & 2. 10. 1 *Joh.* 2.2. 1 *Tim.* 1.15. *Rev.* 1.5,6. *Heb.* 7.25. *Joh.* 16.7. *Isa.* 53.11.

3. The onely complete recipient, and principal subject of all the gracious and saving actings of Christ, of Church-callings, of the Promises, Covenant preached.

5. By this the congregational body may say, *I have no need of thee.*

Obj. *Yea, I have materially need of thee for counsel, rebuke.*

*Ans.* But is Body-need, Organ-need, and Church need that *Paul* speaks of, 1 *Cor.* 12.26. *Peters* body hath no Organ-need of *Pauls* feet to walk, for he hath two feet of his own; but he may have physical need of another kinde: So the Congregation hath need of Heathens to rebuke them, but this is no Church-need.

6. *Paul*, 1 *Cor.* 12. would have no schism in the body, but would have the Churches to have the same Church-care one of another, and not to be divided in one Faith, one Baptism, one Church head, one Church-Gospel, &c. which must be, if I be

not

not a member of all congregations.

7. We are to suffer one with another, rejoyce one with another, but no Church-feeling is required of me, if I and those of another congregation be not of the same visible body, by vertue of the fellow-feeling between the members, the Apostle cannot speak of a natural compassion: for humanity will teach Christians to mourn at the destruction of Heathens, but they are not for that of the same body of Christ with us. But as all these prove that there is a visible body of many congregations, and so that there is a Catholick integral visible body. So we thus argue: If the Church-actings, and sufferings, and rejoycing condition of those of associated Churches be visible and audible to us, no less than the Church-actings, and sufferings, and rejoycing condition of the single congregation, whereof I am a member: then must the one be a visible Body and Church as well as the other.

Churches and members associate Churches are visible professors and members no less than single congregations.

But the latter is true. The Proposition is clear: for if the properties and accidents be visible, the subject is visible; because this is the formal reason why a congregation is visible, for we see not the spirits and faith in the hearts of the single congregation, but we see their profession in single persons, and their meetings in one place, for hearing, praying, praising and partaking of the seals. Now all these we see in three or four or six meetings, or conventions of the Churches associated, which shall but make one numerous congregation of ten thousand, as the dissenting Brethren said of the Church of *Jerusalem*: and we see them severally meet, as we see the Church of our own single congregation. As for their poverty, sickness, imprisonment, and the sufferings of these of the same congregation of which we are members, we see not these in Church meetings, but in single members, and these must be visible in many congregations, as the famine in *Judea* for which *Paul* made a collection, as well as in one. From all this its clear, that it is false which Mr. *H.* saith, *That all particular Churches are all the members that the Church visible hath.* For Apostles, godly sojourners, dissolved members, are not members of congregations, nor are they congregations themselves, and yet they are members of the visible integral Catholick Church.

CHAP.

## CHAP. XXVI.

### *Other Arguments againſt the Church-Covenant are vindicated.*

Mr. H. *Mr. R. plainly affirms, That when one enters a member of ſuch a Congregation under the Miniſtery of* A.B. *he cometh under a new relative ſtate, by an implicite or virtual covenant,* pag. 95. *which is croſs to that which was affirmed* pag. 92.

A ſort of covenant is not denied, but the queſtion is miſ-ſtated.

*Anſ.* Mr. H. cites not my words to the full. I deny not, but he that enters a fixt member of a congregation, *comes under a new relative ſtate of a virtual covenant*, and ſo does he that enters a member of a Chriſtian Army, of a Family, of a Society in a Ship. But the ſtate of the queſtion is not touched: for the ſtate of the queſtion is not, Whether this *new Covenant make the adjoyner a member of the viſible Church, whereas he was no viſible member before*; that is, whether a born Engliſhman, by being made a citizen of *London*, was made an Engliſhman and a born Subject of *England*, whereas he was not a born Subject before?

2. Whether doth this New-covenant give him right and claim to Church-ordinances, and ſeals of the Covenant of grace, ſo as without it, the man hath no right at all to Ordinances. Sure, its a great ſin to lay more weight on either the Temple or the Ark than God hath laid on them. But this Covenant ſo uſed is a fancy.

Par. 1. p. 82. Mr. *H. A Church newly erected becomes a ſiſter-Church with others, yet ſhe needs not a new Covenant (ſaith Mr.* R.) *to accompliſh it.* Anſ. *No certain, our Covenant once entred, all the relations that depend thereupon are included in the firſt Covenant. A woman once being married, all duties to the husbands kindred reſults from the Marriage-covenant, there is no need of a new Covenant.*

*An.*

*Anſ.* Yea, but a Church newly erected becomes as really a part of a Synodical body that is really obliged to engage for aſſociation, ſaith Mr. *H.* (*and its both lawful and uſeful*) as a perſon becomes a member of the ſingle congregation And officers are no leſs married to Synodical duties (*by the light of nature and right reaſon* (ſaith the ſame Mr. *H.*) than ſingle perſons are married to congregational duties; therefore a covenant is as neceſſary in the one as in the other, *magis & minus non variant ſpeciem*, if there be a marriage, here officers are more married to the aſſociated Churches in general, as to the complete correlate, than to the ſingle and inadequate correlate the bit of a ſingle congregation.

Survey, par. 4. cap. 1. concl. 1. pag. 1, 2.

Mr. H. Survey, ibid.

2. A man born in the Covenant of grace, and baptized, is engaged in all duties,

Mr. *H. The Apologie ſaid, Its not the Rule of the Word touching Man and Wife, Magiſtrate and Subject, that makes people in ſuch a ſtate, but the Covenant thus ſtands unanſwered by Mr.* R.

*Anſ.* This is for me; but he being born in the Goſpel-covenant, and baptized to all Churches, he is a ſon, a married member to all congregations.

The blaſphemous compariſon making the Paſtor the Husband, and the congregation his married wife, until death, is refuted.

2. Mr. *R.* conſtantly denied the naked compariſon, as blaſphemous and Popiſh, the Church is Spouſe to no ſinful man, Pope or any other. *Enariſtus, The Councel of Carthage*, of *Sardis*, of *Antioch*, ſo judge, That *the Biſhop is the Husband, the Church his Wife. Innocentius* the III. *As Almighty God hath left the Marriage-covenant to be diſſolved by his own judgement onely, ſo let not the Biſhop leave his Church.* But *Calvin* and *Luther* ſay, The Lord is the Husband of the Church: So *Bullinger, Muſculus, Gualther.*

Due Right of Presbyt. l. 1. p. 127.

Enariſt. Ep. 2. Concil. Carthag. 3. cap. 38. Concil. Sard. Can. 1. Concil. Antioch. c. 21. Enariſt. de Epiſt. ejectis. *Sicut vir non debet adulterare ſuam uxorem, ita neq; Epiſcopus Eccleſiam ſuam, ut eam dimittat.* Innocen. III. *Omnipotens Deus conjugium quod eſt inter Epiſcopum & Eccleſiam ſuo tantum judicio reſervavit diſſolvendum.* Calv. Com. in Iſa. 54. v. 5. *Eccleſia agnoſcat qualem maritum habere ac revereri debeat (nempe Deum).* Luther Com. in loc. *Habetis maritum, non Moſem, non Petrum, non Paulum.* Bullinger, Muſculus, Gualther, Com. in Iſa. 14. v. 5. Nor do our Divines acknowledge that Concil. Gener. par. 1. *Epiſtola Papæ Calixti ſecundi*, pag. 136. *allegata eſt uxor legi, quamdiu vir ejus vivit*, Rom. 7, &c. *ſimiliter & ſponſa Epiſcopi, quia ſponſa uxore ejus dicitur Eccleſia.*

2. It makes communion between the Paſtor and thoſe of divers congregations to be acts of Adultery.

3. It makes a Paſtor to be married till death.

4. When the congregation is diſſolved by perſecution, the godly Paſtor is caſt out of his Maſters ſervice by the nature of this covenant, becauſe he is faithful to Chriſt, and that by Chriſt himſelf.

5. It divorces between all godly Paſtors, and all Churches on earth, ſo that it is not lawful to preach paſtorally, or to tender the ſeals to another congregation, or any member thereof, though Letters of Recommendation (as our Brethren ſay) may give Church right to the ſeals to thoſe of another congregation to be admitted to the Lords Supper; yet we ſtill deſire to Quere, Whether the Paſtor, upon the baniſhment or death of the Paſtors of ſiſter congregations, may not lawfully, paſtorally preach and tender the ſeals to them, or not? if the former, here is a ſtrange man acting as a husband to another mans wife.

2. Here is a Paſtor acting as a Paſtor and a Shepherd to thoſe that are not his flock, and that by no intervening of a Church-covenant; and he wants the eſſentials of a Paſtor, which is the choiſe of that people.

3. Here is Mr. *H.* his relation between Paſtor and People broken, and their principles deſtroyed, if the latter be ſaid.

1. What difference is there between his tendring of the ſeals to thoſe of another congregation in his own Church, and in another Church, except the walls of the houſe make the difference?

2. Why ſhould he not tender the other ſeal of Regeneration common to all covenanted ones, *Act.* 2. 39. as well as the Lords Supper?

3. If he may not as a Paſtor in another congregation; How, or by what authority of Scripture are Paſtors onely Ambaſſadors of the King, Meſſengers of the Lord of Hoſts, Workers with Chriſt, Stewards, Diſpenſers of the Myſteries of the Goſpel, Sent of God, Friends of the Bridegroom, and can act onely as ſuch within the precincts of a congregation; and loſe both name and thing, when they paſs over the line

to

to visible Saints of another congregation? The Priests might not offer sacrifice and offerings, but in the place that the Lord should appoint in his Word; shew us a word confining pastoral acting of Ambassadors to one flock onely.

6. This destroyes the communion of Churches as Churches, and makes Synods, in which Pastors act as Pastors to other congregations associate, (as Mr. *Cotton* teacheth) to be no Ordinances of Christ.

Mr. Cotton, Keys, c. 6. p. 25. Mr. H. Survey, par. 4. c. 1. concl. 4, 5.

7. The same husbandly power must be in Doctors, so that they write not books as Doctors to other Congregations, but onely to their own.

8. What Scripture warranteth the same Pastor in the same Sermon preaching to his own flock, and to many strangers of another congregation, to act as a Pastor to his own onely, and to others as a gifted man? and to bear in the same word to the conscience of the one by pastoral authority, and to the other by private authority, such as a gifted plowman or woman hath?

9. Onely Christ is the Bridegroom, Spouse, Husband of his Church, *Joh.* 3. *Eph.* 5. *Cant.* 6. 1, 2, 3, 4. and it will not suffice to say, Christ is the supreme Catholick Husband of all Churches, but the pastor is the under-politick head and husband of the congregation, as some distinguish. For the Husband and Bridegroom are as incommunicable Titles proper to Christ onely, as to be the Head of the Church, *Eph.* 1. 22. *Col.* 1. 18. and yet Jesuites do but mock, when they say, That Christ is the principal and perpetual Head of the whole Church in a soveraign and principal manner, but the Pope is the Ministerial Head. Nor do Papists make the Pope a Father, Husband, Bridegroom and Head of the Church by the spiritual influence of life, motion and grace, yet are they refuted by *Willet*, D. *Fulk*, *Cartwright*, and ours: And Mr. *H.* will but *ad nauseam* inculcate, that *the Pastor is the married Husband, and the Congrega-*

The Brethren make the pastor a married husband and head of the congregational Church, as Papists make the Pope the Head of the catholick Church.

*Christum caput Ecclesiæ universæ libentissime confitemur — atque sub Christo summo capite vicarius ejus in terris, caput, ut sic dicam, Ministeriale, non principale rectè nominetur, negari nullo modo potest*: ita Bellarm. de Sum. Pontif. to. 1. c. 24. col. 1. l. D. & de pontif. Rom. l. 1. c. 9. So the Jesuites of Rhemes on Eph. 1. v. 5. Though Christ in a more divine, ample, absolute, excellent and transcendent sort —— be soveraign Head —— in regard of motion, life, spirit, grace issuing from him to the members —— yet the Pope may be Ministerial Head.

*tion his onely Wife*; and that he may not act as a paſtor toward others than his own flock, more *than a man may venture to take the place, and to do the duties of a husband to a woman— and tell her he is in the Covenant of grace—and there needs no Marriage-covenant.* Hence I infer, he cannot diſpenſe the Lords Supper to one of another congregation, contrary to himſelf and his Brethren, except he be married by a Church-covenant to them; and ſo he muſt be a *husband, and perform the duties of a husband* to a hundred perſons, of a hundred aſſociate congregations. But it had been fit Mr. *H.* had produced any words of mine that bear, that *being in the Covenant of grace* can warrant a man to diſcharge paſtoral duties, either to one congregation or other, before he be lawfully called of God by the Church, and before he formally conſent and engage not implicitely, but formally and expreſly to feed the flock of God; or that any mans being in the covenant of grace licenſes him to do all duties whatſoever of a Paſtor, of a Magiſtrate, of a Husband, of a Phyſician, before he be lawfully called of God to the calling of a Paſtor, a Magiſtrate, a Husband, a Phyſician. And Mr. *H.* wrongfully would that the Reader ſhould believe, That Mr. *R.* ſo teacheth. There are ſome actions indeed that the viſible and profeſſed being in the covenant of grace warranteth a man to do, to wit, to partake of the ſeals in all congregations, without any new Church-covenant, to gain a treſpaſſing brother, to counſel, teach, rebuke, comfort Church-members of all congregations, where it ſhall pleaſe God he ſhall be for the preſent. And Mr. *R.* denies that theſe are either paſtoral, or husband-duties, and thinks Mr. *H.* in a great errour: for if one of another congregation ſhould treſpaſs againſt a member of a ſiſter-congregation near by, Mr. *H.* hath furniſhed the offender rebuked with this Reply: *You and I are not congregational Brethren, nor married members of the ſame congregation; and therefore the covenant of grace warrants not you to rebuke me, or to tell the Church of my obſtinacy in Adultery, except you and I had both ſworn in the ſame Marriage-congregational-covenant: for the covenant of grace no more warranteth you to gain me in a Church-way, than it warranteth a man to do husband-duties to the Woman with whom he never made any Marriage-covenant*; and

ſo

so all duties of this kinde performed by Presbyterians never so godly, must be Antichristian and adulterous.

Mr. *H.* *This new Covenant makes the new adjoyner a member of the congregation, (saith Mr.* R.*) never one of us (saith Mr.* H.*) said any such thing. The Church as* totum essentiale, *made of visible Saints covenanting to watch over one another in a Church-way, is before her officers, the particular members are members before they choose their Pastors, and therefore are not made Church-members by this new covenant.*

*Ans.* There be too many wayes to the Well here. I said, *the new covenant makes the new adjoyner a member of the congregation.* Yea, I adde, A member of the visible Church, whereas he was no better then a heathen before, and the Churches of *New England* say with me; Though Mr. *H.* say, That never *one of them said any such thing.* And sure this is one Church-covenant by which persons are made fixed members of a congregation; *Ergo,* they are by this covenant made members of the visible Church, whereas they were as pagans before. But there is another Church-covenant, by which pastor and people are married, and every member so married, as they cannot act as Church-members without their own congregation, and he cannot act as a pastor toward any, but toward his own flock. Hence a new Quære, Whether there be two different Church-covenants?

Way of the Churches, c. 1. sect. 1. pag. 2. prop. 3. For all the joyning of faithful Christians into the fellowship and estate of a Church, we finde not in Scripture that God hath done it any other way, than by entring all of them together (as one man) into holy covenant with himself, to take the Lord as the Head of his Church for their God, and to give themselves to him, and one to another in his seat, &c.

3. Its without question, that the family of *Abraham* was Gods covenanted people before circumcision was instituted, *Gen.* 17. nor is there any ground for a formal Church-covenanting among themselves. And it speaks against all Scripture, to say there was a Church-covenant in *Egypt*, and in the Wilderness, *Exod.* 19. 1, 5. for they were not made Church-members, for members they were before, by these covenantings with God. And this is Mr. *H.* his own consequence, *They are members before they chose their Pastors:* Ergo. So I retort.

Mr. *H.* *If this covenant difference the visible Church from the invisible, as the formal cause; then there have been no visible* M. R. 5 Arg. p. 83, 84.

*Churches*

*Churches since the Apostles times till now. Now the Churches* (saith Mr. H.) *in* England, Holland, *&c. have the implicit covenant, as their practice evidenceth.*

*Ans.* Yet it must follow, since presbyterian Churches believe and practice juridical power, without the bonds of a single Independent Church in divers associate Congregations.

2. And do not contend for, but are against really supposed Saints, as only constituent members of the visible Church, and in the causes internal and external.

And 3. are so contradictorious to Independency, there have been no Church, according to the rule of the word, since the Apostles dayes.

2. If an implicit covenant suffice, we shall find popish Churches to have much of that.

Mr. H. *Though many unwarrantable wayes convey this covenant, yet it self may be warrantable.*

*Ans.* If by ways Mr. *R.* mean, as he doth, wayes inseparable, causes, pillars, means and undeniable consequences, the covenant must be the more unhappy, as the unlawful wayes of the Mass, the lifting up of the bready God, and Idolatrous Ceremonies inseparably conveying it, render it unlucky.

Read for this a judicious piece of my reverend and learned brother Mr. *R. Baily*, his dissuasive from the errors of the time, and the dissuasive vindicated, *An.* 1675.

Mr. *H. It is a dream to say, that when the Apostles came to plant Churches, that private men, not the Apostles converted them; Where is the man (of ours) that will affirm that all (All) are converted by private Christians?*

*Ans.* The reply answers not a whit to the Charge of Mr. *R.* now when the Apostles are not.

2. The Apostles, by our Brethrens way, are not Pastors so much as extraordinary nor, publick men, for extraordinariness destroys not the nature of Pastors; and to our Brethren Pastor and flock are relatives; but the heathen are no fed flock, nor these who now teach the Gospel to the heathen, Apostles nor Pastors.

All are converted in ordinary by private men, or by no pastors by our brethrens way.

3. These who teach that now Apostles ceasing, Pastors as Pastors convert none according to the revealed command of Christ; but pre suppose all are converted before they be admitted members: they convert not as Pastors; *Ergo*, they must convert them as no Pastors; *Ergo*, they convert them as private men,

men, except there be a middle preacher between a preaching officer, and a private man, but this every where is taught by our brethren: now this middle uncalled man, must be the ordinary converter of all.

2. Mr. *H.* teacheth that the Church homogeneal, in ordinary, now when there are no Apostles, is before Baptism and Ministry; now this Church is all the visible societies of confederate converts on earth. Let Mr. *H.* tell us who converted them: not Pastors, for they are a framed Church in *esse* and *operari*, the Fathers and sole Creators of all Officers. Survey par. 1. c. 11. p. 55.

Mr. H. *It is unwarrantable to say Pastors now convert not Indians and Heathens*, saith Mr *R.* *It is warrantable enough*, saith M. *H.* By our brethren, pastors convert not Indians.

*Answ.* Enough is a feast. Converters of Heathen now are either Apostles, Evangelists, or Ordinary Officers and Pastors, or of some middle new Officers: this latter cannot without Scripture be said; not the former, for they want the gift of tongues and miracles; nor are they ordinary Pastors. For Pastor and flock, saith Mr. *H.* Shepherd called, and Church chusing, Husband and Wife are Relatives. But Indians are no chusing Church.

Mr. H. *Men must be satisfied in conscience of the conversion one of another*, saith Mr. *R.*

Ans. *To reasonable charity they should*, saith Mr. H. *and no doubt it was in* Ananias, Saphira.

*Answ.* But their long conversing together, for this satisfaction Mr. H bringeth down to two poor experienced Witnesses, *Magus* and *Judas*, for every one must witness of another, and that witnesses were called and judicially deponed, that all the 3000. *Act.* 2. and all *Judea*, and all round about who were baptized, *Matth.* 3. 3, 4. *Mark* 1. 5. *Luk.* 4. 21. were real converts, who can believe, except you believe? for so saith Mr. H. Way of the Church. c. 1. pro. 5. sect. 2. p. 6, 7, 8. Survey par. 1. c. 4. 7. p. 87.

Mr. H. *What is all this to overthrow the covenant?*

*Ans.* Very much; for it destroyes the Ministry: for though some private Christians may convert some, yet no man can shew me, by our brethrens way, that pastors now do convert any at all; contrary to *Mat.* 28. 19, 20 *Rom.* 10. 14, 15. *Eph.* 4. 11, 12, 13. 1 *Cor.* 3. 5. 2 *Cor.* 5. 20. *Act.* 26, 16, 17, 18. or if they convert any, they do it not as pastors. The way of our brethren doth destroy the ministry.

Mr. H.

M. H. *They which have no Church-power, can put forth no Church power, but ſuch as Churches to other Churches.*

Anſ. *The propoſition is weak, they put forth an act of love, of counſel, of approbation, of conjunction, as well as power.* Mr. R. *grants one ſingle Congregation to have no power over another; many Churches ſent to Parliament, to declare their judgment, may approve of their determinations, if holy, if not, may confute them; yet they have no Church-power over the Parliament.*

*Anſ.* 1. My argument is miſtaken, many Churches, ſuppoſe mine, have not power by this way to receive in one Church, nor *James*, *Cephas*, and *John* power to receive authoritatively *Paul*, as they do, ſay *Calvin*, *Pelicanus*, *Pareus*, *Piſcator*, *Diodati*, *Beza*; yea *Jerom* alſo before them.

Calv. *Com. Gal.* 2. *incitavit ad ſanciendum Miniſterii ſocietatem.* Pelican. *ib. Synod.* (Paulus) *primarius fuerit inter Apoſtolos.* Pareus, *in Collegium Apoſtolorum nos receperunt.* Piſc. *Me pro Apoſtolo agnoverunt.* Diodati. Beza. *Symbolum noſtræ conſenſionis dextram dederunt.* Hieronym. *Gal.* 2. Many Churches may put forth a Church-power upon one Church aſſociate, as *James*, *Cephas* and *John*, *Gal.* 2. as Apoſtles received *Paul* into the Colledge of Apoſtles.

Mr. H. *If* Mr. R. *conſtitue a token of conſent*, conſenſionis, *to be a* Symbole *of authority, it is beyond my underſtanding.*

*Anſ.* Mr. *R.* never underſtands private conſent, or private counſel, ſuch as one private man or woman may give to another private perſon, of their own, or of another congregation, to be publick authority; but I acknowledge a publick authoritative, and Aopſtolick conſent to be in *James*, *Cephas*, *John*; and their meaning was, *Brother Paul, our counſel as Brethren, is, and our conſent, you be a Preacher, but we have no Apoſtolick authority from the Lord to own you as an Apoſtle.* Now that is the true meaning of Mr. H. for this of Mr. R. muſt bide yet ſtrong: *theſe that have no Church-power can put forth no Church-act.* Such as one Church may put forth toward another ſingle Sister-Church, as Mr, *R.* often granteth, as one ſingle man cannot excommunicate another; yet one ſingle man being a Paſtor in a Church, Judicature joined with the Church binding and looſing, ſuch as is *Mat.* 18. may give conſent, not private by way of counſel, but publick, by way of authoritative influence, as a partial and collateral cauſe, that *Paul*, Gal. 2. be authoritatively adopted into the number of the Apoſtles, & that they be excommunicate who

who say, they *are Apostles, but are not, and do lye, Rev.* 2. and a married wife hath no marriage-power over any man but over her own husband; nor is it to be heard, which Mr. H. saith, *I but she may put forth an act of love and counsell to all men.* But I ask, may she put forth a certain act of matrimonial love, or perform a certain matrimonial duty to all men on earth? this would be too near unchast acting. So let Mr. H. answer, whether these three, *James*, *Cephas*, and *John*, gave Apostolick publick consent, that *Paul* should be received an Apostle, or only a private counsel. If the former be said, why contend we? if the latter, what more had *Paul* from the given right hand of these Apostles then he had before? he was no more to them an Apostle then before, yea, more to three private Believers in *Galatia*; contrary to the scope of *Gal.* 2. These Churches sent to the Parliament that way, not representing the National Church and Kingdom covenanted with the Lord, can give no Church-determination, more then so many single Pastors; yet it is an official judgement, not a private judgement.

Mr. H. *It is not warrantable that one not in office* (saith Mr. R.) *but a private Christian, should pray, exhort, preside in the framing of a Church, and in ordaining of Pastors.* Ans. *The practice of the Church of* Scotland *will say to this, we allow not publick propheſying of unofficed men.* Pag. 88.

*Ans.* 1. Here is ordinary prophecying, such as that of the Apostle *Peter* at the calling of *Matthias*, *Act.* 1. and publick Church-propheſying and praying; such as is by the Prophets or presbytery of the Church of *Antioch*, Act. 13. when *Paul* & *Barnabas* were called to be Apostles to the Gentiles: and since officers are but adjuncts of the Church to Mr. *H.* and separable accidents, by no institution of Christ have pastors hand in ordaining pastors; but the setled way till Christs second coming is that the male-Church kindly *per se*, make and unmake all the officers, which cannot be done, but by Church propheſying of unofficed men. 2. Expectants being pastors *in fieri*, sons of the prophets, by command of the prophets, *vi materiæ*, for trial must propheſie: that you cannot wartantably say from Scripture of your prophets.

Some chiefe and ordinary church-propheſying, and church-praying is given to the unofficed church, as to the only kindly subject by Mr. *H.* Mr. *H.* Survey par. 1. c. 8. p. 52.

# LIB. II.

## CHAP. I.

*Whether or not a company of Believers deſtitute as yet of Officers, and combined together by this new Covenant, be truely called, and be in truth and indeed a Church?*

MR. *Hooker* moves the queſtion, whether ſuch a company *be a Church indeed?* by which he inſinuates, that it is a certain kind of a viſible Church, but not the only viſible Church inſtituted by Chriſt in the New Teſtament. Therefore Mr. *H.* ſtands obliged either to form the queſtion in other terms, or to ſhew which is the only inſtituted viſible Church in the New Teſtament: for the Diſcipline-book of *N. E.* ſaith, that *Church* which *Chriſt* in his Goſpel hath *inſtituted, to which he hath committed the Keyes— the Officers, Cenſures— is* cœtus fidelium, *a combination of the godly— called a particular viſible Church.* And Mr. *H.* comes to our

Mr. *H.* par. 1. c. 8. pag. 89. Mr. *H.* is dubious what is the inſtituted Church in the New Teſtament.

Way of the Church of *N. E.* c. 1. ſect. 1. pro. 1. pag. 1, 2.

our hand, and (ſo with a trumpet giving an uncertain ſound) he tells he ſpeaks of the Congregational Church, as it goes before Officers; which is a Man in the Moon, and proved by no Scripture at all.

Mr. *H. The trumpet here gives an incertain ſound.* M. *R. expreſſions are ſo full of variety.*

*Anſ.* It is a groundleſs charge, except you bring expreſſions of Mr *R.* ambiguities, which is not legible to the *Reader*: I blow the trumpet alwayes againſt ſuch a viſible Church as Mr. H. forgeth by arguments from the word, which are not anſwered.

Pa. 8. par. 1. p. 90, 91.

Mr. H. *A Church miniſterial is taken two wayes.* 1. *Generally, as implying any delegate power in the exerciſe of any Church-acts, under Chriſt. So a company of viſible Saints hath power of admiſſion of members, and election of officers; and in caſe they prove heretical, to reject the officer, and make him no officer. All theſe are granted by* Mr. *R. Miniſterial power is taken ſtrictly, as it includes an office-power, ſo it is not miniſterial.*

*Anſ.* Mr. H. dictates, but neither teaches nor brings one word of Scripture to prove a diſtinction that hath neither head nor feet.

2. The members of the diſtinction are coincident; for to ordain officers, and excommunicate them is governing ſtrictly and moſt properly, as is in the ſecond member. And yet in the firſt member, to excommunicate makes a miniſterial Church largely ſo called. The diſtinction is a begging of the queſtion, and deſtroyes it ſelf; for it is to ask whether viſible Saints, wanting ſuch as are the only Governours and Rulers, who are called in the word κυβερνήσεις, 1 *Cor.* 12.28. προϊσάμενοι, προεςῶτες, 1 *Tim.* 5.17. ἡγούμενοι, *Heb.* 13.17. Rulers, be a ruling and a governing Church, for a Society that doth ordain Elders, and which cenſures them, if heretical, with excommunication, muſt be a Ruling, and ſo a Miniſterial Church, if there be any Ruling and Eccleſiaſtick Church on Earth. If any ſay that a Society that appoints Stewards and Officers over the houſe, and excommunicateth them, is not a politick governing Society; they may deny that the man which maketh uſe of reaſon is a reaſonable creature.

Mr. H. makes a Church without Rulers, to be a Ruling Church to ordain officers, and excommunicate.

Mr. *Cotton* Keys c. 4. par. 2 as the Preſbytery cannot excommunicate the whole church (though Apoſtates) for they muſt tell the church--ſo neither can the church excommunicate the whole Presbytery, becauſe they have not received from Chriſt an office of rule, without their officers. M. *Cot.* contradicts M. *H.*

creature. And to frame a distinction, and say a man is a reasonable creature in that sense, is poor Logick. We can give instances where the Presbytery ordains, and layes on hands, 1 *Cor.* 4.14. and where *Titus* and other Elders are to ordain Elders in every City, *Tit.* 1.5. and *Timothy*, and in him others are charged to lay on hands, and ordain no man suddenly, while he be proved to be a fit Officer, 1 *Tim.*5.22. 1 *Tim.*3.10. and where *Timothy* and others with him are commanded, 2 *Tim.* 2. 2. to commit the *ministry to faithful men, who are able to teach others.* Would Mr. H. shew so much for the power of Rule in a company of Believers, void of Officers, or give us a shadow of reason in the word from precepts, practices, promises, for this new Church, that ordains and excommunicates without Officers, they should have something to say to this, who upon good ground say, they coyn a new Church of their own, unknown to word.

There is no warrant in the word for a male Church-ruling and admitting members ordaining & excommunicating officers, and yet that is void of rule and office

Mr. *H.* indeed elsewhere saith, *Such places shall prove* Timothy *and* Titus *to be Prelats.*

I answer, 1. Mr. *H.* and our Brethrens way shall be straited with this groundless Argument, as well as we.

2. We say, these Epistles in point of governing, as trying of Pastors, 1 *Tim.* 3. 1,2,3. of Deacons, *ver.* 10. of Elders, 1 *Tim.*1.17. ordaining or laying on of hands, *ver.*22. receiving of accusation by witnesses, 19, 20. the ordaining of Elders thus and thus qualified, *Tit.*1.5,6,7,8. 2 *Tim.*2.2. preaching the Gospel in season and out of season 2 *Tim* 4. 1,2. with gentleness, 1 *Tim.*5.15. ruling in the house of God, 1 *Tim.*3. 16. charging of men to preach sound doctrine, 1 *Tim.*1.3. dividing the word aright, 2 *Tim.* 2.14,15. These Epistles (I say) are written to *Timothy* and to *Titus*, not as little Monarchs, with preeminence above other Elders, but to them as representing all faithful Officers in the Colledge of that Presbytery, 1 *Tim.*4.14. who are to keep that *command unviolable, to the second appearing of Christ*, 1 Tim 6.13. and they are not written to Elders as having dominion over the faith of the people.

The Epistles to Timothy Titus are neither written to them as to Prelats, & Pastors of Pastors, nor to unoffic'd christians, nor to them as Evangelists, but especially as representing Elders, to be a copy to officers, to the appearing of Christ.

2. If these Epistles were written to *Timothy* and *Titus* not as representing Officers, but as the Church representing the people,

people, yet wanting Officers, and so in a Church-capacity, then it should be *Pauls* minde that the people in that case destitute of Elders, should *preach the word in season and out of season*; as *Timothy*, 2 Tim. 4. 1, 2. and that the people, in that capacity, should, as the *approved workmen of God*, *divide the Word of truth rightly*, 2 Tim. 2. 15. as well as they ordain Elders, and make and unmake Officers, by the places, 1 *Tim.* 5. 22, 2 *Tim.* 2. 2. *Tit.* 1. 5. yea, and the Apostle should not have ordained *Titus* to appoint Elders in every city, for he should have appointed the Cities and Churches of onely believers to ordain their own Elders.

Yea 3. the Church void of Elders, by our Brethrens way, are the onely society and visible Church on earth, who make and unmake, call and excommunicate Officers, and Officers have no hand in it, but accidentally: for, *Elders are made, and if heretical, rejected* (saith Mr. *H.*) *by the people, having no Elders at all. Ergo*, these Epistles must be written to the believers of *Ephesus* and *Crete* that yet want Officers, that they may be instructed how to *behave themselves in the house of God, how to lay on hands, how to receive accusations, and* how to *prove and try officers.* Yea, *Paul* should not have written Rules to *Timothy* and *Titus* the publick Officers, who by their office ought to have no hand in calling or rejecting of Officers by this way.

Lastly, saith Mr. *H. All these are granted by Mr.* R.

Whereas in many pages I dispute against this new visible Church, and grant no such thing, but suppose all the Officers should turn heretical in this, in that case the people *in tutelâ inculpata salutis*, when they turn Wolves, may withdraw. But I say not they can authoritatively excommunicate, and make and unmake Officers; and the Officers, when the people turn Familists, may withdraw and remove the Tabernacle.

Pauls Presbyt. cap. 4. ans. to ar. 6. p. 45.

Page 90, 91.

Mr. *H. God hath set officers in the Church*, 1 Cor. 12. 28. *Therefore the Church is before officers.*

*The setting of the candle in the candlestick presupposeth the candlestick; the Church is the candlestick*, Revel. 1. 20. *the officers are the candles. Mr.* R. *answered, It was not good Logick.*

Ans. *I yet maintain this to be naughty Logick*, and a naughty Gram-

Grammatication: and if this be the beſt Argument for this new conceit, it cannot ſtand.

*God* (ſaith *Moſes*, Gen. 2. 7.) *formed man of the duſt, and God breathed in his* (that is) *in the noſtrils of the man, the breath of life.*

*Ergo*, He is a living man before the ſoul be *breathed in him.* Its naughty Logick like this.

The Logick of Mr. *H.* God ſet officers in the Church; *Ergo*, the Church without officers is a ruling Church before they have Rulers, is naughty. So Mr. Robinſon, Juſtif. of Separat. Pref. p. 9. Biſhops and Elders are the onely ordinary Governors in the Church —— But not eſſential to the Church. Sure they muſt be eſſential to the governed Church. Mr. Robinſon ib. p. 295.

Mr. *H. God made man of earth*, i.e. *the body of man of the earth, and he breathed into the noſtrils of that body ſo made by that: mean, the breath of life: to affirm the body was made before the ſoul was infuſed; and that the body, which is the ſubject, to receive the ſoul, muſt be in nature before the ſoul, is very good Logick.*

*Anſ.* The Logick is yet naughty: for *Moſes* ſaith, *God breathed in man a living ſoul*, therefore *Adam* is a living man before his ſoul be infuſed. By this Logick

Mr. *H.* will but change my conſequence, parallel and large as good as his. And have it thus:

*God breathed in mans body as the matter, a living ſoul as the form.*

Ergo, *the body is in nature before the ſoul.*

I ſhall not deny that conſequence: but 1. The antecedent is not the Grammatical phraſe, and the figurative ſpeech of *Moſes*, as my antecedent is. God breathed a living ſoul in the noſtrils of man: *Ergo*, he was man before God breathed in him a living ſoul. So I deſire Mr. *H.* to anſwer the like quirk of Grammar, *Zech.* 12. 1.

*God createth the ſpirit in the midſt of man.*

*Ergo*, he was a man before God created a ſpirit in the midſt of him.

So *Iſa.* 42. 5.

*God gives breath and ſpirit to the people, and to thoſe that walk on the earth.*

By this Argument,

*Therefore the people are a living people, moving and walking upon the*

*the earth, before God gave them breath and ſpirit.* What more abſurd?

So Mr. *H. God hath ſet officers in the Church:*
*Therefore the Church is before the officers.*

So God hath ſet the members, paſtor and people, eye, ear, hands and feet, &c. every one of them in the body, as pleaſeth him, 1 *Cor.* 12.18. this is as much as, *God hath placed ſingle believers* alſo (for believers are not members viſible without Gods ſetting) *not yet clothed with adjuncts (as they call them) of officers in the Church*, ver. 18. *or in the body viſible.*

Therefore by the conſequence and grammatication every way alike,

*The body or Church viſible of combined believers, ſhall be before the body or Church viſible of combined believers.* But the Concluſion is abſurd. What then hath Mr. *H.* gained by this Argument? Of neceſſity then, when the Apoſtle ſaith, *God hath placed in the Church Apoſtles, Prophets;*

The word *Church*, muſt be the viſible Catholick organick Church, which is made organick by ſuch organs as Apoſtles, Prophets, ſo ſeated.

Like this, *God hath created a ſoul in man*, and yet he is a man by the ſoul that is created in him, and is not a man before it be created in him.

Page 92. Mr. *H. Beſide there's advantage to the cauſe, that not onely the ſubject in which theſe officers are*, is totum eſſentiale, *but by vertue of her choiſe which is cauſal of the officers, they are there, ſaith Mr.* H. *and therefore in reaſon muſt be before them.*

By Mr. H. the adjuncts beget the ſubject, the ſons the fathers.

*Anſ.* Its a great diſadvantage, and an untruth, to call the Elders and Rulers of a politick ruling viſible Church, which is an organical body, the adjuncts thereof: for the members and organs of an organical body are the integral parts, and ſo in a phyſical conſideration, the eſſential parts of the whole integral are not adjuncts by any Logick I know: and if you take away the integral parts wholly, you deſtroy the integral whole; but if you remove the adjuncts or accidents, you deſtroy not the ſubject.

2. What Logick is this, to make the Fathers, Apoſtles and Paſtors who beget, and the Miniſters by whom we believe, and viſibly

visibly believe, *Rom.* 10.14,15. *Eph.*4. 11,12. 1 *Cor.* 3.5. the separable adjuncts of begotten children? This is strange Logick, Whiteness begot Snow! And this is as strange, that this Church of believers is the cause, and the officers the effect; that is, the adjunct is the cause, and the children, the Church of believers, or the subject is the effect, and the effect begets the cause, and is before the cause, and the fruit hath being before the tree, and the children before the father: for if we speak of a constant Rule, as now we must do, when Apostles are removed, if the Church of believers be a visible Church, having the Keyes and using them, even to admit officers, and to excommunicate them, they

1. Dispense censures and govern, who have no call to carry on censures and government, by preaching the Word, or exhorting and praying, for there are no officers as yet, &c. If these be visible believers, who are their fathers who begat them? for there are no officers yet to beget them.

3. Who begot them by the preaching of the Word? and if they were heathens, and are now converted, who either did convert them or baptize them? for there are no officers as yet: Did every one baptize another? or did unbaptized members baptize their own Ministers who are yet unbaptized? and this argument must be strongly retorted: The officers cannot be the effect of this Church, for they are the onely causes of the very materials of this Church; for officers must convert, gather a flock to God, and baptize them, if it be true, that faith comes (in the Lords ordinary and instituted way) by hearing of sent Pastors, *Rom.* 10 14.

Mr. *H. The Church (saith Mr.* R.) *is the candlestick, not simply without candles and lamps; the Church Ministerial is the candlesticks, and the Ministers the shining torches and candles. Its cross to all mens apprehensions, saith Mr.* H. *that the candlestick should be no longer a candlestick than the candle is in it: They are bought and sold for candlesticks. Is not a subject a subject, though the adjunct be not there? What kinde of Logick is this?*

The Churches Rev. 1.2. are not a number of unofficed believers, but the believers with Doctors and Teachers as shining Lamps.

*Ans.* Its indeed unknown Logick, that officers the fathers should be adjuncts, and the Church of believers begotten by

them, as is ſaid, the children ſhould be the ſubject.

2. Mr. *H.* will have a figurative ſpeech againſt all Logick and Grammar, to be a proper ſpeech, and the candleſtick, *Rev.* 1.20. to be *like the candleſticks of braſs or other metal, or wood, which are bought or ſold.* So when its ſaid, *Chriſt walketh in the midſt of the golden candleſticks*, the ſenſe muſt be, *Chriſt walketh in the midſt of Churches deſtitute of Angels and Officers*: Whereas he hath promiſed his preſence to the officers, *Matth.* 28. 20. eſpecially, *Loe I am with you*— and by this Chriſt muſt promiſe his preſence to blinde candleſticks, and to Churches wanting officers and Angels. Then the meaning of this, *Rev.* 2.5. *I will remove the candleſtick*, muſt be, *O Epheſus, I will remove believers, and that homogeneal body of Saints, as deſtitute of Angels.* Never man dreamed of any ſuch ſenſe as this ſince the world was. But the true ſenſe is, *I will remove a ſhining Miniſtery, and the Ordinances, and the light of the preached Goſpel, and the Word of the Kingdom*; as *Zech.* 9.8. *Three ſhepherds alſo I cut off in one moneth—Then ſaid I, I will not feed you.* Amos 8.12. *They ſhall ſeek the word of the Lord, and ſhall not finde it.* Mat. 21.43. *The kingdom of God ſhall be taken from you, Acts* 13.46,47. Let Mr. *H.* ſhew how the Church without the Miniſter is called the golden candleſtick? And where the Church of believers, without the ſtars and torches, is called *The light of the world?* Godly and found Interpreters, *Pareus, Pignetus, Marlorat, Piſcator, Diodati, Engliſh Divines*, The Church are candleſticks, *becauſe they bear* (ſaith *Pareus*) *the torch of heavenly Doctrine.* So *Pignetus, Marlorat, Piſcator.*

Pareus Com. in Apocalyp. in loc. *Candelabris aſſimilantur--- quia Eccleſia geſtat facem cœleſtis doctrinæ.* Pigner. Apoc. 1. *Quia in ea verum lumen lucet.* Marlor. *Quia in ea ſunt Prophetæ, Apoſtoli, Evangelia—quia lucent per ſaluberrimam vitæ doctrinam.* Piſcat. Apoc. 1. obſerv. 39. *Candelabra illa quæ vidiſti—in vera Eccleſia inſtar auri ſplendet & lucet pura doctrina.* So *Diodati*, Engliſh Annotations, *Beza.*

Mr. H. Survey, p. 92. Mr. *H.* *A Corporation of Aldermen, before they chooſe a Major, is a free Corporation*: Ergo, *the Church of believers is a viſible Church before it have officers. A man cannot be a husband before he have a wife, yet he may be a man wooing woman before he can make her his wife.*

*Anſ.* 1. The compariſon is moſt unlike. For,

1. A

1. A Corporation of Aldermen is a Corporation of free Citizens and Magistrates, such as Aldermen are, though they yet want a Magistrate supreme, or a Major. The Church void of all officers is not a body capable of governing in a formal way.

It is not alike in a Church wanting officers, as in a civil corporation wanting Rulers.

2. Say they want Aldermen, they had by nature an intrinsecal power to choose to themselves private men to be their Rulers, whereas before they were no Rulers: But the making and laying on of hands upon men, to make them Elders, agrees not to believers, because visible believers, by the Law of Nature, but by a positive Law of God is given to a certain number of Presbyters or Elders, 1 *Tim.* 4. 14. as is above proved.

Papists so argue. See Jac. Gualter. in Tabula Chronographic. Secul. 1. ad an. 100. verita. sect. 1. p. 150.

3. Say that fourty Pagans, not baptized, were made by the travels of some private Christian, man or woman, visible Saints, fourty unbaptized could not make unbaptized Pagans their Rulers and Pastors, as they could make some of their members their Civil Magistrates.

4. That Corporation does beget and create their Rulers, and their Rulers, who are posteriour to them, did not beget them, and make them free Citizens. But officers according to the fixed Rule of the Gospel, now when Apostles cease to be, are the onely fathers who beget visible professors.

Mr. *H. If the Church be not a Church without officers, then as often as the officers die, the Church dieth also.* Page 92.

2. *When the Church for gross heresies rejecteth the officers, the Church must destroy her self, while she laboureth her own preservation. Doth a Corporation, when they put out a wicked Magistrate out of his place, therefore destroy their own Liberties, and nullifie their Corporation? Such Arguments may seem enough to cast a cause, and yet Mr.* R. *by them can turn all aside.*

*Ans.* Its unfit that a man should so reflect upon his Brethren, when there is so little strength.

It is not absurd that a politick body destroy its own politick being, when they remove Lions & Leopards which destroyed him.

1. The Pastors being the husband, and the Church the wife, sure, if the wife destroy the husband to save her self, *she destroys her own wifeship, while she labours the preservation of her self as a woman*: and if the Church destroy all the heretical officers, is there any absurdity to say, She destroyeth her own Ministerial feeding, her own sacramental communion, by which she is one

body with all the Saints on earth, as the Brethren grant; and its ſure from 1 *Cor.* 10.16,17. & 12.13. as touching any ſpiritual well-being and feeding by theſe wretched feeders: but they have no authority to do it. I ſee no inconvenience, why a Corporation may not out, and lay aſide all their Aldermen and Major, if they turn Lions and Leopards, and ſo deſtroy the preſent individual Government, while they labour their own ſafety, and the ſafety of their priviledges. But the caſe is not alike, except Mr. *H.* prove, That the Church of believers hath the ſame poſitive power of Government intrinſecal without their officers, and onely fathers who begat them to Chriſt, to uſe the Keyes, and formally to excommunicate them, as a free City hath over their Magiſtrates.

2. If the officers die, ſure the organical Church dies, and the organical, and the miniſterial and politick eſſence of that viſible Church, as it is *totum integrale*, dies.

2. I retort the Argument. When the Church of the Jews, *Acts* 13. & 18. turns heretical, and blaſphemes, and refuſes to be the married wife (I ſpeak in our Brethrens language) if the Church of officers reject them, and turn to others, it ſhall not follow,

1. That the officers *deſtroy their own husbandly power, while they labour their own preſervation:* which is the great abſurdity that Mr. *H.* puts upon Mr. *R.* *as enough to caſt the cauſe.*

2. Shall it follow, That the officers without the people, or governing without, yea contrary to their conſent, is a true viſible Church? in no ſort.

Page 92,93. Mr. *H.* *When the tents are removed, they are not the ſhepherds tents: to remove the candleſtick is to remove the Miniſtery, and remove all the Officers, the Church is not a body viſible eating one bread,* 1 Cor. 10.16,17. *So Mr.* R. *But Mr.* H. *anſwers, Yet they are called tents fit to receive ſhepherds, and are the ſame they were before the ſhepherds were choſen, and remain the ſame: To remove the candleſtick is to remove the Miniſtery, becauſe Miniſtery and Miniſters have their dependence on the Church; deſtroy the man the Whole, you deſtroy the parts; but it holds not contrariwiſe: its true in a Miniſterial Church,* i.e. *an* organicum totum, *when you take away any part, you lame the integrity of it; but you deſtroy*

*deſtroy not the eſſence of it, as it is* totum eſſentiale.

*Anſ.* It is enough to me, if ye remove all Officers and Shepherds, it is no ruling Church, though the fitneſs of choice (which is no act of government) do ſtill remain; yet the fitneſs to ordain and to excommunicate remains not, for they never had it; *Luke* diſtinguiſhes the one from the other, *Acts* 6.3,5. the multitude ἐξελέξαντο, *choſed* not the Apoſtles; but the twelve Apoſtles, not the multitude, ordained them by praying and laying on of hands, *v* 6. as the Elders do, and they only, in the New Teſtament, 1 *Tim.* 4.14. 1 *Tim.* 5.22.

To remove the candleſtick is to remove the Miniſtry, and ſo the church is not a politick church any more.

2. It is good that Mr. *H.* grants *that to remove the Candleſtick, is to remove the miniſtry*; I hope he means the ſhining, burning, and guiding Miniſters and Watchmen, 1 *Tim.* 3. 1, 2. *Mat.* 5.14. *Joh.* 5.35. But in the other page 91, 32. *It is croſs to all mens apprehenſions* (ſaith he) *that the Candleſtick ſhould include Candles and Lamps.*

3. Nor is it true in Mr. *H.* his way, that *to remove the candleſtick, is to remove the Miniſtry*; for there remaineth a preaching and a praying Church (which is at the ordaining of Officers, and ſending them, *Act.* 1.15. & 6.24 *Act.* 13.1,2,3. *Act.* 6.6.) which doth only make and unmake officers, ſaith Mr. *H.*

4. *Deſtroy the whole* (ſaith he) *and you deſtroy the parts*; but it holds not, contrariwiſe: why not contrariwiſe? if you deſtroy *all the parts* (otherwiſe the Logick is naught) take away eyes, and ears, and hands, and feet, and all the integral parts, or all the eſſential parts, and you deſtroy the whole, in any ſenſe; too much of this Logick Mr. *H.* gives us.

5. *Take away* (ſaith he) *in an Organick or Miniſterial body a member, you lame the integrity.* Now the miniſtry and officers are removed by the people, becauſe they are heretical, as Mr. *H.* teacheth *page* 90. I pray you, remains there a miniſterial or organick body? no, ſaith M. *H.* there remains a homogeneous body.

4. Take away any part, you lame the integrity; take then away the miniſtry, you lame the body. O Logick! the miniſtry is a ſeparable adjunct to Mr. *H page* 92. Here it is an integral part; is an integral part an adjunct? is the eye an adjunct of the

the organical body? is the integrity hurt, because a ſeparable adjunct is removed?

5. Nor is this true, take away *any part* in an organical body, and *you lame the integrity*; it is only true of an organical part, not of any part; take away ten members, believers only, the Church remaineth an entire, and unlamed integral body: let ten free members of a City be removed by death, yet the City remains an unmaimed entire body of Citizens, ruled by Major and Aldermen.

6. Remove the miniſtry, the eſſence and organical body remaineth not.

Pag. 93. Mr. *H. That which is added, is more beſide the cauſe; It is granted where Officers are not, there is no communion of the Sacraments, is there therefore no Church-communion?*

*Anſ.* If this communion be removed, there is no communion of the Church, which being many members, is one body, 1 *Cor.* 10.16,17. & 12.12,13. And what reaſon but a Church, and the only inſtituted viſible Church in the new Teſtament, as the book of Diſcipline of *N. E.* makes it, ſhould be a complete Church in being and operation, and partake of all Church-communion, though it want the officers, which are to Mr. *H.* but poor harmleſs ſeparable *adjuncts*? *page* 92. and this is ſomewhat for the cauſe.

The way of the Churches of Chriſt in *N. E.* c. 1. ſect. 1. prop. 1. p. 1,2.

M. *H. We have done now with the firſt Quere, and made it clear, That this Church is before all Officers, and may be without them.*

*Anſ.* So Mr. *H.* hath done, and made it as clear as midnight darkneſs, with whole two Arguments, the one whereof is a poor Grammatication, and ſcarce that, and the other a begging of the queſtion; that there is a ruling Church before, and without officers, which may make and unmake officers.

CHAP.

## Chap. II.

### *Of the Nature and Being of a Presbyterial Church.*

Mr. H. *The qualification of the Church as* totum essentiale, *in the order and precedency of it, in regard of her true Officers we have dispatched. Now we speak of it in comparison with a Presbyterian Church.* Survey par. 1. c. 9. p. 94.

*Ans.* Let not then the Reader expect any visible Church organical to be spoken of; Organs are but *separable adjuncts*, the only Church spoken of, and acknowledged by Mr. H. and our brethren, is an homogeneal Church of onely believers, which Mr. H. now calls *the Church*, before he called it *a Church*, and *this Church*, page 94. but we ask the question whether the word *Church*, *Mat.* 18. 17. *Tell the Church*, 1 Cor. 1. 2. *Unto the Church of God which is at* Corinth. And 2 *Cor.* 1. 1. 1 *Thes.* 1. 1. 2 *Tim.* 2. 15. be this congregational *Church* without the *separable adjuncts* of officers: and the truth is, the place *Matth.* 18. The principal copy of the Independent Church, can mean no Church according to our brethrens way: for no reason can say that the Keys of the Kingdom of Heaven, *Matth.* 16 19. and the power of binding and loosing, *Matth.* 18. 17, 18. are given to the *separable adjuncts* of the Church: but such are the officers, saith Mr. H. *page* 92. and to such as are no essential parts of the instituted Church, and of the only visible Church of the New Testament. But M. H. makes it clear, as he sayes, that the Congregational Church is before the Officers, and may be, and is without them, therefore officers can be no essential parts of the Church of the New Testament. And so this Church void of Officers, must be to our brethren, the first and principal subject of all Government, Rule, Keyes, Officers, and what not?

Officers can be no essential parts of the visible Church by Mr. *H.* his way.

Mr. H. being to evert Presbyterial Government, he begins at the Pillars. Pag. 94, 95.

*The*

*The Presbyterian Church conſiſts of three Pillars.*

1. *There muſt be ſeveral congregations, made entire of ſuch members to make up an integral body of Rulers and Ruled.*

The two firſt Pillars of a Presbyterial Church, to wit, 1. framed Churches. 2. Formal commiſſioners ſent to Presbyteries, are to us no pillars, to Mr. *H.* they are.

*Anſ.* There is a crack in this Pillar, it is not eſſential to a Presbyterian Church that all the congregation be entire, *and formed Churches, having their own Officers diſtinct from the offices of others*, we cannot determine that *Matthias* had a determinate flock, to which onely he was a fixed Paſtor, and *Peter* another, and *John* a third; we rather judge the whole twelve fed in common, ſometimes in one congregation, in this houſe, dayly, and ſometimes in another; but all the huge thouſands could not feed in one houſe, otherwiſe many congregations framed and fixed, or not framed and fixed, are all under one Presbytery, as the Learned and Reverend Aſſembly at *Weſtminſter* teacheth. If the Pillars be dreams, the houſe that M. *H.* ſtorms is alſo a dream.

To the ſecond Pillar we ſhall ſpeak hereafter, if the *Lord will.*

3. *Theſe Churches ſend Rulers, by way of delegation, to whom they ſubmit.*

*Anſ.* This alſo is a faulty Pillar.

1. They ſo ſend as they may be preſent to hear, diſpute, diſſent, to what is amiſs, nor are the Paſtors delegates.

2. They ſubmit to them not ſimply.

But firſt, reſerving judgement of diſcretion.

Secondly, and with liberty to appeal.

3. The whole Elders of ſix congregations in a City may all meet in one common Presbytery, without any delegation; and that is a Presbyterial Church, as is the meeting of a Congregational Elderſhip.

*Mr.* H. *To their power of Juriſdiction the Churches muſt ſubmit—but it ariſeth from a power of order or office to preach.*

*Anſ.* Well ſaid, then cannot they exerciſe the higheſt acts of juriſdiction, to excommunicate all the Elders, as Mr. *H.* ſaith, *page* 92. they do, for the people hath no power of order or official power to preach the Goſpel, and adminiſter the Seals, *page* 92. and yet Mr. *H.* ſaith, they may communicate all their officers.

Mr. *H.*

Mr. *H. There is a Jurisdiction official that issues only from the office, this the officers have.*

*Answ.* This Lenitive is a Corrosive. Here is the matter, the people have jurisdiction, and do excommunicate, but not by an official jurisdiction, but by another power: So a Midwife baptizeth in the Roman Church, but not by a power of Order, as a Priest, but its valid. An Usurper judgeth, but not by a power derived from the Royall Power of the Soveraigne Ruler.

2. By what Scripture can any power of the Keyes given by Christ onely to the Church of believers, be given to separable adjuncts of the Church?

Mr. *H. None is a steward, unless appointed over the Family by Christ*, 1 Cor. 12. 27, 28. *Hence Papists and Prelats erre, officers and offices are coronation-mercies, and proceed from Christs ascension*, Eph. 4. 11, 12.

2. *They are means of worship instituted by him.*

3. *He onely can blesse them.*

*Answ.* 1. None are stewards to put in and put out stewards and excommunicate them, but such as are appointed of God: But believers without officers are no stewards at all.

2. Censuring and excommunicating is an authoritative way of edifying, 2 *Cor.* 10. 8. 1 *Cor.* 5. 4, 5. 1 *Thess.* 3. 14. shew in all the Word, where believers and private Christians are to edifie and build up in the faith their Pastors, and that in an authoritative way. The people so must

People that are no stewards have no authority to censure, or thereby to edifie.

2. Be *coronation-mercies, and gifts given of Christ*, ascending to heaven for the *perfecting of* the Pastors, and *the work of the Ministery, to gather in Apostles, Evangelists, Pastors* to *Christ*. Whereas the Text saith the contrary, That Pastors were given to gather in the people, and the people, or unofficed Brethren, were not given to gather in Apostles.

3. If Excommunication be a Worship administred by the Brethren upon Pastors; then must a promise be made to unofficed Brethren, who excommunicate, *Behold, I send you*, as *Matth.* 10. 16. This we reade not.

Mr. *H.* *He that is called and appointed an officer according to God and the Rules of the Gospel, as he needs no other power but that of his office, to authorize him to execute it; So there is no power by rule or right that can hinder him in the due execution thereof.*

How pastors are regulated in the exercise of their calling.

*Ans.* This is a ground against both Episcopacy and Presbytery. Presbyters may preach in other congregations than their own, if they be officers over it, as Bishops may in many congregations.

2. The Pastor, if called of God, may do his office, without borrowing a power from the Pastor of pastors to do it; but he must preach *hic & nunc* in an orderly way, upon a day, and time of the day appointed by the Church.

3. He hath an office to preach and administer the seales eny where, yet must he have the call by desire, consent, or some other way, before he can do it in another congregation.

4. Nor can he rule or administer censures as his alone, *extra collegium*, without the authoritative concurrence of the Elders, and tacit consent of the people, though he be an appointed officer of Christ. So this ground is weak. Other weak grounds we shall consider after.

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CHAP.

## CHAP. III.

### *The Arguments of Mr. H. againſt the Presbyterian Churches are removed as weak.*

MR. *H.* Arg. 1. *If the Churches combined have no more power than they had before they were combined, they can exerciſe no more Juriſdiction than before; and therefore have no Presbyterian power, are no Presbyterian Churches.* Survey c 8. par. 1. p. 99.

*But they have no more power after their combination, than before:* Ergo.

*The Aſſumption, where the doubt onely lies, is made out thus: They who have no more office and officers than they had before, they have no more juriſdiction; as in the firſt ground, power of juriſdiction flows from power of office. But they have no more officers, for each ſend their own; therefore they have no more power.*

*Anſ.* Mr. *H.* ſays, The doubt is onely in the aſſumption, and takes the propoſition for undeniable: The major is falſe; for by this argument, two ſingle congregations each a hundred in number, lying ſo near as they may moſt conveniently meet, cannot lawfully unite in one Church, for the better attaining the end of Chriſt, which is edification: for ſay they be the ſame number of offices and officers, then they can exercise no more power of juriſdiction, after the combination over two hundred, than each of them did over one hundred. But the Concluſion is abſurd. Yea, this Argument deſtroys the Synod, *Acts* 15. for ſuppoſe the number of offices and officers to be equal in the Synod, after the Synodical combination, and in the Church of either *Antioch* onely, or *Jeruſalem* onely, before the combination, which is a facile and ordinary ſuppoſition; then they can exerciſe no more Synodical power (it matters not what be the

The Churches united have more power extenſively after they are united than before; but not intenſively, & in nature more

kinde, whether of power of juriſdiction, or not) after the combination of theſe Churches than before; and ſo the judgement of a Synod ſhould be no more than the judgement of a Congregation. But the conſequence is abſurd. Let Mr. *H.* ſee to it, and deal with Mr. *Cotton* to anſwer him.

2. To the Propoſition. If the Churches combined have no more power extenſively, feeding a larger number after the combination than before, *then they can exerciſe no more juriſdiction*, no more, *by way of extenſion*; it is falſe: for their united power is extended to a larger number now, then the divided power was before to each ſingle flock. If the Churches combined have more power *intenſively*, of the ſame ſpecies and nature after the combination than before, then they can exerciſe no more juriſdiction *intenſively* than before. Its true, it is the ſame power of Chriſt, the ſame valid Excommunication, the ſame binding and looſing as to the ſpecifick nature of binding and looſing, that is exerciſed by five Churches in a City, and exerciſed by ten Churches about. We multiply not ſpecies, to make all congregations to differ in nature and ſpecie, as Mr. *H.* doth againſt Logick; whereas they have the ſame eſſentials, Chriſt the Head, the ſame Ordinances, Seals, the ſame Faith; but then it ſhall never follow, *Therefore they have no Presbyterian power over* many Churches, and therefore they *are not diſtinct Presbyterian Churches* in local diſtinction; *magis & minus non variant ſpecies.* Nor are Presbyterian, and Provincial and National Churches different in nature, but onely in extent of Juriſdiction.

Actual voluntary combination is no pillar of the Presbyterian Church.

3. Its a wide miſtake, That a Presbyterian Church hath its formal eſſence from a voluntary actual combination in ſuch bounds, or ſuch a circuit more or leſs: that is not a Pillar of Presbyterian Churches; for their near aſſociation, by dwelling where they may edifie or ſcandalize one another, gives them right to be an aſſociated Church, not ſimply habitation, but the habitation of ſuch and ſuch profeſſors in covenant with God, baptized, and giving themſelves up in profeſſion to Chriſt as diſciples, before there be a formal conſent, they are obliged to aſſociate: yea, nor doth that voluntary combination make a Presbyterial Church.

Mr. *H.*

Mr. *H.* Arg. 2. *If the Presbyterian Ministers have Jurisdiction, then, over all the Churches of the combination, or only over some; not over some only, for that is against the definition of a Presbyterian Church: Therefore they must have Jurisdiction over all the Churches, ten or sixteen. If they have Jurisdiction over all these, then they are Officers, Pastors, Teachers, Ruling-Elders in office to them all; for there must be an office, and so officer before Jurisdiction; and there is no Jurisdiction exercised but by an officer. To say they are Pastors of them all, is to make a road and ready way for Pluralities, Non-Residencies.* Page 99, 100.

*Ans.* Mr. *H.* gives us, as also the Dissenting Brethren in the Assembly at *Westminster* did, in stead of Scripture, a number of supposed incongruities, which with equal weight fall upon their own way, as upon ours. For suppose that the twelve Apostles, *Act.* 2. & 4. & 6. for divers years were Pastors to the many thousands that made up divers, eight or ten congregations, who daily convened from house to house, *Act.* 4.46. & 5.42. in *Jerusalem*; and that all the twelve feed all the ten congregations in common, *Matthias* not being a fixed Pastor to this congregation more than to this; nor *Peter* a fixed Pastor to this flock rather than to this, which is a thing most ordinary in great Cities, where there be 12 Flocks, and 24 Pastors, and variety of gifts by interchange, proves more edifying. All the Pastors have jurisdiction, yea and Pastoral charge over every-one of the twelve. Then 2. must they be *Pastors and Teachers* to every one of the twelve, and because all the 24 cannot every one of them be residents and dwellers in all and every congregation of the ten or twelve Churches in *Jerusalem*, (that is physically impossible) here shall be *Pluralities and Non residents*, and that which our Brethren call *Diocesan Prelates* here.

Twelve pastors feed 12 congregations in Jerusalem, or in some large city in cõmon, not being fixed any of them to any one congregation, all the 12 are pastors to all the 12 congregations, & yet it is not possible physically, that any one man can reside in all the 12 congregations; here shall be divers Non-residents & Pluralists, but not in a Prelatical sense.

2. That the Presbyterial preachers be pastors and teachers, *habitu*, and *actu primo*, and in common to all the Churches of the combination, in acts of common concernment, though they be not *actu secundo*, actual labourers, proper and fixed pastors, residents and dwellers in every congregation (for that was physically impossible to the Elders of *Jerusalem*) to all and every congregation, is not absurd, but necessary; and the charge

charge of *Pluralities, and Prelatical Non-reſidents*, follows by no Logick, except you call the twelve Apoſtles, who preached fixedly at *Jeruſalem* ſome years, Non-reſidents, becauſe that they could not every one of them dwell in every family of ſo many thouſands at once: In which ſenſe, multitudes of Independent Miniſters ſhall be Non-reſidents; and ſuppoſe there ſhall be a common Treaſury to pay the labourers their wages, and that collected out of the goods of all the thouſands ſo combined, the Independent Miniſters upon the ſame account muſt be Pluraliſts, and receive wages from many, to whom they neither are nor can be fixed, and proper and peculiarly *feeding Paſtors*.

3. Wiſdome may forbid the Brethren to uſe this Argument, *There is no juriſdiction exerciſed, but by an officer:* for the whole people, men and women, the onely Church inſtituted in the New Teſtament, or their unofficed Male Church, the Fraternity exerciſe the higheſt Juriſdiction, and excommunicate all their officers, and yet they are not officers by their own principles.

Mr. *H. Mr.* R. *denies the Aſſumption, That they bear the relation of proper Paſtors to every one of theſe Congregations.*

Mr. *H. Proper Paſtors they muſt be to all. If the relation of Elderſhip to a Claſſical Church be founded upon the ſame office that a Paſtor hath to his particular congregation, then the Elders bear that ſame relation of Watchmen to a Claſſical Church, which a Paſtor doth to a particular flock: for where there is the ſame office of a Paſtor, there is the ſame relation of Watchman and Paſtor, the one iſſuing from the other. But the firſt is ſaid by Mr.* R. Lib 2. 335. *alſo they put forth authoritative acts, which iſſue onely from proper Paſtors, they are proper Paſtors to thoſe upon whom they can exerciſe ſuch acts, elſe they had no warrant to put them forth.*

*Anſw.* I yet in this ſenſe deny the aſſumption, that they are proper Paſtors, that is, actual imployers of their labours of feeding, both by fixed teaching and governing, to all the flocks of the claſſical Church; for that is unpoſſible, except they could be in many Congregations at once ſo feeding. But I deny not, but conſtantly teach, that the Presbyterian Paſtors are properly,

that

that is, *formally, essentially, habitu, actu primo*, Pastors in relation to all the flocks, not of the classical Church only, but of all the visible Churches on earth. As a Physician by covenant actually imployed to attend all the sick of such a City, suppose *Norwich*, is their proper Physician, yet so as he is essentially a Physician to all in *England*, who shall by providence employ him. An exquisite Gardener by paction, is a proper Gardener to such a man who conduces or hires him a certain time, to labour such a plot of ground, yet so as essentially and *actu primo*, he is a Gardener to all the Country round about who shall employ him. So is one a proper School-master to teach Grammar and Rhetorick to the children of such a City, yet so as he is a Schoolmaster to all the children of the country who shall employ him. Christ sends his Pastor *Archippus* intentionally to feed all his flocks in all fields, and he is essentially a Pastor to them all; but for the more convenient attaining of Christs end, he fixes him by the choice of the people to the Church of *Colos*, not as a Husband to a Wife.

The Elders of the Presbytery are fixed and proper Pastors, only to one flock and Pastor in common, in matters of common concernment to all the rest of tho associate Churches.

2. Mr. *H.* With his little finger aims not to twitch the probation of this.

1. *Where there is the same office of Pastor, there is the same relation of Watchman and Pastor.* It is false, a Physician, a Pastor providentially fixed to cure and feed this City by special covenant, hath a more near relation to cure and feed this City; having a twofold relation, both by the calling in general of a Physician and Pastor, and by a special solemn oath, and hand-writ to this City; and both the Physician is the same publick Physician, and the Pastor the same publick Watchman *officio*, by office essentially, *habitu, actu primo*; to all the sick bodies and sick souls in the country. A mother is the same mother to ten children, but hath a special relation to the eldest as her heir.

2. As born with more pain and labour then all the other nine.

3. As more dearly loving him then all the other nine. Here is the same place, the same officer, but sundry particular relations.

3. Mr. *H.* leaves that unproved, *the Presbyterian Pastors cannot put forth authoritative acts Pastoral*, but *hoc ipso*, they must be

be *proper*, i. e. *their fixed Paſtors, and made theirs by the* particular *choice of the people* to feed and govern theſe, toward whom they put forth theſe paſtoral acts; becauſe indeed it is adultery to them who are no husbands, to put forth paſtoral acts of governing, upon thoſe to whom they are not fixed Paſtors; yet they tender the Supper to forraign members; and ſo this is a rotten pillar of this way.

A Paſtor may adminiſter the Supper of the Lord, which he doth as a Paſtor to theſe of another Congregation, yet is he not a fixed proper Paſtor to thoſe of another congregation. *Cotton* Keys. c. 6. n. 3. p. 25. Mr. *H.* Survey. par. 2. c. 2. p. 65. Way of the Churches of Chriſt in New *England*. c. 6. ſect. 6. pag. 103 Hr. *H.* Survey. par. 4. c. 1. p. 1, 2, 3, 4.

2. Forſaken by Mr. *Cotton*, and the way of the Churches of *N. E.* and by Mr. *H.* himſelf.

3. It deſtroys Synods and all communion of Churches; for Mr. *Cotton* yeildeth, as *truth of the Goſpel taught by a Miniſter of the Goſpel, bindeth to faith and obedience, not only becauſe it is Goſpel, but becauſe alſo it is taught by a Miniſter, for his calling ſake, ſeeing Chriſt hath ſaid, whoſo receiveth you, receiveth me; they bind not only materially, but formally, for the Synods ſake.* I ſee not how this can be anſwered, though indeed the Diſcipline of *N. E.* and Mr. *H.* ſay the contrary both of this and their own grounds; for Elders in Synods put forth authoritative and paſtoral acts, to theſe Churches of which theſe Elders are not proper and fixed Paſtors; but Paſtors they are to theſe Churches, as to all the Churches of the combination, elſe they cannot warrantably put forth acts paſtoral, for their feeding and governing to edification, except it be ſaid, a Synod is no ordinance of Chriſt; which all the Brethren and Mr. *H.* himſelf deny. All acknowledge a Synod to be an ordinance of Chriſt. But the truth is, they but mock the Reader in ſo ſaying, for they give no more to it, but an act of charity, to counſel, as one brother counſels another: *Intuitu charitatis*, ſaith the Diſcipline of New *England*. And ſo Mr. *H.*

Our brethren deſtroy Synods, though they give them the name of ordinances of Chriſt. Mr. *H.* Survey. par. 4. p. 1, 2, 3.

For, what 1. avails it more to ſay a Synod is an Ordinance of God, becauſe they can give a charitative counſel, then to ſay one ſingle Believer is an Ordinance of God, or a Woman who can counſel a man? The Synod then is no poſitive Ordinance of divine inſtitution; for upon the ſame ground, if a Synod be an Ordinance of God, becauſe they may counſel the Churches, we may appoint a new Ordinance of a Synod. For, firſt, one refuting. Another for rebuking. A third for confirming. And a fourth for comforting.

When no more is given to a Synod but to counſel and adviſe, it is for that no more an ordinance of God, then a private man or woman giving a counſel is an ordinance of God.

2. It

2. It is but a mocking of the world, to say the association of Churches is an ordinance of God, for they can give counsel to the Churches of the bounds (what may be replied, had I time, is soon washed away.)

But first, so can twenty other Churches without the bounds of these Churches; so can many eminent Christians in another Congregation, not in office, give a counsel by way of charity to a Synod convened synodically, shal they for that be a Synod of a Synod? and shall they be an Ordinance of Christ distinct from a Congregational Church for that?

Private Christians and women giving counsel to men may as well be called an ordinance of Christ as a Synod.

Yea, *Abigail* a woman, a captive maid gave, the one a divine counsel to *David*, and the other to *Naaman* the *Syrian*. Shall women therefore be made new ordinances of God? and if neither the one counsel nor the other have any weight from the givers of the counsel, but only from the word; it is in vain to name the one an ordinance of God, more then the other: as for reverence to the persons, a Synod of Elders, more then one single mans counsel, adds not the eighth part of a feather as touching authoritative weight to the Counsel, if the Synods counsel amount to nothing more in point of a divine ordinance; then Mr. *H.* saith, any Counsel *may lay a burthen upon any mans conscience*; so any Christian that shall publish and preach that 1 *Cor.* 6.18. *flee fornication*— may lay a burthen upon every soul, not from the authority of him that speaks, but because it is *Scripture that is spoken*; and this is all the authority of Synods. Would the Lord appoint Men, Elders, and Brethren, and Churches to come many hundred miles to heal rent and spoyled Churches, and the result of all is a meer counsel which a woman at home may give? for the Scripture by the law of Nature warrants women to give this as well as men, 2 *Sam.* 20.16,17— 21,22. 1 *Sam.* 25. 25, 26, 27.—32,33,34. 2 *King.* 5.3,4,13. And God reveals to women, servants, poor ones, as much of this as to others of higher place.

Survey. par. 4. c. 1. p. 6.

Nor shall it help the matter, to say, it is safer to seek counsel from men then from women, from many then from one; *for in the multitude of counsellers there is safety.*

*Ans.* It is true.

But 1. This is no ground to seek to a Synod of Fathers and

Elders of the bounds of these, who are no Pastors nor Elders to us, and can put forth upon us no Synodical, no Pastoral acts; upon this ground, we should select Counsellors out of one or many Churches, that have no relation to us; and so this is nothing for such a Synod, but only for many gracious Counsellors, private or publick, nothing at all for a Synod of Elders.

2. When all is done, their Counsel is but a Counsel, that hath as much weight, as it hath conformity with the rule of the Word, and so hath the counsel of a Woman, or a servant. And it is considerable that the book of Discipline of New *England* hath no Chapter nor Discourse of Synods, which shews they little value them.

Pag. 101. Mr. *H. These authoritative acts which are put forth in other Churches issue from him, either as a Pastor, or as no Pastor; If as no Pastor, then acts of Jurisdiction may flow from him that is no Ruler.* Mr. R. *will gain-say this, if they proceed from him as Pastor, then either as Pastor of his own Church, which cannot be; or of another Church, and then one man may have two Pastoral offices. And all these Churches must be either his flock, or not: his flock they must be, if he be Shepherd to them, for that the nature of relatives requires, the combined Churches are many distinct flocks, and he cannot be a Pastor of many flocks.*

*Ans.* This is the former argument with a new dress, *quod fuit demonstrandum.* But did Mr. *H.* believe his Topick probabilities would be received for demonstrations?

A Pastor constantly feeds his own flock, and administers the Lords supper to forty persons of forty congregations about, as Mr. *Cotton* and Mr. *H.* grant: but he hath not fourty pastoral offices for that.

1. To that, *These acts proceed from him either as Pastor, or as no Pastor.* Let him be a Pastor to a Congregation compassed about with nine single Congregations in *Jerusalem*, in convenient nearness, he feeds his own particular flock, as a fixed Pastor actually imploying his constant labours upon them, and by the same pastoral office, as Pastor *habitu, actu primo*, to all Churches, and more nearly to these nine, he exercises acts of government for edifying all the ten in points of concernment, which necessarily must concern them all; and it no more doth follow by a shadow of consequence, that he exerciseth two pastoral offices over many Churches, then the same Pastor exerciseth three Pastoral offices, or four over his own particular flock, as if it were

were four flocks, because he preacheth pastorally to some, and administers the Lords Supper to others, as to strangers.

2, Others as Infants, he baptizes as unconfirmed members. Or,

3. Others he excommunicates.

4. Others he converts as finding them no visible Saints; by one and the same office he feeds and governs all.

2. The same argument is retorted, *Archippus* administers the Lords Supper (as Mr. *H.* his book of Discipline, and Mr. *Cotton* teach, and the word warrants him to do) to fourty godly visible Saints out of fourty Sister-Congregations, *either as a Pastor, or no Pastor, to these fourty*; either as to his own flock, or not his own flock, not as no Pastor. Mr. *H.* Mr. *Cotton* (except they follow *Socinians*) *and all shall gainsay that*; if as a pastor, then by Mr. *Hookers* argument, *he must have Pastoral offices* over fourty Churches. So the same argument destroys the Synods, though some way soundly established by Mr. *Cotton*; yea, Mr. *H.* grants it is lawful to tender the seal of the Lords Supper to those of other Congregations, yea, he is warranted by the word so to do, 1 *Cor.* 10. 16, 17. 1 *Cor.* 12. 13. *Eph.* 2. 12, 13. *Eph.* 4. 1, 2, 3, 4, 5, 6, 11, 12, 13. It is against the Congregational way; and it is not equal to bring, *quod fuit demonstrandum*, such strong demonstrations (as he calls them) against Mr. *R.* and the Presbyterian Church, which destroyes his own congregational way.

Mr. *H.* Survey. par. 2. c. 2. p. 65 Way of the Churches of *N. E.* c. 6. sect. 6. p. 103.

Survey. par. 2. c. 2. p. 65.

3. *If he act as a Pastor and Shepherd to them, his flock they must be, for that the nature of Relatives require.* This is a mistake of the nature of Relatives; for the adequate and complete correlate to which every ordinary pastor is referred as a Shepherd to the flock, as a husband to the wife, *actu primo*, is all the Churches on earth, as a physician is referr'd to all the sick on earth, not adequately to this one sick person, but *actu secundo*, in the actual exercises of the ministerial calling, very pastor indeed now is referr'd to one flock, as a fixed providential feeder, and to these round about, the same way in acts of government that concern associate Churches: but it follows not, as is said, that he is a proper fixed pastor to these Churches round about; for these words, feed the flock, which is ἐν ὑμῖν, *amongst you*, 1 *Pet* 5. 1. & *Act.* 20. 28.

20.28. *Take heed to all the flock over which the Holy Ghoſt hath made you Overſeers*, Have no ſuch ſenſe as feed the one ſingle Congregation only, as a husband to your wife, that is in *Epheſus*, and beware of the ſpiritual adultery, of taking paſtoral care of the other Churches of Chriſt that are, ἐν ὑμῖν, amongſt you. Mr. *Cotton* ſaith, the Church in the *Canticles* (and ſay I, the paſtors alſo) take care not only for her own members, *but for her little Siſter*, which ſhe thought had no breaſts, *Cant.* 8.8. And I hence infer, that a paſtor is to take a paſtoral care of the Churches aſſociate, *Acts* 8.14. 2 *Cor.* 11.16. for they were among them as well as the ſingle congregation. And when *Paul* ſaith, *take heed to the whole flock*, παντὶ τῷ ποιμνίῳ, he meaneth not only a ſingle congregation, but divers congregations and many ſheep in the flocks of divers congregations, as πάντες ſignifieth not a few, but exceeding many in Scripture, *Phil.* 2.21. 1 *Tim.* 2.6. *Heb.* 2.9. 1 *Tim.* 2.4. *Joh.* 11.48. *Joh.* 12.32. *Rev.* 5.13.

Pag. 102. Mr. *H. The Presbytery are Elders to the claſſical Church*, ſaith Mr. *R.*) *in ſome reſpect, not ſimply* κατὰ τὶ, *not in things proper to each congregation, but in things common to all the united Churches, to wit, in things which rather concern the conſociation of the thirty Churches (about) then the thirty Churches combined in particular. By our Saviours rule*, Matth. 18. (ſaith Mr. *H.*) *the offender is privately,*

*Firſt, to be rebuked.*

*Secondly, then before two.*

*Thirdly, before the Church neareſt the Congregation. The claſſical principles admit not this.*

2. *Suppoſe the man in his private fault continue obſtinate, this obſtinacy is* res propria, *proper to the Congregation, why may not the Congregation without the Presbytery then caſt him out? for this pertinacy was made known only to the Congregation or Church.*

Object. *But the neighbouring Churches muſt avoid his company upon knowledge given.*

Anſw. *So muſt the Churches of another Presbytery or Claſſis, or of another Province, and therefore there is no more need the one ſhould have a hand in the cenſure, then the other.*

*Anſw.* 1.

*Anſ.* 1. The congregation in private ſcandals by our principles (which Mr. *H.* it ſeems, knows not) doth admoniſh, and the offended perſon is to admoniſh, according to the order of Chriſt, *Matth.* 18.

The place Mat. 18. is miſtaken by our brethren, contrary to the ſcope, and to the minde of Fathers, Doctors, Divines, Councels, Martyrs. So widely D. Bilſ. miſtaketh the place Mat. 18. Perpet. govern. c. 4.

2. Mr. *H.* taketh for granted, that the place *Matth.* 18. is a Rule for removing onely private ſcandals: 2. And that by the word (*Church*) *Matth* 18. is meant onely his own Independent congregation.

3. That Chriſt, *Matth.* 18 ſhews of no removing of ſcandals between two viſible Saints dwelling in one Chriſtian family, who by the principles of Mr. *H.* may by their own free choiſe be members of divers congregations: (a ſtrange dream!)

4. He ſuppoſes it muſt be onely one ſingle man that treſpaſſeth againſt a brother, but if ten, or many ſiſter-Churches tranſgreſs againſt ſiſter-Churches. Learned *Whitaker*, *Calvin*, *Beza*, *Pareus*, all Proteſtant Divines, all *Fathers*, all learned Doctors, *Papiſts*, *Lutherans*, *Doctors*, *Councels*, all the *Martyrs* who by the Text *Matth.* 18. appeal to a General Councel, did but abuſe the Text, in applying it to Synods: whereas *Tell the Church* is now found to be onely the ſingle congregation; whereas the contrary is ſure. There is a figure

1. In *thy brother*, for he means many brethren, within or without the congregation.

2. *By treſpaſſing*, by a Sydecdoche, he means all ſcandals; elſe we were not to complain of publicke ſcandals to the Church.

3. By the *Church*, he means all Churches reſpectively, as thoſe of *Antioch*, in caſe of ſcandalous doctrine, *Tell a Synod*, *Acts* 15. 2. The obſtinacy is not proper to that congregation; if publick, the offence of it ſtumbles the neighbouring Churches. But

4. It will not follow, that *All of another Province ſhould have hand in the cenſure, as well as the Presbytery*, becauſe thoſe of another Province may hear of it, for that is *non cauſa pro cauſa*: for they are not in danger to be leavened, ſo as thoſe that are nearer; and the wiſdome of Chriſt hath accommodated Diſcipline to our bodily crazineſs. For as when there be twelve thouſand

Why only the neareſt Churches have real hand in healing offences.

thousand members at *Jerusalem*, he will not have them all to meet at one house, since they have twelve Apostles to teach them, but in sundry congregations, *Acts* 2.46. & 5 42. nor can they partake of the seals in one house, nor can they personally watch over one another, as the new Church-covenant teacheth: So neither will he have Elders κατὰ πόλιν, in cities, where many thousands were baptized, purging their own body, and its not to be supposed that actual government for ordinary scandals should be by the personal presence of the Elders of remote Presbyteries and Provinces, far less of the Elders of the whole Catholick visible Church. For Nature, Reason, and the practise of the Apostles would say, Except the scandal be more than ordinary wide and spreading, only the Churches neareſt to be edified or stumbled, should have hand in healing and censuring; though the whole Catholick and visible Church have also here some influence, to wit, tacit and virtual in that common Rule of Discipline which regulates the whole Catholick body, as is said hereafter.

The differences betweene Elders governing in the Presbytery or Classis, and of the same Elders in their fixed congregations.

Mr. *H. The second difference assigned by Mr.* R. *is, that the Presbytery takes care rather of the regulating of the acts of governing in all these Churches, than the governed Churches.*

Mr. *H. They express their care in judicial acts, and that directly and immediately upon scandals and scandalous persons of any congregation.*

*Ans.* Mr. *H.* should have added my words to the full, that the Reader might have seen my minde. What I speak comparatively, Mr. *H.* would not hold it out to the Reader, as if I meant it absolutely. For

1. The Presbytery is glad that lesser evils be healed by Rebukes within the congregation.

2. I deny not but the *Presbytery* doth, and must directly and immediately judge greater scandals, especially between congregation and congregation, between Elder and Elder, and Rulers and Ruled of the same congregation, but ever under the former Reduplication, as they are an associate body.

Page 103.

Mr. *H.* 3 Differ. *The Presbyterian Elders are Elders to all the Churches, as the Elders themselves are* in collegio Presbyteriali, *and properly as they are in Court.*

Ans.

Anſ. *But I aſſume (ſaith Mr.* H.) *the Elders there are proper Paſtors of their own particular congregations; therefore they muſt (if at all) be ſo here. A Paſtor in an Iſland cannot teach, admoniſh, excommunicate, but* in cœtu congregationali, *or ſevered from his Church, yet this hinders not but in theſe regards he is a proper Paſtor to them.*

*Anſ.* Mr. *H.* yet halfs my words, and ſets down one member of a diſtinction, and leaves out the other. They are Elders to the Churches in the *Presbyterial* Judicature; but *ſeparatim* out of that (ſay I, pag. 326.) *they do not watch in ſuch a way for all the ſouls of the Presbyterian ſeveral congregations, as they do for the ſingle congregations of which they are fixed Paſtors.* And this is enough to make different relations paſtoral (which is my intent) between the Elders, in order to their own congregations, and to the aſſociated congregations, as the Elders of *Antioch* are Elders judging in the Synod, *Acts* 15. one way to *Jeruſalem*, and other to *Antioch*, where they have their proper fixed charge to teach and rule: and I ſhall not ſtand to yield that they act as Elders, and by the ſame office of Elderſhip in the *Preſbyterial*, and in the congregational Judicature, but an accidental difference there is.

Mr. H. ſets not down M. R. his words perfectly, but often in halfs, & ſcarce that, as here.

2. Its moſt unſound that Mr *H.* ſaith, That a Paſtor cannot teach, admoniſh, excommunicate, but in a congregational meeting. This is firſt to make him a congregational *Pope* or Prophet, as the *Papiſts* do the Pope, onely *in Cathedra*, in the pulpit, or before the congregation. 2. All the dayes of the week, except in the actual congregational Aſſembly, he is a private man by this reaſon. But the Word ſhall warrant the paſtor as a paſtor to viſit, to warn from houſe to houſe, *Col.* 1. 28. *Acts* 20 20. & 2.46. & 5.42. *in ſeaſon and out of ſeaſon*, 2 *Tim.* 4.2. & 2.25. for he does not theſe as a private gifted man.

A paſtor is not a paſtor onely to the aſſembled congregation, as Mr. H. ſaith, but alſo to them all ſeverally, and to this or that ſingle perſon of the flock.

3. By this reaſon a paſtor is ſo a paſtor, a husband, a watchman to the flock actually aſſembled onely, but not a paſtor to give an account of this or that man or womans ſoul to God in the flock; then if this or that man periſh through the fault of the Elder, who gave not warning, Mr. *H.* hath taught the Miniſter a good excuſe: *I cannot be charged as an unfaithful* Watch-

*watchman with the blood of this ſingle man who is loſt, Mr. H. ſaith, I am onely a Paſtor in relation to the flock aſſembled Church-ways, but I am not a Paſtor nor Watchman to one ſingle man.* But ah! this diſtinction ſhall not ſave the man from the charge of blood! *Ezek.* 3.18,19,20,21. & 33.13,14,15. & 34.4,5. *Heb.* 13.17. I would not have expected from ſuch a mans pen ſuch a Tenet.

M.H.pag.103, 104.

4. Differ. *The Presbytery hath a Church relation to all theſe thirty congregations not taken diſtributively, but collectively, as they are united in one Church claſſical, and in one Government.* Anſ. *If the Presbytery put forth acts of Juriſdiction upon theſe Churches diſtributively, as they are ſevered, then they have a Church-relation to them diſtributively. But they admoniſh and cenſure ſeveral perſons of ſeveral Churches.*

Though paſtors in a Synod, by M. Cottons grant, put forth paſtoral acts upon many congregations, yet ſhall it never follow, that they are proper & fixed paſtors to theſe congregations: ſo neither doth this militate againſt a Presbyterian Church. Page 104. See Bilſon, perpetual Government, c. 5. c. 12.

*Anſ.* 1. So do the Synod Elders at *Jeruſalem*, Acts 15. put forth authoritative paſtoral acts, by the grant of Mr. *Cotton*, upon the ſeveral Churches diſtributively taken, yet are they not the proper paſtors of theſe Churches, and Commiſsioners of Parliament upon perſons of a ſingle city, but as they have failed not againſt the Laws of that city, but againſt the general Laws of the whole Nation and Parliament: But it follows not, that theſe Commiſſioners are Aldermen, or fixed Judges of that city; and ſo Mr. *H.* his conſequence is weak.

Mr. *H. Theſe Presbyterial Elders muſt exerciſe juriſdiction over congregational Elders, which is conceived by Mr.* R. *to be abſurd.*

*Anſ.* Paſtors, with majority of official Juriſdiction over paſtors of another lower ſpecies, as Biſhops above paſtors, I ſtill look upon as abſurd. But that Elders in a Synod exerciſe Juriſdiction over Elders of a congregation that are the ſame in nature and degree with them, is no more abſurd, than for an Elderſhip of a congregation to exerciſe Juriſdiction over ſome two or three ſcandalous Elders of their own number, which Mr. *H.* will not call Epiſcopacy.

Mr. *H. Mr.* R. *addes, Elders of an Independent congregation, are not Elders of their ſingle congregations, being ſeparated from their Courts. It ſeems a paradox, for if ſeparated from their Court, their office remain, then juriſdiction muſt remain.*

*Anſ.*

*Anſ.* Its not a ſeeming, but a real paradox, my words are halfed. I ſaid, They are not Elders ſeparated from their court *in the notion* (theſe are my words omitted by Mr. *H.*) *of the relation of a Church-juriſdiction*; for they can exerciſe no juriſdiction, neither excommunicate, nor relax from excommunication, being not in Court, except they be prelates.

Paſtors can exerciſe no juriſdictiō being ſeparated from the court, but paſtoral acts of teaching they may in private exerciſe, and that from houſe to houſe. Pag. 104, 105.

But Mr. *H.* addes a real abſurd paradox, that *they cannot exerciſe paſtoral acts of teaching, but in the Church-aſſembly*; which refuted before.

Mr. *H.* 5 Differ. *Congregational Elders have power of order, and power of juriſdiction without the Court, but they have not power of juriſdiction but in the Court. Elders have a power of juriſdiction as watchmen, but a power of Church-juriſdiction they have not, but in the Court.*

*Anſ.* I never heard that their entring into the aſſembly ſhould adde a new power.

Sitting in Court gives no new power of office to elders, but they cannot put it forth in formal juriſdiction but in the Court.

2. Nor did Mr. *R.* ſay, their entring and ſitting in the Court addeth a new official power; they had the official power *actu primo* before, but they can no more put it forth in acts, being ſeparated from the Court, than a paſtor might excommunicate his alone in his private chamber; which were tyrannical and null.

Mr. *H.* *The example of the great Sanhedrim toucheth not the cauſe, or then deſtroyeth it: Nor doth the example of Commiſſioners of Parliament; for they get a new office to ſit in Parliament, but an Elder of a congregation by ſitting in the Presbytery gets no new office.*

*Anſ.* It is a weak anſwer, to ſay it helps not, and not ſhew the cauſe, but to lead the Reader implicitly: for the great *Sanhedrim* ruled over all the Tribes, and yet a Judge out of the Tribe of *Dan*, though a member of the *Sanhedrim*, did not rule over the Tribe of *Benjamin*, but onely in the *Sanhedrim*, and in ſome common caſes. The getting of a new office is neither up nor down; the Commiſſioners of Parliament rule in that Court over all the Shires in the Land, and by that Commiſſion every Commiſsioner becomes not a Major of every City, or a Judge in every Shire. And by Mr. *Cottons* grant, the Elders in a Synod exerciſe paſtoral acts, and lay on bur-

Its a miſtake all along in Mr. H. that if an Elder put forth paſtoral acts in a Synod or in a Presbytery, to this or that congregation, that therefore he is a fixed paſtor to this or that congregation.

thens, *Acts* 15. upon the Churches, and get no new office thereby: But they do not for that become proper Elders and paſtors over every ſingle congregation in the bounds of the Synod.

Yet to Mr. *H.* this is a principle, That if the Presbyterian Elders put forth paſtoral acts upon all the congregations, then muſt they be paſtors to all the *particular flocks, for ſhepherd and flock are relatives, Arg.* 2. 101. But the Concluſion is abſurd. This is no leſs againſt Mr. *Cotton*, than againſt Mr. *R.* and againſt himſelf, who admits ſtrangers to the Lords Supper, &c.

Mr. *H.* *It is obvious to every man, that the Elder of the congregation hath the nature of an Elder in general, and ſo can and doth put forth general actions, that are common to other Elders: Where the act is, the object muſt be, in its proportion; and all this he doth without the Claſſis in his particular ſtation: for the ſpecies determines the act of the genus, as* Socrates *confines the acts of the humane Nature to himſelf: and its known, the Claſſis meddles with the particular offices, that are as ſpecial as any Elder in an Iſland, doth meddle within his owne place.*

*Anſ.* 1. Its obvious to all men, That Mr. *H.* ſpeaks new Logick, obvious to the underſtanding of no man, I doubt, to his own. For the Elders of a congregation, becauſe independent, and ſubordinate and countable to none on earth, but to *Jeſus Chriſt* (as *Papiſts* ſay of their wooden Head the Antichriſt) determine within themſelves. Suppoſe they be but ſome twelve of the twelve thouſands at *Jeruſalem*, if theſe be once a formal Covenant-wiſe married Church of people and officers, they do determine of the Doctrine of Circumciſion, of the Doctrine of *Balaam*, Acts 15. Rev. 2. 14. (for *Pergamos* is to them an independent flock) and of Arrianiſm, and of Doctrines and Scandals that concern many hundred Churches about; and whether they determine right or wrong, its againſt the liberty and power Chriſt hath given to that Redeemed Body, of ten and twelve to tell the Churches: Oh! they muſt not part with their Soveraignty ſo; or if they conſult, its but of courteſie: for, ſingle *Pergamus* is rebuked

buked (ſay our Brethren) for not uſing their Church-power in a Doctrine that concerned thouſands as well as them.

2. What a myſtery of Logick this may be, who is ſo happy as to divine? *Every particular Elder can, and doth put forth general actions that are common to other Elders:* Why? *The ſpecies determines the act of the genus.* The Reaſon contradicts the Concluſion which it is brought to prove: For if *Socrates* confines the acts of Humane Nature to himſelf, they leave off now to be general actions; and by being contracted to the ſpecies (his ſpecies is *Socrates* a ſingle perſon) they are now moſt ſpecial actions.

How wide Mr. H. is in his Logick, the Preſbyterian Elders determine of ſpecial actions & perſons, for ſpecies determines the act of the genus.

Mr. *H.* takes our meaning to be, That the members of Synods and of the Presbytery, determine of the Ideal, general, abſtracted Nature of Men, of Doctrines, of Actions *in communi*, that needs not (ſaith he) *for the congregational Elders put forth general actions, but confined and contracted to Socrates:* So doth the Claſſis, the National, yea the Oecumenick and General Aſſembly put forth acts, determinations, both of general Doctrines, and condemn them alſo, as confined and contracted to *Socrates*, to *Bilaam*, to *Iezabel*, to the *Nicolaitans*, and to the ſingle men of that impure Sect. And Acts 15. 24. the Synod condemns ſome certain particular, individual men; τινες, *Some men from us have troubled you, and ſaid, Ye muſt be circumciſed.* Now the abſtracted nature of men diſputed not, and made not the στάσις and the rent, as v. 6,7. but ſome ſingle men. And this comes from another wilde notion of Logick that Mr. *H.* teacheth, That the Catholick viſible Church is the *Genus*, and under it is this or that Independent Church. Of this hereafter. So the Church of *Boſton* is the Catholick integral Church: for, *Genus prædicatur de ſpecie.*

Mr. *H.* *Its as undeniable, there be general acts in preaching and watching, which are common to all congregations, which the Presbytery neither do, nor can diſpenſe conſciencioully, becauſe the Paſtor cannot attend them: It will not ſuffice to ſay, He was Paſtor to the Catholick Church before, for then before the combination he had as good power to exerciſe juriſdiction, as*

*any of them. This is against Mr.* R. *who grants that one Church hath not power over another.*

*An.* 1. Its undeniable, That the Apostles who were Pastors of the Catholick Church, could not attend acts of Teaching and Ruling in all the single Congregations, for that is physically impossible. But Mr. *H.* saith, Its morally impossible, and unlawful for a pastor to put forth a pastoral act in any Congregation, but that to which he is married, more than a man can perform marriage-duties to any but to his own wife: which is shameful Doctrine.

Neither to be an Apostle, nor to be an ordinary Pastor, doth so give right to any to feed the flock in Macedonia, nor in Bithynia, in this flock and congregation, and not in this, without the intervening of some special call of God.

2. Mr. *H.* frequently deviseth Objections of straw, and then fires them at his pleasure, He knows Mr. *R.* denies, that to be a pastor of the Catholick Church, gives so right to the Apostle to preach and feed in *Bithynia*, but there was need of a call of God going before, as is clear, Acts 16. and so must pastors of the Catholick Church now have a call from Presbytery and Congregation, before they can lawfully put forth in act their general pastorship which they have to the Catholick Church. Nor is this against the Church not having power over a sister-Church, because a pastor of one Congregation hath power joyntly in a Synod to exercise pastoral acts Synodical over many Churches.

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CHAP.

## CHAP. IV.

*The following Arguments of Mr.* H. *against a Presbyterian Church are removed. That the classical Elders separate Ruling from Teaching, are Prelates, non-Residents and Pluralists, and what not, by Mr.* H. *his way.*

MR. *H. That course which severs which* God *hath joined together is unlawful. But the classical combination doth this. Ruling and teaching belong to the office of a Pastor and Teacher, they have the power of the Keys, and there cannot be full binding and loosing, but by ruling and teaching,* Act. 20.28. 1 *Pet.* 5.1,2. Pag. 106, 107.

2 *Both binding and loosing are required as necessary to Christs end, the gathering and perfecting of the Saints,* Eph. 4.12.

*Ans.* The assumption may import that the Presbytery must be Rulers, and by office, no Teachers, as the Prelate is, who by majority of power is the rule of the Pastors, and they his Deputies; the so severing of teaching and ruling in the subject cannot be charged upon us, but that the severing of them in *regard of the object*, is no sort *of dividing of those which God hath joined*, is clear; because the Pastors teach some, and rule in common others associate. And Mr. *H.* hath not proved the assumption.

The separating of ruling and teaching in Pastors, in regard of office is unlawful; but the separating of them in acts and objects is not unlawful, but necessary.

For, 1. Elders in Synods *dogmatically* and *authoritatively* teach, as Mr. *H.* teacheth, *par.* 4. *pag.* 5. *concluf.* 3. therefore Mr. *H.* himself separateth teaching and ruling. And Mr. *Cotton* saith more. See *Bilson*, Perpetual Government. c. 5. c. 12.

2. The people without officers may excommunicate all their officers, and so bind them, and receive them in again upon their repentance, and so loose them, as Mr. *H.* teacheth *par.* 1, *c.* 9. *pag.* 92,93. and yet the people cannot teach these officers as

M. *H.* doth no less separate ruling & teaching then Presbyterians do.

as their Paſtors. Is not here an irregular ſeparating of ruling from teaching?

3. Such of the flock as are from their youth kept under by the terrors of God, *Pſ.* 88. Godly Elders, who are not to be rebuked, but *intreated as fathers*, 1 Tim. 5. 1. need not juridical Church-binding and looſing, and yet need the preaching of the promiſes. Then in regard of the act and object, exerciſe of juriſdiction may be ſevered from teaching.

4. Paſtors can exerciſe no juriſdiction, but only in the Court, but Paſtors not in Court may teach paſtorally the whole flock.

5. The Churches that meet in a Synod, may exerciſe the power of non communion toward a Church (which is a Church-governing, for their edification) if the Church obſtinately maintain an hereſie; and yet the Churches ſo convened cannot paſtorally teach this Church. Let Mr. *H.* ſee if he be not as prelatical as Mr. *R.* If this be Prelacy, I thought Mr. *H.* had been better verſed in the doctrine of Prelacy.

One may be both a claſſical Elder to the aſſociate Churches, and a fixed Elder to a ſingle congregation, as the ſame man is both a Grand-father and a Father to divers children.

Mr. *H. Grand-fathers and Fathers do bear a relation to the ſame Children divers ways* (So Mr. *R.*) *So then as a Grand-father* (ſaith Mr. *H.*) *cannot be both a Grand-father and a Father to the ſame Child, neither can an Elder be both a proper Elder and a claſſical Elder to the ſame Congregation.*

Anſw. *One man cannot be both a Grand-father and a Father to the ſame Child.* True; nor is one man a proper Elder to his Congregation, and a claſſical Elder to his own Congregation; for he is formally a claſſical Elder, not to his own, but to all the aſſociated Congregations.

2. It is but a compariſon, and ſo admits of halting; a Grand-father is a Grand-father to his childrens children, but a Father to his neareſt children; ſo the ſame man is a claſſical Elder to all the aſſociated Churches, and a proper and providentially fixed Elder to his own flock; as one was both a *Prieſt to judge between blood and blood*, and yet, *if the matter was too hard, the ſame man* was a Judge and a Member of the *Sanhedrim*, Deut. 17.

Pag 107, 108. Mr. *H.* his laſt difference: *The Jndicature of Claſſis and Congregations do not differ formally* (ſaith Mr. R.) *but onely in more or leſſe extenſion of power.* Anſ.

Anſ. *Then there are no ſpecifical acts that the one puts forth, but the other can put forth, as occaſion ſhall require*; gradus non variant ſpeciem, *then they can ordain officers and excommunicate in the Congregation. He ſaid before, if there be the ſame office, there is the ſame definition, and the ſame cauſes, to wit, of election, and choice of the Claſſical, and of the Congregational Elders.*

*Anſ.* The difference is only of more or leſs, as of a River and the whole Element, though divers learned men judge the Congregation to be no governing Church at all, but only their Elders the delegates of the Presbyterial Church, which conſiſting of divers Congregations is the firſt governing Church.

2. There are no ſpecifick acts which the Elders collectively taken, may not exerciſe in both the one and the other: but then ſhall it not follow, that a ſingle congregational Eldership may ordain and excommunicate in one aſſociate Congregation there alone divided from the body? for congregational Elders cannot teach orderly (and he is the *God of order*, that rules in his Church) in all the Congregations without a call.

Nor 2. Exerciſe the power of a Synod in them all.

3. I retort this argument; *Archippus* hath the ſame office to the whole Congregation, and to the ſingle members who chuſed him, and whom he feeds; or then he hath ſo many offices as there be chuſing and fed members, taught by the word and ruled, which is abſurd: *Ergo*, as the ſingle vote of one member made him a Paſtor to one, and of a ſecond made him a Paſtor to a ſecond, and ſo forth. So the votes of the whole made him a Paſtor to the whole: for that is the *ſame office that hath the ſame cauſes, and the ſame choice and election*, ſaith Mr. *H. Ergo*, where the ſame cauſes are not, the ſame office cannot be, but one ſingle electing vote, and the electing votes of the whole Church by Mr. *H.* his way, cannot be the ſame cauſes, for one vote makes him not a Paſtor.

2. If *Archippus* hath the ſame office to the whole congregation, and to every ſingle member, then as he exerciſeth paſtoral acts of teaching and ruling to the whole, ſo to the parts and ſingle members; but this latter is denied by Mr. *H*, page 104. who ſaith, *That a Paſtor cannot put forth Paſtoral acts, but in the Church aſſembly.* A ſtrange imagination!

Mr.

Pag. 108, 109. Mr. *H. By the ſame official power (*ſaith Mr. R.*) that a Paſtor teacheth his own flock,* viva voce, *he teacheth others by writing.*

Anſ *This is a new invention that I never heard of before.*

1. *The official power, by which he preacheth, he receiveth by election, and he may be rejected from it by the people, in caſe of delinquency.*

2. *By his official power he may require them to hear, but may not require all Churches to read his writings; and if they offenſively refuſe to read, he cannot cenſure them, as he may cenſure them that refuſe to hear the word.*

A Paſtor fixed to a congregation may exerciſe paſtoral acts of writing, preaching to other congregations then his own.

3. *If this power of writing of Books, to edifie the Churches, proceed from his office, all Miniſters by their office ſhould write Books.*

4. *That which another may do with as much authority, and more authority of truth, as being more able, yet being out of office, that cannot belong to the officer; but to write books is ſuch.*

*Anſ.* 1 Official power is not from election, but from the laying on of the hands of the Elders, 1 *Tim.* 3.1,2. 1 *Tim.* 4.14. 1 *Tim.* 5.22. 2 *Tim.* 2 2. *Tit.* 1.5.

2. It is true, that a Paſtor cannot require by his office thoſe of another Congregation to hear him preach, and receive the ſeals from him, nor cenſure them, if they refuſe; but it is a bad conſequence of Logick, therefore he doth not exerciſe theſe paſtoral acts to them by his office, as the Brethren grant.

2. A Miniſter by his office may require his hearers to give much alms, pray much, read and confer much, both theſe of his own and other flocks; yet he cannot cenſure them for not coming up to the higheſt pitch of theſe affirmative duties, except he may rebuke them, and ſo may he do all who are remiſs in reading edifying writings, and the Church may cenſure unſound books, *Acts* 15.24.

3. Neither Mr. *R.* nor any judicious man can teach that either a gift to write Books, or of eminent preaching, praying, exhorting, *proceeds out of a power of office*; it is a ſanctified gift which the Church ſeeth and judgeth to be in any, before they call him to office; and any gift is by order of nature and time before the office, and ſo proceeds not from the office; and therefore it is not required that every Paſtor ſhould have a gift

of

of writing books, but if the Lord have given it to any, they exerciſe it *as ſuch gifted officers* as the Prophets and Apoſtles, as ſuch Prophets ſo gifted did write Canonick Scriptures; ſo are Paſtors, if gifted, to write and preach in their way, and both to write and preach by their office. Nor is it good Logick, that all in office ſhould write books. becauſe ſome by vertue of their office writ books; for a Miniſter gifted with four Talents is obliged to gain with theſe four Talents, and that as a Miniſter by vertue of his office; but it is weak Logick to infer, *Ergo*, all Miniſters by vertue of their office are obliged to gain with four Talents, for many are obliged by vertue of their office to gain with only two to their Lord, and with only one.

4. It was needleſs to Mr. *H.* to prove writing of books doth not belong to the power of office, becauſe a learned man out of office may do it with more authority; for Mr. *R.* had no ſuch intention. For, ſure if ſuch a thing agreed to the office-power, as the office-power, then all Officers, Paſtors, Elders were obliged to write books, and yet Mr. *H.* does not very happily prove it, becauſe *many learned men unofficed may with more authority of truth write books, then officed men.* It is only ſome officed men he muſt mean, or it is not true. And then I retort it thus; many officed men may write books *with more authority both of truth and of office* (and two are better then one) then ſome unofficed men leſs learned. *Ergo*, ſome gifted Paſtors do not as Paſtors ſo gifted, and by vertue of their office relating both to the presbyterian Church, and their own Congregation edifie all the Churches about, by writing books. It follows not.

Mr. *H. We are told that Elders are ruling in all Churches collectively taken, and they are teachers κατὰ τὶ, in ſome reſerved acts, not conſtant teachers, he that rules teacheth, but always the ſame flock.* Pag. 109.

Anſ. *Take claſſical Elders as they are congregational Elders, and that is all one as to ſay, no claſſical Elders, and then they are no teaching Elders; and all that is gained is this; a claſſical Elder as he is no claſsical Elder, is a teaching Elder. And ſo there is no diſtinction.*

*Anſ.* Such quirks become not grave M. *H.* What is a Syno-

dical Elder? Mr. *H.* ſaith a counſelling Elder. I reply, that is no Elder, but a counſelling Brother or Siſter. But Mr. *Cotton* and our Brethren ſay better. A ſynodical Elder is an Elder ſynodically teaching the Churches with paſtoral and dogmatick authority, without all power of juriſdiction, that is a Synodical Elder, as no Congregational Elder (but as he judgeth in Synod) is a teaching and a ruling Elder. Then I infer, that a Synodical Elder muſt be both an Elder and no Elder. So *animal* as he is, *ὐσία ἐμψυχ⊙ διδακτικὴ*, is *non homo*, but he is *vivens*. It were eaſie to weary the Reader with many wild unſolid notions, ſuch like, *Ergo*, animal is *homo*, *non homo*.

Pag. 110. Mr. *H.* *So a Paſtor may be a teaching Paſtor to one Church, and a ruling Paſtor to two or three, or thirty. This is a Biſhop.*

Obj. *The Biſhop arrogates this to himſelf alone.*

Anſ. *Shew a rule of Chriſt, why the Elders may not join many Elders to join with him; for you have no rule of Chriſt to join many to him to rule many Churches, nor hath he a rule to aſſume many to him.*

A Paſtor teaching one congregation fixedly, and ruling *in Collegio* other aſſociate Churches is no Prelate.

*Anſ.* Not any of the ſeparation ever refuted, with that ſtrength of Scripture, Reaſon, Antiquity, the domineering prelacy, as the godly presbyterians in *Britain*, and the reformed Churches. But ſo many thouſand Independent Monarchies, and two Congregational, or three Elders (for a Deacon is for Tables, *Act.* 6.) ſubordinate in point of juriſdiction to none on earth, is a more lively image of a domineering Prelacy, then all the Presbyteries on earth.

2. There is no rule to join other prelates or elders to a prelate: an unlawful officer, having power of juriſdiction, the only proper paſtor, and all others are but paſtors under him and his delegates. But Mr. *H.* cannot ſay that the paſtor of a congregation is an unlawful paſtor, to whom ſo many baſtard paſtors are added, if he do, this ſhall reflex upon his own way; for the Synodical Elder is a paſtorally teaching Elder to many Churches, *Antioch*, *Jeruſalem*, and alſo a teaching and ruling Elder to one congregation by our brethrens way: Is the Synodical Elder therefore a paſtor of paſtors, and a Biſhop? And Mr. H. cannot ſay but that there might have been divers congregations in *Jeruſalem*, and yet unformed Churches; and that the twelve Apoſtles

ſtles did feed and rule them all in common, and ſo ſhall *Peter* teach one Congregation at once, and rule many whom he cannot teach (for phyſically it is impoſſible he can feed many at once) and yet there was but one Presbytery, and this we ſhall hear Mr. *H.* confeſs hereafter. *Ergo*, the twelve Apoſtles and Church-Elders feeding many Congregations not formed with fixed Paſtors ſhall bring in ſuch ſort of Biſhops, as Mr. *H.* charges upon me. Pag. 100.

Mr. *H. If they do not both rule and teach, they cannot fulfil their Miniſtry.*

*Anſ.* How is it proved that Paſtors cannot fulfil their Miniſtry, except they both rule all the Churches with acts Synodical, and their own Congregations alſo?

2. How is it proved that there is a blank in the Miniſtry, except Paſtors both teach and rule theſe ſame perſons? ſome of the Congregation are ſo experiencedly taught of God, that rebukes and cenſures of excommunication are never drawn out, nor need to be drawn out againſt them; never Interpreter ſo expounded *Col.* 4. Pag. 110. 111.

Mr. *H. If Paſtors be Paſtors and in office when they are out of Court, then have they Church-juriſdiction out of the Court; but the firſt is true. Alſo cenſures ſhould be diſpenced in the Congregation, and there they muſt preach alſo.*

*Anſ.* Prieſts when not actually ſitting in the *Sanhedrim*, Members of Parliament are Members ſitting in the Houſe; and Paſtors are Elders *actu primo*, when not ſitting in the Congregational Judicature; *Ergo*, they can exerciſe acts of juriſdiction out of Court, in their Houſes; and may the Elderſhip preach out of the Court? it is a ſhame to hear ſuch Logick.

2. Belike Mr. *H.* thinks it unpoſſible to diſpence cenſures, but the Elders *muſt preach*: *Ergo*, when the people excommunicate their whole Officers, becauſe heretical; they muſt alſo preach paſtorally: for it is paſtoral ruling and teaching which makes a *fulfilling of the Miniſtry*: but the concluſion is abſurd, let Mr. *H.* ſee to it.

## CHAP. V.

*The Argument from the onerouſneſs of Presbyterial Ruling of many Churches, and of Congregationally feeding of others, againſt the Presbyterial Church, are diſcuſſed.*

Pag. 111.

MR. *H. The claſſical courſe layeth a burden upon teaching Elders, which Gods Word never laid, and which they are not able to diſcharge; the Apoſtles appointed Elders in every Church to feed the flock, not the flocks. Mr.* R. *the way of watching over Siſter Churches is as dreadful for onerous, careful, laborious watchfulneſs in the way of conſcience, as to be bound thereto by way of duty; for this bond of lovely and brotherly conſociation, which is the foundation of Presbyterial governing, ties us to doe no more in governing and helping other Siſter Churches, then if we had no further warrant to promote their edification, then the alone relation of brotherly conſociation. The ſentence is (*ſaith Mr. *H.) unperfect; and therefore that it may reach his purpoſe, I think it muſt be thus expreſſed: the bond of brotherly conſociation tieth us to do no more in governing Siſter Churches, then brotherly conſociation ſimply can do, is true; but impertinent eo Mr.* R. *his ſcope, which is to compare the bond and burthen between brotherly aſſociation and office-impoſition, as if there were a parity between them.*

Of the onerouſneſs and labour in governing aſſociating Churches; how it is the ſame with onerouſneſs & labor in counſelling united Churches, and how it is not the ſame.

*Anſ.* 1. The claſſical courſe layeth no other burthen upon teaching Elders, by way of united juriſdictions in governing neighbour Churches that are the ſame body, and have the ſame ſeals common, as Mr. *Cotton* and his own Diſcipline agrees (as I often cite) then the way of Churches both aſſociated by brotherly aſſociation, and by Synodical and authoritative governing, as the ſame Mr. *Cotton* teacheth, and Mr. *H.* ſaith it is true,

true, but not pertinent; and if it be true, why contend we?

2. That it is not pertinent to my purpose, is denied: Why? *Because* (saith he) *Mr.* R. *his scope is to make a parity and equality between the burthen of Brotherly consociation and of Office-imposition.* But that is a change of my words, and therefore must lie upon Mr. *H.* as his, not my words, except they be wrested; Nor is it my scope to make an equality *in quantity*, as if there were, as Mr. *H.* most mistakingly saith, the like care, onerousness and labour required in duties of Christian watchfulness in a brotherly way, as in duties of office-relation: But in equality of onerousness of answering to God for duties, the like conscience, the like sincerity, the like faith of giving an account to God, is required in the one as in the other. And he leaves upon this account, out the word, *in way of conscience, or in foro Dei*, and saith my words are imperfect; but wherein they are imperfect, he sheweth not, which maketh his own words imperfect: and therefore he turneth my Negative, That *we are to do no more in governing sister-Churches, than in counselling and brotherly advising*, into an Affirmative never dreamed of by me, That brotherly association tieth us to do as much, as if we had no further warrant; and that we are to do by his way as much in brotherly duties to all Christians in other Provinces or Nations, in *France*, *Germany*, *Holland* with whom we can by no physical possibility be present, *and whose faces we never saw*, as we are to do, by fixed office, to the single congregations to which we have a providential call, by the election and choise of the people, for whom *We are to search the Scriptures, and study pleasant words, and for whose souls we are to give an account.* But

1. Its a fruitless dispute to prove in sundry pages what Mr. *R.* grants.

2. If he proved from my words (from his own he may) that these are necessary consequences, he had done as became a Refuter.

3. He cannot from what I say deny, but granteth, That brotherly consociation tieth teaching Elders to do no more in governing neighbouring Churches, than brotherly advising, teaching,

ing, admoniſhing, tieth us unto, *in point of oneronſneſs and laborious care*, and ſo it well follows, That there is no more laid upon Presbyterial Elders in governing neighbouring Churches, than is laid upon their counſelling, and brotherly adviſing Elders, in point of daily occurring ſcandals, as is clear in the Riſe of Familiſts, Anabaptiſts, Antinomians, &c. and many ſcandalous perſons ariſing in ſundry Churches lying together.

The obligation to brotherly help to my brother, though it be as onerous as an obligation of teaching the flock, it doth not tie me to the uſe of all the means poſitively to go all the world over, and warn and admoniſh as the other doth.

4. The care and onerouſneſs in brotherly watching, eſſentially, formally in rendring an account to God, as being keepers to our Brethren all the world over, with whom we converſe in other congregations, haply at our door, and occaſionally, is as binding before God, as the care of teaching Elders in exerciſing power of Juriſdiction *in Collegio*, and in things common to divers Churches; but it follows not, that Chriſtian love tieth me to all the poſitive means of warning my brother to go to *Germany*, to *America*, to try and admoniſh all the ſcandals that are committed there.

5. This ſame Argument is thus retorted upon Mr. *H.* if the Apoſtles, as Church-members, as Believers, be obliged all the world over, to eat the Lords Supper, as *Paul* did at *Troas*, Acts 20.11. at *Corinth*, 1 Cor. 10.17. and in all the Churches on earth, to eat and receive the Lords Supper, not as an Apoſtle with an Apoſtolick, but with a faith common to all Chriſtians; then muſt he be obliged as a Chriſtian with the like care and onerouſneſs to leave his calling of an Apoſtle & to go to all places on earth, to remember the Lords death, and as a Chriſtian to lay down preaching, planting of Churches, working of miracles, and to teach, rebuke, as a Chriſtian, in all places. Its not enough to ſay, That the Apoſtles

Apoſtles were tied not as Apoſtles, but as Chriſtians to eat the Lords Supper in all Churches all the world over.

1. Were priviledged perſons, and ſo might eat the Lords Supper all the world over, for they eat not the Lords Supper as Apoſtles, but as believers, *who were to try and examine themſelves*, and ſo diſcerningly to remember the Lords death until he come again, as other believers were.

2. Is it enough to ſay, They were occaſionally onely to diſcharge theſe Chriſtian duties, as they ſhould be locally preſent, for ſo are teaching Elders to perform official duties to theſe neighbour Churches with whom they occaſionally converſe

verse in the occasional emergency of scandals: and if Pastors were in *Africa* or *America*, they might, without any new ordination or official call, preach and govern as Physicians of souls. But by Mr. *H.* his way, the Lord in the day of Judgment might say, *Thou wast a member of that body, with which thou hadst a right to eat the Lords Supper in all Churches on earth; therefore I require at thy hand the blood of them that are lost in* America, *because thou watched not over all the Christians on earth*, which is physically impossible. *And I require at* Paul *preaching in the the West, the blood of such as perished, when he was* 300 *miles absent from them, for* Paul *had an officiall call to all the believers on earth.* As Mr. *H.* saith, our Presbyterial Elders must give an account for souls that are lost in all the Presbyterial, Provincial and National Churches on earth, and go all the world over to cure scandals, leaving their own calling of Merchandize. *But by this* (saith Mr. *H* pag. 115.) *a pastoral care is far more onerous and laborious than Christian and brotherly care in some sense.* I grant all, and there is nothing proved against me, who say, that this ties teaching Elders to no more in governing Sister Churches, *in point of binding the conscience to answer for them*, as far as they have power in matter of common concernment, for the wel being of all the near hand associated Churches, then brotherly consociation can do. And Mr. *H.* page 112. saith *this is true*, and yet in some sense pastoral *care is far more onerous and laborious*, to wit, in using more means in watching fixedly over a Congregation, by constant *preaching in season, and out of season, in studying pleasant words, administring the Sacraments, &c.* Nor did I ever say any thing to the contrary.

Mr. *H. An eminently gifted man in an Island, where no Pastors are, is no less* (saith Mr. R.) *tyed in conscience in the extraordinary imployment of his calling, then if he were formally ordained and chosen their Pastor. In some extraordinary cases a gift and Christian love ties even as much to onerousness in using means to save, as the office it self. See what I add in that place,* (Mr *H.* saith) *then this gifted man in an Island, in using his generall calling as a Christian, destroyes his particular, as a Merchant, and turn Minister. 2. This is to confound the general and particular calling.* Pag. 115, 116.

*Ans.*

*Anſ.* Not at all, for in this caſe, the extraordinary neceſſity of gaining ſouls, when other Paſtors cannot be had; and ordination and election by that means are invincibly wanting *hic & nunc*, turns his Chriſtian calling in place and room of the particular calling of a Paſtor; and ſo Mr. *R.* ſaid well, that in ſome extraordinary caſe like this, *The naked Relation of Juriſdiction addeth nothing to care and onerouſneſs in point of labour, by preaching the Goſpel.*

Pag. 114, 115. Mr. *H. If we have a divine command* (ſaith Mr. *R.*) *to be our brethrens keepers, then our Chriſtian watch in that regard requires as much onerouſneſs and care as office watch. It follows not* (ſaith Mr. *H.*) *am I bound by office to watch no more over the people left to my paſtoral care, then as a Chriſtian over theſe of another Province, whom I am occaſionally only to gain, and whoſe faces I never ſaw.*

*Anſ.* Mr. *H.* leaves out the words, *in point of conſcience to anſwer for them to God*, Which I have. Otherwiſe in regard of uſing of more means, he is obliged to more conſtant feeding, by word, ſeals, dayly watching over the ſingle flock, then over all Chriſtians on the other ſide of the Sea, and ſome thouſand miles diſtant from him.

A man is tyed to uſe more means for feeding the ſingle flock, that he is a fixed Paſtor unto, then as a chriſtian he is to uſe toward other churches.

But if the foundation of governing claſſical Churches be the love and union of the members of one body of Chriſt, then there is much care, onerouſneſs, and labour, which is required in brotherly conſociation to help, as the care & onerouſneſs which is required in officerſhip.

Mr. *H.* Anſ. *The propoſition hath no truth, becauſe I love all conſociated in one Synod, whom I never ſaw, and with whom I could never meet to do good, or receive good. But if I ſhould be bound to put forth the like onerous and laborious care for their ſpiritual good, as for theſe, to whom by way of office I am bound in the ſame Congregation. Then officers muſt either do too little, or be bound to do too much.*

*Anſ.* This is neither my Argument, nor my words: my words are, Par. 1 pag. 332. *Now if we diſtinguiſh* ONEROUSNESS, CARE *and* LABOUR by way of juriſdiction, the former is as GREAT *IN FORO DEI, in the Court of conſcience, as the latter.* Theſe words are left out by Mr. *H. qua fide*; let the Reader

Reader judge; for the toil, care, onerousnes and labour *in point of conscience* in the kind, and sphere; I urge in both, by necessity of a divine command: but the like care, onerousnes and labour in quantity, in the use of more means, in constant preaching, personal comforting, to all the Christians on earth, as to the single congregation, I utterly deny. But can Mr. *H.* deny but the Apostles and Brethren, *Act.* 15. did owe as much care, onerousnes, and labour *in a binding conscientious way* in laying on synodical burdens, which bind not onely (saith Mr. *Cotton*) *materially for the weight of the matter imposed by divine precept, but also formally from the authority of the Synod*, upon the Churches of *Jerusalem*, *Antioch*, *Syria*, *Cilicia*, as any pastor owes to his single flock; and that because these Churches are all one consociated body? and yet Elders of the Synod were never to see the faces of all these members of the Churches.

Mr. *Cotton* Keys of the Kingdom, c. 6. pag. 25.

And I put this quere to the Brethren, what warrant of Christ is there that a member of an Independent Church owe Church-care to watch, teach, admonish rebuke, comfort, as *Col.* 3. 16. *Heb.* 3. 13. 1 *Thes.* 5 14. to a fellow member of the same congregation only, and owe no Church-care to another brother, dwelling in the same house with him, having with him the same faith, the same baptism, the same Lord, the same covenant of Grace, the same Saviour, only because he is a member of another Independent Church?

Mr. *H.* Arg. 5. *If they be Pastors over all the Congregations of the circuit, then they were new chosen by the Congregations, or not, &c.* Pag. 117.

*Ans.* This is a repeated blast of an old horn; there is this required, that Churches about, by their silence approve him as Pastor to one single Congregation; but that all Congregations make a special election of him to be their fixed Pastor, is no more required, then that the Churches of *Antioch* and *Jerusalem* chose the Apostles and Elders, who yet *Act.* 15. exercise pastoral and official acts over them by the grant of Mr. *Cotton* and our Brethren.

*They are Elders of* Ephesus, *i. e. of every Congregation of the combination, as all the Kings, if they were met in one royal Court to govern the Nations, in things of common concernment to all, yet* Pag. 117. 118.

*are called the Kings of the Nations. These are words* (saith Mr. H. *to darken:*) *the Elders met here, have a new power distinct from the power over their several Congregations, a Commission,* i.e. *a new Creature The Kings if so convened, have a joynt power of confederate Princes, to act in things of common concernment, and if that power were distinct from the particular power that they have over their own territories, the comparison were parallel.*

A commission in a Presbytery is no new office, but a power of order appointed by the God of order.

*Anſ.* We may ſuppoſe ſuch a convention of Kings, the Commiſſioners or Meſſengers of the Churches have no new office, but only are met to determin of ſuch a thing as diſturbs the Churches, *Act.* 15. they differ as Elders, and ſuch Elders ſent and nominate by the Church and act as Elders by the ſame official power common to Elders that are not ſent, and are called by the Church *Apoſtles* and *Elders*, *Act.* 15. 23. & 16. 4. & 21. 18. 25. then ſending and commiſſionating is a condition of order appointed by the *God* of order, no deviſe of men: and the Churches ſubmit to them as to no new office.

But 1. as to the meſſengers of the Church, and gracious and ſound Elders.

2. If they ſpeak according to the Law and the teſtimony, not otherwiſe, and the anſwer is as much againſt *Act.* 15. and againſt Mr. *Cotton* and all that are for Synods, either juridical or conſultative, as againſt Mr. *R.* for they go to Synods, who ſo go by a new power of order, not by a new office.

Pag. 119, 120

Mr. H. *This courſe nullifies the power of Elders, and people of a Congregation, and their proceeding in a righteous way; for the Claſſis may judge a member to be excommunicated, whom the Congregation judgeth, and that truely not worthy of that cenſure; here the power of Elders and people which act in a way of Chriſt is wholly hindered.*

Due right of Presbytery. The votes of aſſociated Churches added to the votes of the Elders of a congregation ſtrengthneth, but hindereth not right proceeding, except by accident.

*Anſ.* This weak Argument is fully anſwered by me before; *That Government, which of its own nature hinders and nullifies the righteous proceeding of the Congregation is not a power from Chriſt.* True; but now the aſſumption is falſe: for the presbyterial power added to the juſt power of a Congregation does ſtrengthen, and not nullifie the power of the Congregation *That Government*, which by accident, and abuſe of their power in over-voting two Elders, *who proceed according to the rule of Chriſt, hinders*

*ders and nullifies right proceeding in one single act, is not from Christ*, is most false: For because an abused power, and abused government is not from Christ, it follows not that the power and government it self is not from God. I added an answer to this in my Book which Mr. *H.* passeth over in silence. Suppose the Congregation and Synod agree in the truth, as they do Act. 15. Will you say that *Peter, Paul* and *James*, their power is nullified, and their three votes are swallowed up in that greater convention; because to their power is added in this dogmatical determination, the power and voices of the rest of the Apostles and Elders; yea, and some say of the whole Church, *Act.* 15.2,6,25. & 16.4. & 21.18,25. So say that the Congregation of *Thyatira* (suppose it so to be) by assuming to themselves a huge number of Elders and visible Saints shall by over-voting the former Congregation, conclude that *Jesabel* shall still teach and seduce. Mr. *H.* cannot say, that the added power of the Elders and Members of it self is not of Christ, but rather their abusing of their power in that wicked act, is not from Christ; for the adding to the Church two thousand to three thousand, to make five thousand is lawful, *Act.* 5. Due Right p. 335.

Mr. *H. To this* Mr. R. *answers*, de jure, *the power of the greater in this case ought to be swallowed up of the two voices of the Elders of the Congregation. But saith Mr.* H. *so the weaker should overbear the stronger, the part the whole.* Pag. 120.

2. *This opens a gap to endless dissention, the fewer say we have the truth, the other, We have the truth, and who shall be the Judge?*

*Ans.* Mr. *A.* citeth my words (as frequently elsewhere) so here imperfectly, and mutilates the sense, if their power and voices be against the truth; it is fit that many voices be swallowed up by two, *Jure in foro Dei*: for Christ gave no power to thirty to erre, and to excommunicate an innocent person, he hath given no power, but to edification, 2 *Cor.* 10. 8. 1 *Cor.* 5 4,5. But I said not that *Jure Ecclesiastico*, the fewer, and the part, should overbear the many, and the whole. And what will Mr. *H.* say, the fewer names in *Sardis* judge that a *Jezabel* should be excommunicated; the whole saith no. The fewer say *we have truth*, the whole say, *We have truth*; by the brethrens

way no remedy, but be the matter hereſie, or ſcandals, inceſt and parricide, the larger part of every ſingle Congregation in the midſt of 24. ſound Churches hath a power independent, and from which there is no appeal on earth, to excommunicate the few names that are in *Sardis* and *keep their garments clean.* If ye ſay, ſo is it in a National, in an Oecumenick Councel by the Presbyterian way:

The ſounder part of the Church is the Church.

I anſwer in either the one or the other; if there be a manifeſt departing from the faith, and the *man of ſin ſit in the Temple of God*, and the fornications of *Babel* be multiplyed, the fewer and weaker being *Saxior pars Eccleſiæ*, the ſounder part are (as Mr. *H.* ſaith, *Jure* in the Court of Heaven) the Church.

Pag. 121. Mr. *H.* Arg. 7. *This courſe cannot attain its end appointed by our Saviour, whoſe wiſedom fails not, nor can be fruſtrate in its preparation. But the Claſſis excommunicating, when the Elders and Congregation refuſe to ſubmit, would be of no force.*

How the ordinances are not contrary to the Wiſedome of Chriſt though they attain not always *finem operis.*

*Anſ.* Let the larger part of the Congregation by three votes excommunicate a godly ſound man, and deſcern an Arch-heretick to preach, as a Godly Socinian; Where is the end of Chriſt attained by you?

2. It is an Arminian and unſound tenet to condemn the wiſdom of Chriſt, becauſe he draws not his Ordinances, Goſpel, Promiſes, Precepts, Seals, Cenſures, according to his irreſiſtable Decree, by which the infinitly wiſe Lord cannot come ſhort of his end intended of the Ordinances themſelves, *finem operantis*; for his Counſels and Decrees muſt ſtand, *Iſa.* 14.26,27. *Pſ.* 33. 10,11. *Rom.* 9.19. and who hath believed our report? *Iſa.* 53.1. Some, yea many ſtumble at Chriſt and the Word, *Iſa* 8.14,15. 1 *Pet.* 2 8. *Rom.* 9. Shall we accuſe the Ordinances, the Goſpel and Seals, becauſe *God attains not the end, the Salvation of the hearers?* How unjuſt is it to accuſe the Wiſedom of God for this ſinful folly of men?

But the Lord draws his ordinances and ſeals according to his approving will, and thereby his Wiſdom attains the end, *finem operis*, which is to ſave and render unexcuſable; and though the Claſſis be divided from the Congregation, and the Congregation be divided, the fewer keeping the rule, and the greater number

number erring: this is no more a just ground of challenging the immaculate and spotless Wisedom of God in the ordinance of Presbyterial censuring, then we may challenge Christs coming in the world, to *bring the sword, not peace*, Matth. 10.34. his ordinances are *media nata apta*, of their own nature apt to bring union between the Classis and the Congregation; if it fall out otherwise, the blame is in mens corruption.

There were answers given to these Arguments by me; Mr. *H.* would not set them down, nor remove them, as he answers, but in halfs and parts.

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## Chap. VI.

### *Some seeming inconsistencies mistaken by Mr.* Hooker, *are cleared.*

MR. *H. Pastors as they stand in relation to the Congregation, and in reference* (saith Mr. R.) *to the Classis, have not two, but one office*, page 329, 333. *and yet they are elect to the office of a Pastor in the Congregation*, l. 1. & l. 2. pag. 201. *but not elect to the office of a Pastor in reference to the Classis*, l. 2. 345. *which is very strange, since there is but one and the same office.* Png. 122.

*Ans.* Is it strange that Mr. *Cotton* and the *dissenting Brethren* teach; Elders in reference to the Synod, and Elders in reference to the single Congregation at *Antioch*, and at *Jerusalem* have but one and the same office of Elders; for they are not twice Elders, nor two sort of Officers, by reason of these two relations. If they be, I say it out, and yet these were elect Pastors in order to their Congregations, and chosen to employ their labours constantly there onely, as married Husbands to their Wives. So Mr. *H. par.* 1. *c.* 7 *pag.* 81, 82, 83. and yet neither Mr. *H.* nor Mr. *Cotton* can say they were elect to the office of Pastors in reference to the Synod, though they exercise pastoral acts in reference to the Synod (*Cotton Keys. c.* 5. *p.* 25. Mr. *H. par.* 3.) and the associated Churches. Is not this strange? For the

How Pastors are Pastors in reference to the Congregation, and how to the Synod, and associated Elders.

the eighth Argument repeated from *Survey*, c. 8. *Arg.* 1 *pag.* 99. is anſwered.

2. I deſire the Reader alſo to conſider my words, *pag.* 244, 245. *The Congregations acknowledging and conſenting to the claſſical Presbytery, do tacitly chuſe and conſent to the common charge and care that every Paſtor hath, as he is a member of that common Court, which doth concern them all.* and therefore when Mr. *R.* ſaith, that Paſtors are not elect to the office of a Paſtor, in reference to the Claſſis; the ſenſe is in every page known to be, that Paſtors are not choſen to be fixed and conſtant feeders of all the Congregations of the Claſſis, becauſe they feed and rule in things of common concernment.

Par. 1. c. 9. pag. 122.

Mr. *H. The power of a Congregation, and of a Presbytery, and their acts* (ſaith Mr. R.) *differ not eſſentially. But Elders* (ſaith Mr. H.) *do, and muſt preach, watch and feed, by vertue of the eſſence of their office, therefore they have acts formally different.*

*Anſ.* That Elders do act as Elders, and put forth ſpecifick acts of Elders in the Congregation, and in the Presbytery; *Ergo*, Their acts in one differ in nature from the acts in the other: it no more follows then this, *Peter* laughs to day, *ergo* it ſhall be rain to morrow. That Elders muſt conſtantly and fixedly teach and feed the Churches, whom they govern ſynodically, is denied by Mr. *Cotton*: and that they muſt put forth all the acts of the eſſence of the office, and that conſtantly and fixedly to all the Churches congregational, presbyterial, ſynodical, to which they are referred as paſtors in their ſeveral relations reſpectively is moſt falſe.

It is, and muſt be the ſame office of a Paſtor in reference to the congregation, and in reference to the Presbytery & Synods ſuperior.

Mr. *H. If it be one and the ſame office of a Paſtor to the Claſſis, and to a Congregation*, as Mr. *R.* ſaith, *l.* 2. 329. *then the office relates one and the ſame way to both the claſſical and congregational Church; then if the congregational Church be their proper flock, ſo muſt the claſſical Church be*, quæ ſunt idem inter ſe, ſunt idem uni tertio.

*Anſ.* the firſt conſequence is naught; *If it be the ſame office, then the office relates the ſame way to both the claſſical and congregational Church.* A Paſtor hath the ſame office to the whole Congregation, and to one ſingle man, to whom he preaches; for he is not two Paſtors, one to the whole, and another to the part.

part. An Elder is the ſame officer to *Antioch*, and to the Synod at *Jeruſalem*, Act. 15. for he is not two officers in reference to theſe two. But it follows not that the office relates the ſame way to one man, and to all the Congregation; nor is he referred to the Synod as the fixed and conſtant feeder of the Synod, but he is referred to a Congregation of *Antioch*, as their fixed and conſtant Paſtor; it is wild Logick, that *one and the ſame office muſt relate, one and the ſame way, to one and to ten hundred*, to the adequate, and to the inadequate correlate; and theſe that are one in one Faith, one Baptiſm, one Lord, one and the ſame Seals, it will not follow that they are one every way, but in *illo uno tertio*. For the whole Congregations on earth are one in all the eſſentials of a Church, one Faith, one Lord, but it follows not that all the Congregations on earth are but one ſingle Congregation. The thumb is referred to the hand, as a member, and alſo to the whole body as a member; yet it is referred to the hand as a neareſt and proper member; but to the whole body in a more common relation, as the toe is referred to the body, yet is not the toe a part of the hand as the thumb is, but both are parts of the body.

Mr. *H. The combination of Churches gives no office, and ſo no power to the Elders of many Churches, for they were Elders before the combination.* Pag. 124.

*Anſ.* That they were Elders before the combination, and made and ordained by the laying on of the hands of the people, which is your homogeneous Church, is an unwritten Tradition.

2. The tacit conſent of Siſter-Churches even before the formal combination is enough on their part, who neighbour with them to make them Elders.

M *H. Would you ſee a Paſtor that hath the formal eſſence of a Paſtor, and yet never did, nor is bound to preach? it is the claſſical Elder.* Pag. 123. The claſſical Elder hath nothing to do with Prelacy.

2. *The Paſtor may preach in his own Congregation, and Miniſter the Sacraments; but the Presbytery keeps the key of juriſdiction.*

3. *The claſſical Elder is not bound to preach to them, over whom he hath juriſdiction. And this is the Biſhop.*

*Anſ.*

*Anſ.* A biſhop is rather a Paſtor to Paſtors, then to the Churches: Envy cannot ſay this of the Elders of the Presbytery.

2. The formal eſſence of a Paſtor is not in being fixed to one Congregation, as a Husband to a Wife; ſo that it is adultery to act as a Paſtor either in a Synod, or in another Congregation, as Mr. *H.* teacheth; for ſo Elders in a Synod, Apoſtles and Evangeliſts *ſhould not have the formal eſſence of Paſtors.*

3. It is falſe that he is not bound to preach and miniſter the ſeals to another Congregation, or members thereof, if he be called thereunto. But the Biſhop is a Byſhop *ex officio*, is bound to preach to none, but a Sermon to the Clergy once a year, and not that he may be a Biſhop and never preach.

3. The Paſtor of a Congregation as a Paſtor hath power of juriſdiction in *Collegio*, and hath no majority of juriſdiction and ordination at all, as the Biſhop hath.

4. The Paſtor of a Congregation, yea, all the officers thereof, poor men have no juriſdiction without the people, yea, the people without them have majority of juriſdiction to make and unmake all the officers, which is the formal eſſence of a prelate by Mr. *H.* his way; the prelate is the virtual Church: *tell the Church*, i. e. tell one ſingle man, the Prelate, who need neither do by vote, or conſent of other Elders or people, as the prelatical way teacheth. Our Elders are neither over the faith of the people, nor can they diſpence cenſures contrary to the mind of the Godly. So Mr. *H.* hath not found the prelate with us: but the Male-Church which is above all their officers, and all others is the prelatical Church.

*But what if the Elders meet and confer this power of ſole juriſdiction upon one man, and make him more then a Moderator?*

*Anſ.* What if the firmament fall? if they make a Biſhop, they make a Biſhop. I cannot ſtand; but ſee more of the prelates their majority, pride, dignity, priviledges in the Authors cited, in nature and eſſence diſtinct from our Elders, or from Synodical Elders, againſt whom the argument fights with the like ſtrength as againſt us. What famous Independents have refuted prelacy, I or a few can read.

*Niceph. l. 8. c. 11.*
*Sozom. l. 1. c. 14*
*Tripart. Hiſt. l. 1 c. 19.*
*Cypr. Epiſt. 80.*

Mr. *H.*

*Bernar. Epist.* 80. *Euseb.* l. 10. c. 3. *Hieronymus* in Epist. ad *Titum*, & ad Euagrium *Epist.* 85. ad Nepotianum de vita Clericorum. *Socrates* l. 7. c. 35. *Cyprian.* l. 1. Ep. 4 & l. 4. Epist. 2. *Concil. Antiochen.* c. 14. *Bernard. in Cant. Ser.* 77. & *Epist.* 82. *Brightm. in Apol.* 3. See *Archiep. Spalaten. de Rep. Eccles.* l. 3. c. 1. *Edwar. Didoclav.* in altar. Damascen. p. 24, 25, 26, 27. & fere per totum. *Beza* De gradibus Ministr. c 1. &c. *August Epist.* 19. *Whitaker* Cont. 4. q. 1. c. 3. sect. 30. *Waldenses* aut *Æneas Silvius* Histor. *Bohem.* c. 35. *Thom. Walden.* Doct. fidei, Tom. 1. l. 2. c. 60. Tom c. 7. *Reinold.* Colloq. cum Hart.

Mr. *H. What rule of Christ condemneth the Churches of error, for giving the power of jurisdiction to one man, but will condemn the same vesting many Elders with jurisdiction over many Churches? let Mr. R. give me one place of Scripture, or one sound Reason for it; that one may be a Pastor to a people, by whom he was never chosen*, &c.

*Ans.* The places of Scripture that tell us the Elders of *Jerusalem* were over so many as their constant officers, who could not meet in one Congregation, declare they had jurisdiction over that Church, otherwise Elders of that Church they could not be: but they could not all of them be chosen their Elders constantly teaching in all the Congregations; for that was unpossible.

And our grounds for a *Presbyterian* Church, and for *Presbyterian* Elders are these.

1. To appoint Elders κατὰ πόλιν, in *every City*, Tit. 1. 5. Is to appoint a Colledge, or Church-officers in every Church, the Town, or City of *Samaria* receiving the Gospel.

1. As many, even from the greatest to the least, as were bewitched by *Magus*, Act. 8. 6, 9.

2. Both men and women were baptized, *v.* 12. and so were made a Church.

3. The number being above the strength of *Philip*, and so more then one Congregation, they stood in need of *Peter* and *John*, *v.* 14. to help in the work.

2. The first samplar *Church of Jerusalem* is one Church in Government, for their Elders are called the Elders *of the Church of Jerusalem*, Act. 2. 43, 44 47. & 8. 1, 2. & 5. 11. & 11. 30. But that this Church was not all one Congregation, is clear.

A presbyterial Church was at *Jerusalem*, *Rome*, *Thessalonica*, *Ephesus*, &c.

1. From the multitude thereof, *Act.* 2. 43. three thousand.

2. *Act.* 4. 4. Five thousand. And then πλήθη, multitudes of men, and women, *Act.* 3 14. and yet they were multiplied, σφόδρα,

exceedingly; and a great company of the Priests (hard mettal to be wrought upon) *was obedient to the faith*, Act 6.7.

Synod at *Westminster.*

2. They meet in sundry places from house to house, *Act.* 2. 46.& 5.42. for the celebration of the Lords Supper, breaking of bread; nor is it like they durst bring into the Temple the new seal of the Supper. The dissenting Brethren refused that.

3. The multitude of twelve preaching Apostles for some years, and seven Deacons for the poor, declare, that in

1. Such a plentiful harvest,

2. In such a necessity of gathering souls,

3. Of preaching in season, and out of season; that one Apostle could not preach to one Congregation, the other eleven hearing, that were twelve reapers all in one ridge, in one single Congregation, where eleven that time must be silent.

4. The Apostle spoke with divers tongues, that these of all nations understood, *Act.*2.1,2,3. Therefore in divers meetings; nor is it clear, that all the three thousand heard *Peter:* the Text saith (*v.*37.) they that heard were pricked, *Act.* 2.11. the rest of the Apostles also spoke, as Mr. *H.* thinketh.

The Apostles act as an ordinary Presbytery, *Act.*6.

5. What agreeth to the Apostles as Elders, agreeth to all Elders, but the Apostles *Act* 6. as Elders, not as Apostles (which is a Presbytery of twelve Elders over divers Congregations) chose Deacons, lay hands on them, and praying ordain them, *v* 6.and use the joynt concurrence of the people for the chusing of them,as a standing example to the Churches. Now what they do as Apostles either in writing Scripture,working miracles,speaking with tongues,&c.they neither seek nor need the help or occurrence of others,either people,or any else. There is no ground to say that all these thousands meet in *Solomons* porch, *Act.*5.12. at one act of divine worship Congregational, or that they were all joyning in one and the same prayer, or that they returned (to wit, *Peter*, and *John*) *to their own*, that is, all the thousands, but to the Apostles, who spoke the word with boldness, *Act.* 4. 23,31. nor doth the word πᾶς ὁ multitude, note every individual person, man and woman, *Mat.*8.37 *The whole multitude of the Gadarens besought Christ to depart: Festus*, Act. 25.24. *All the multitude hath dealt with me about Paul.* Luke 1. 10. *The whole*

whole multitude were praying without. See the Reverend Assembly at *Westminster*.

They meet κατ' οἶκον, *in every house* (it notes a Church-meeting, *Act.* 5.42. & 16.15. & 20 7,8,10. *Rom.* 16.5. 1 *Cor.* 16.19. *Phil.* 1.2.) but that all these thousands interessed in ordinances and government (as the Brethren say) meet for the same word, breaking of bread, government and censures, in the same house, needs no refutation, it refutes it self.

3. The Church of *Rome*, though one body, had many members, *Rom.* 12. and could not be one single Congregation.

The Church of *Rome* was a Presbyterial Church.

1. In it were many Churches lesser, as the house of *Aristobulus*, *Rom.* 16. 0. Of *Narcissus*, *v.* 11. & 14. *Philologus*, *Nereus*, *Julius*, *and all the Saints with them*, v. 15. *the Church at the house of Aquila and Priscilla: many teachers and fellow-helpers*, vers. 3,9,12.

4. The Church of *Thessalonica* could not be one single Congregation; their faith being heard in all *Achaia* and all places, 1 *Thes.* 1.6,7,8. of them *Paul* gloried in all the Churches, v. 16. *Paul* at one Sermon converted of them πολὺ πλῆθος, *a great multitude*, and of *devout women*, Act. 17. 4 *not a few*: also what must be the growth of that Church, ποιήσαντες ἱκανὸν χρόνον. *Act.* 15. 33. when they tarried at *Antioch*, *Steph.* some time, *Beza* not a little time. *Paul* and *Barnabas* continued there μετὰ τῶν ἑτέρων πολλῶν, with many other Teachers; and when God layeth the dayly care of all the Churches upon one man, 2 *Cor* 11 28. and upon other eminent members of the same body, that the Lord sent so many eminent Teachers, and Prophets to one Congregation only at *Antioch*, at *Corinth*, who can believe it?

The Church of *Thessalonica*, of *Antioch*, Presbyterian churches.

*Steph.* Cum aliquid temporis ibi consumpsissent.

*Beza.* Aliquandiu, tempore non parvo.

5. The Church of *Ephesus* had divers Congregations, if not more then one, 1 *Cor.* 16 19. *The Churches of Asia salute you, Aquila and Priscilla salute you much in the Lord, with the Church at their house.* So *Marlorat*, so *Parens* and *Beza* on *Rom.* 16.

*Lorin.* In Loc. non solum Petrus, sed Paulus aliique Apostoli & Apostolici viri versati sunt. *Marloratus*, Hoc quidam exponunt quod facer cœtus in eorum domo cogeretur. *Parens* Com. in Rom. 16. Observemus vero Ecclesiæ nomen paucis fidelibus Christi nomine congregatis convenire—ubi duo vel tres—nemo tamen inde colligat Ecclesiam dom. st. cam esse infallibilem. *Beza* in Rom. 16.5 Neque mirum est in tam ampla civitate distinctos fuisse fidelium cœtus. *Calv.* ib. Horum itaque domum Ecclesiam dixit, non solum quia Christi fidem exceperunt, sed quia hospitio credentes admitterent.

See the *English Divines* on the place, and *Diodati*. There were divers ſmall aſſemblies in one and the ſelf ſame City. See 1 *Cor.* 16.19. *Col.*4. 15.So were Church-aſſemblies ordinary for praying in the *houſe of Mary*, Act. 12.12. Joh 20.19, 26.in an upper chamber,at preaching, praying and chuſing of an Apoſtle, *Act.* 1. 13. praying and baptizing in the houſe of *Juſtus*, Act. 18.7,8 preaching in the *Schoel of Tyrannus*, Act. 19 9. preaching, c lebrating of the Lords ſupper in a houſe of *Troas* Act.20. 8,20. & 5.42. & 10.24. The Aſſembly of Divines at *Weſtminſter* proveth that there were more congregations then one at *Epheſus*. 2. That there were many Elders over them as one flock, Act 20.17,&c. 3. That theſe congregations were one Church,*Rev.*2. To which adde,

1. The multitude of converts *Luke* ſaith,Act 19.10,17. three times πάντες, *all the Iewes and Greeks in Aſia and at Epheſus heard the Goſpel, a great door there was opened, Sorcerers converted*, Act. 19. and *Paul* giveth direction to *Timothy*, how he ſhould govern in the houſe of God. 1 *Tim.*3.15,16. at *Epheſus*, 1 *Tim.* 1.3.upon whom he ſhould lay hands, 1 *Tim.*5.22. 1 *Tim.* 3.1,2. 1 *Tim* 6. 4. to what faithful men able to teach others he ſhould commit the Miniſtry, 2 *Tim.*2.2.Had it been a ſingle congregation,whereone might teach at once only,what needed ſuch watching over falſe Teachers,*ſpeaking perverſe things,and gathering Diſciples and Churches* out of one ſingle Church,Act 20.27, 28,29. and trying of falſe Apoſtles, *Rev.*2.1,2,3. who were not ſent to one ſingle congregation,and there hath been need to take heed to ſuch as ſpeak lies,ſow unprofitable queſtions, 1 *Tim.*4.1, 2,3,6,11,12.2 *Tim.*6.3,4.2 *Tim.*2.14,15,16. and ſo there muſt have been many preaching Elders there.

6. At *Corinth* there have been many inſtructers, 1 *Cor.*4.16. many Doctors and prophets,1 *Cor.*14.24,31,32.

7.Though there be many Churches in *Galatia*,Gal.1.2.yetmuſt they be one lump, who have power to judge and cenſure falſe teachers,*Gal.*5 9.and there is a Church reſtoring made by ſpiritual officers,*Gal* 6.1.otherwiſe they might have replied,We *Galatians* have no power in one body to cut off a troubler who infecteth the whole lump, every ſingle congregation is to ſee to that, and the troubler is without our Churches, ſave to one only ſingle Independent power, ſay our Brethren. 8. Its

8. Its not poſſible that the Churches can ſend their common Meſſengers whom they chooſe, 2 *Cor.* 8. 19,23. except the Churches convene, men, women and children, or then convene in Elders of many Churches, or the Apoſtles muſt have gone from Church to Church to beg ſuffrages and votes: which ſort of Election is never heard of in any Writer ſacred or profane.

That ſundry Churches ſend meſſengers prove a meeting of the Elders of thoſe Churches, for all men & women who are the Churches of the redeemed ones could not meet in one place. M. H Survey. par. 1. c. 3. p. 40.

As to the firſt, who can believe that men and women and children capable to hear and be baptized alſo (which is the onely Church of Believers owned by our Brethren) the externally covenanted and redeemed did ſend the Apoſtles to *Jeruſalem?* or received the Apoſtles, and did welcome them? or ſalute the Saints, as *Act.* 16 3,4. *Rom.* 16.16 *Act.* 15.22,27,28? therefore need for it, the ſecond muſt be ſaid, That the Churches in their Heads, Rulers, Officers, ſent them, which is a very Presbyterial Church.

9. If divers Churches meet for laying on burthens by power of the Keys, as M. *Cot.* ſaith & exerciſing acts of Church-government, then there is a Presbyterial Church governing without and above a ſingle congregation by paſtors neither choſen to be fixed and conſtant teachers, nor that can poſſibly teach many congregations. But the former Mr. *Cotton* and our Brethren teach.

Obj. *This is no Church-power (for a Synod is not a Church) becauſe it is no Church-juriſdiction.*

*Anſ.* 1. The Antecedent is falſe. 2. The Conſequence is naught. A number of private Chriſtians wanting all official Authority, ſo might lay on Synodical burthens binding materially, if this be no Church power.

There is a Church-power in a Synod without and above a ſingle congregation.

2. They are called the Decrees of Apoſtles and Elders, *Act.* 16.4. written and concluded. *Act.* 21.25. Saith *James*, Act. 15. 22. *It ſeemed good to the Apoſtles and Elders, with the whole Church, to ſend choſen men.* Now whether *Church* note the Apoſtles, Elders and Brethren, or the multitude of believers onely, or the *Church of Jeruſalem*, made up of both, the Decrees muſt come from Church-power, governing, teaching, uniting and removing a Schiſm. Though it were no power of juriſdiction, yet here is a Church-power above a Church, except it be ſaid that ſo many paſtors of the ſame or of divers Churches,

Churches, or ſo many private Chriſtians commiſſionated from no Churches, made the Synod, *Act.* 15. and Synodically ſaid, *It ſeemed good to the holy Ghoſt, and to us.* But this ſhall no more import the promiſed preſence of Chriſt to ſuch as are convened in his Name, *Mat.* 18. 19, 20. & 28. 19 20, 21. *Joh.* 2. 21. than if ſo many private Chriſtians had been convened, and ſo may ſuch of a ſifter-Church remove all Schiſms, and a Synod ſhall be nothing at all.

10. If Chriſt build the power of binding, looſing, gaining upon *brotherhood*, *Mat.* 18. *If thy brother offend, &c.* then as far as brotherhood goes, if I poſſibly can converſe with him, and may be offended or edified by him, ſo far muſt the power of juriſdiction be extended; becauſe theſe two, The gaining of a brother, 2. The ſafety of the Church by edifying of others, and removing of ſcandals, are intended by Chriſt, *Mat.* 18. but brotherhood is without the bounds of the congregation whereof I am a member; *Rom.* 16 14. *Salute the brethren that are with them*; 1 Cor. 16. 20. *All the brethren ſalute you.* Theſe were brethren of other congregations.

Mat. 18. cannot warrant me to gain no treſpaſſing brethren in a Church way, but onely the brethren of that congregation of which I am a member.

2. If there be no Church-tye upon me to gain any but thoſe of mine own congregation: then 1. There may be communion of Saints onely within the ſame congregation, and no communion of Churches: what Scripture is for this?

3. It muſt be the will of Chriſt that we beſtow no Church-rebukes upon other Churches; which muſt be contrary

1. To Chriſtian love, to ſave others.
2. Contrary to zeal for the Lords glory.
3. Spreading the Goſpel.
4. Deſire to remove Scandals.
5. *To be made all things to all men, to ſave ſome.*
6. To ſerve one another in love.
7. To promote the common intereſt of the whole catholick Body of Chriſt.
8. Its againſt our praying for the Church, and that all Iſrael may be ſaved.

Narration of the practiſe of the Churches of N. E. p 16, 17, 18.

9. Againſt the Doctrine of our Brethren, who ſay, That Churches ought to rebuke, exhort, warn, comfort Churches.

10. Its againſt the communion of Spiritual priviledges of one

Head

Head and Saviour, one Covenant, one God, one Faith, &c. Its not enough to ſay, We are the ſame Body *entitativè*, for that entitative Body without this congregation, is either viſible or inviſible; if viſible, then members of divers congregations are of the ſame viſible body: and to ſay that other congregations are not as viſible as that whereof I am a member, to me and others about, is to deny twice three to be ſix; for one Chriſt, one Faith, one Profeſsion, the ſame ſeals, are as viſible in a Church within few paces to me, as in the Church whereof I am a member: to ſay it is inviſible, is to ſpeak againſt ſenſe.

Way of the Churches of Chr. m. N. E. c. 6. ſect. 1, 2, 3. Cotton Keyes.

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## CHAP. VII.

### *Of a Church in an Iſland.*

MR. *H.* *If a Church in an Iſland may diſpenſe all Cenſures, and all Ordinances, then every congregation may: But ſuch a Church may. For* 1. *it is a City and a little Kingdome of Chriſt.* 2. *The eſſential notes of a viſible Church agree to it.*

Par. 1. c. 9. ſect. 3. p. 125.

*Anſ.* The conſequence from a broken arm to a whole arm is not good: or, becauſe *James* the day before he be beheaded in ſtrong priſon, cannot diſcharge all Chriſtian duties to brethren, and to neighbour Churches, therefore he is not *actu primo* a Chriſtian. A Church in an Iſland is not actually aſſociated with other Churches, and ſo cannot in the full extent diſpenſe all Ordinances of rebuking, comforting neighbour Churches, and of withdrawing communion from them, becauſe of the want of the object, not becauſe of defect in the ſubject: I might retort the argument, Therefore aſſociated congregations cannot diſpenſe all Ordinances of rebuking, comforting, &c. But the latter is abſurd.

The independence of a Church in an Iſland is its affliction, not its power.

2. An homogeneal Church in an Iſland void of paſtors and

men

men able to teach, cannot administer the Seals by Mr. *H.* his way.

3. A Church so divided, and not associated, is imperfect, and may remove scandals within it self; but it follows not, *Ergo*, every associated Church may remove scandals within it self, and without it self also independently, and without any subordination to united powers of the associated congregations, it follows not, the notes of a visible Church agree to such a Church imperfectly; except it be said, That the same Church from its own intrinsecal and internal independency can dispense censures, it proves nothing; but the independency here is extrinsecal and objective, and so accidental, and the affliction, not the power of jurisdiction in this Church.

Mr. *H.* *There be all the officers in such a Church in an Island, and all the operations*, operari sequitur esse—*and the end is the same in both, the perfecting of the Body.*

There are neither the same perfect operations, nor the adequate and complete end of edification in a Church in an Island.

*Ans.* There be neither all the Church-operations, because there is no dispensing of pastoral acts, censures, Church-rebukings, Church-warnings to neighbour Churches; nor is there the same adequate end, which is the perfecting of the visible body round about, as far as may be, which is the complete end of an associated Church: the perfecting of one single congregation, is a mangled and imperfect end.

Mr. *H.* 3 Ground. *Where there is an office or power appointed of God, there needs no other power, but the office to authorize the work.*

*Ans.* There is nothing more false. Every pastor hath a power to preach, but there is need of a call of God to preach to *Macedonia*, not to *Bithynia*, Acts 16. There is need of a call to preach fixedly to this, not to this flock, and to associated Churches.

2. How is it proved? its but begged that there is a power independent in an associated congregation.

Pag. 126. Mr. *H.* *If the power be the same, and the end the same, the power must be vain, if it be not put forth to the end: the power and institution of Christ should be wronged, if it should be hindred in attaining its end.*

*Ans.* This is also a false ground. Power of admonishing, of re-

rebuking, of preaching, is not wronged, when the object, to wit, neighbouring Churches, are not; and the Lord cannot wrong his own institution. Its a carnal reason, to say an institution is in vain, & a power, when they are not put forth in all possible acts. *Steven* is stoned, *James* is beheaded, *Paul* imprisoned, the Church scattered, that they cannot by a physical impossibility meet to remember the Lords death, preach the Gospel, dispense censures, is therefore the power given by Christ to do all these in vain?

Mr. *H.* *Neighbourhood of other Churches, is but a separable adjunct, it can adde nothing to the constitution, and so to the operation of the Church; for death and dissentions may take away some Churches, and may nullifie them.*

*Ans.* This is for me. Neighbour Churches are extrinsecal to the nature of a Church in an Island: *Ergo*, the Church in the Island hath a ministerial and official power *actu primo* to rule, and joyntly edifie the neighbour Churches, if they be. If any say *Evah* was accidental to the nature and to the operations of *Adam*, will it hence follow, a power of procreating children is accidental also to *Adam?* no more does it follow from the not-existence of neighbouring Churches, that the Church in the Island hath no power to edifie, and joyntly rule those nighbouring Churches, its poor Logick, because the object is not, to remove the power: Such a man is in a dark dungeon, *Ergo*, he hath no visive faculty; and because light and colours adde nothing to the visive faculty, or to its nature and essence; *Ergo*, if light and colours be removed, the visive faculty is removed. So associated Churches are accidental to the Church in an Island; *Ergo*, that Church is deprived of all politick power to govern associated Churches, if they were, it follows not.

The non-existence of associated Churches addeth nothing to the power intrinsecal of a congregation to rule the associated Churches if they were.

Mr. *H.* *Suppose a Church be gathered in a wilderness, any latter Church planted beside it, cannot hinder nor abridge the liberty, power, authority and operations, that all are from Christ; and when the same intrinsecal power of constitution according to God, remains unaltered, the operations remain the same.* Page 116.

*Ans.* 1. A Church or Churches added, do not hinder or abridge, nor bring any privative power; but the added Churches bring a perfecting, helping and cumulative power to perfect

objectively in complete operations the former Church in the Island, in things of common concernment, in which both that Wilderness-Church, and the added Churches must be either edified or scandalized.

2. When the same intrinsecal power remains unaltered, the operations may be altered to the better, and perfected. Mr. *H.* deviseth much Logick of his own: When the visive faculty of a man brought out of a dungeon who could not see the daylight, seeth now, should the operations remain the same, when he is brought forth; *Ergo*, as he saw not before, so he sees not now.

Mr. *H.* *If it be said the Church in an Island should submit to a combination of Churches, as well as combine as members of a congregation:* Ans. 1. *This is to beg the question.* 2. *Suppose they will not (submit) then the other Churches cannot cõmand that, no more than a particular congregation can cõmand me to be a member.* 3. *They ought not so to combine, as to prejudice the operations of that power they have received of Christ, and there is no warrant of Christ to hinder the operations of a Pastor or ruling Elder, more in one act of his office than another.*

The adding of associated Churches to a Wilderness-church doth strengthen & perfect, and not nullifie the intrinsecal power of the Wilderness-church.

*Ans.* The contrary is a begging of the question. For

1. The Church in an Island should submit to the counsel and advice of new added Churches, as to the Lords Word, by Mr. *H.* his grant, *Ergo*, a new addition of Churches, as an addition, doth help, and not hinder the power.

2. The addition of a new power of jurisdiction to the power that was in the Wilderness-church, and that in matters of common edification, as in dogmatick points, by grant of Adversaries, is no prejudging, except they over-vote, in a corrupt way, the Wilderness-church. And we say, *Christ* never gave any power of erring, or male-administration.

3. The adding of 50 members to a Wilderness-church consisting of 25, shall have the same inconvenience: for the Wilderness-church is to submit to these added members, if added according to God (as we suppose) as to as lawful a Church-judicature as the Wilderness-church was before the addition. But *what if they will not submit?* Let Mr. *H.* see to that. I should think, by Mr. *H.* his grounds, they ought to submit, for they

they are added according to the Rule of Christ; and by Mr. *H.* his grounds they ought not to submit, (which is a contradiction.) For

1. The power of the Wilderness-church, the authority within themselves, offices, officers, were before complete, were all from Christ. *Ergo*, the operations should be the same, and they should vote and conclude as they did before, without the addition of 50 members.

2. Those 50 added are separable adjuncts to the constitution and nature, and *so to the operations* of the Wilderness-church. For by Mr. *H.* the Wilderness-church being of 25 members, was complete in essence and operations, before the addition of 50 members.

3. The 50 members *over-vote and nullifie the righteous proceeding of the poor holy Wilderness-church of* 25. *Ergo*, here the power of a single congregation in the Island and the Wilderness must be over-turned by these three Arguments of Mr. *H.* Let his defenders see to it.

4. A congregation may command me a visible professor so and so, dwelling near the Fountain, to confess Christ before men, and so to be a member.

Obj. *They cannot excommunicate a refuser to be a member, for a non-member cannot be cast out.*

*Ans.* Its all along a false principle, that a man is no member until

1. A Court congregational judicially judge of his Regeneration.

2. Until he actually consent, and give up his Name as a married party: 3. and that to one onely congregation; all are rotten and headless principles. What way pastors may be hindred in exercising pastoral acts, or acts of ruling, is clear: he may not publickly preach in a set time of his own appointing, without the Churches consent, by whom he is to be regulated, which is no hindring of the exercise of his power, as Mr. *H.* imagines, but a regulating thereof.

Mr. *H. The addition of any thing besides an office, addes no power of right or jurisdiction.* Pag. 117.

*Ans.* True, but it extends the right of the Wilderness-church

to ſo many members added, to 50 Infants to be baptized when born, to ten Churches about, when the Lord ſhall adde them, not to rule over them, but to rule joyntly over the whole combination with them, for promoting the Goſpel in all.

Mr. *H. The ground of the combination is of no force, to wit, the preventing or curing the taint and pollution that a ſcandal will bring, by the nearneſs of combination. Therefore the combination is of no force, the ſcandal falls out in another Claſſis.* 2. *In the outſide of the combination, nearer the congregation of another Claſſis than their own.* 3. *It goes far to another Province and Nation. The righteous proceeding according to the Rule of Chriſt, is a cure appointed to remove it, whereever it falls out, farre or near.*

When ſcandals fall out far off or near hand, how aſſociation of Churches removeth them.

*Anſ.* By combination, we do not mean onely a combination of a Presbytery, but alſo of a Province, Nation; yea, of all the ſound Chriſtian Churches on earth, as the Synod of *Dort*, 1618. condemned the unſound Doctrine of the Arminians, by writing to all thoſe either within or without the Church, and nearneſs of habitation is not the adequate ground (though a ground it is, 1 *Cor.* 5. 1. *It is reported there is among you fornication, &c.*) of the danger of pollution.

2. The reaſon, *Becauſe the ſcandal may fall out without the combination of the Claſſis*, is no reaſon why the combination is of no force, for the combination is upon other grounds alſo, to wit, the eſtabliſhing in the faith, the increaſe of the Churches, *Acts* 16.4,5. the gathering of the Saints, and perfecting of the body, *Eph.*4.12. edifying the body, beſide the preventing and curing of ſcandals.

3. Its to beg the queſtion, to ſay, that the proceeding of the Independent congregation of *Antioch* (ſay it were ſo) is a cure for the ſcandalous Doctrine of ſalvation by circumciſion, preached at *Jeruſalem*, Acts 15. 1. troubling the Churches of *Syria* and *Cilicia*, Acts 15.23,24. Yea, this is for Mr. *H.* to ſay, the holy Ghoſt uſed not a ſufficient cure. As for that, to ſay ſcandals ſhould not be prevented and cured by the combination, becauſe they may fall out without the combination; his meaning is, without the combination claſſical, or congregation, it makes Chriſts remedy nonſufficient, that either there can be no Pro-

Provincial, no National ſcandals, contrary to experience, or then Chriſt hath provided no Church-remedy to remove them, but onely the power of a ſingle congregation, which hath no power at all, but over themſelves. Hence this rotten principle, That Church-feeding is due to none under the New Teſtament, but to perſons hampered into the Pinfold and Judaical Priſon of one ſingle congregation, againſt which 1. it licenſeth the moſt godly Saints on earth, reſiding at *Corinth*, if they be no Church-members of that Church,

The limiting of Church-edifying and Church comforting to one onely congretien whereof the man onely is a ſworne member, is an unwarrantable and comfortleſs way.

1. To deny Chriſt and Church-ordinances before men, when Chriſts ſends out his ſervants, as *Mat* 22 3,4. *Luke* 14.16,17. for they may ſay, the Lord calls none to Church-ordinances at *Corinth*, but members of that Church, and ſuch are we not.

2. It licenſeth them to deſpiſe Church-prophecying, Church-praying, Church-praiſing.

3. To diſobey a Goſpel-command, though they have viſibly to the conſcience of all tried themſelves. *'Do this in remembrance of me:* whereas Chriſt limits his invitation to all *who can diſcern his body.* Mr. *H.* muſt ſay its adultery for the members of the Church of *Philippi*, to remember the Lords death in the Church of *Corinth.*

4. That Doctrine is not of God, which debars the birds, ſheep, and children of God ſojourning in what fields or land ſoever (as it were) from feeding as his Eagles upon the carrion, in every lawful Church-way; or from watching at the gates, and waiting at the poſts of the doors of Wiſdom, except in that onely congregation to which they are ſworn by marriage oath, or from feeding at any table of the Lord, or dwelling all the dayes of their life in the New Teſtament-ſanctuary, to *behold the beauty of the Lord*, Prov. 8. 35 36. Pſal. 23. 6. & 27 4. except in one ſingle congregation: but ſuch is the Doctrine of an independent congregation, the onely viſible Church of the New Teſtament, as they ſay.

The Way of Churches of N. E. c. 1. ſec. 1. p. 1. c 4. ſec. 2. ſec. 4. p. 70. 71. Mr. H. Survey, pa 3. c 2. p. 10. M. Cotton, keys of the kingd. c. 7 p. 39, 40, 41.

5. That Doctrine is not of God, which confines Church-comforts, Church-praying, &c. to one ſingle congregation, and puts us in a worſe, if not in as hard a condition as the Jews, whoſe publick Temple-ſervice was tied to the Temple; whereas in the New Teſtament, 1 *Tim.* 3. 8. (as in the Old alſo in ſome ſenſe)

ſenſe) we may pray *in every place, lifting up holy hands without wrath and doubting.* But we may not pray, praiſe, and hear Church-wayes in any place by this way, but in our own congregation, although the Lord promiſe to *create on Zions aſſemblies a cloud and a ſmoke by day, and the ſhining of a flaming fire by night*, Iſa. 4. 5. and that upon all the Lords Mount.

6. The ſojourner is left to the Eunuchs complaint, *I am a dry tree*; there is glory in this aſſembly, but I have neither part nor portion in it: Nor will it eſtabliſh the heart to ſay, I ſee the beauty of the Lord in my own congregation, for theſe under the New Teſtament can finde no ſolace and comfort from that *Pſal.* 106. *Remember me, O Lord, with the favour that thou beareſt to thy people.* Nor can it be the comfort of an Inſtitution, which is ſomething more to a believing ſojourner, and *David* baniſhed to want, then we conceive: when *Davids* ſpirit is overwhelmed, when he wants the joy, preſence and comfort of inſtituted holy dayes, *Pſal.* 42. 4. and of Tabernacle-conſolation with the covenanted people of God, which made the ſparrows more happy than he was, *Pſal.* 84. 1, 2, 3, 4. and yet he had ſoul-refreſhments in lively deſires, *Pſal* 63. 1, 2. For the godly ſojourner is not of that covenanted viſible body with the Church to which he is a ſtranger; for by this way, he is an alien, and deprived of their ſanctuary joy and glory of that congregation, both in Church-hearing, believing, and joy of the ſeals.

7. By this way, Chriſt muſt promiſe his Miniſterial preſence, and his Spirit, not always, as *Mat.* 28. 20. *Eph.* 4. 11, 12. *Joh.* 20. 21. *Acts* 1. 8. and in every congregation where they open the mouth, but onely in one fixed congregation. With what faith can they preach elſewhere? or people hear the paſtors elſewhere?

CHAP.

## Chap. VIII.

*Arguments againſt a Presbyterial Church taken from the Name and Nature of the Church*, Matth. 18. *are diſcuſſed.*

Mr. *H. A Church in the Goſpel is never uſed for the Elders onely.* Mr. H. par. 1. c. 9. p. 127, 128. ſec. 4. 3 ground

*Anſ.* It is never uſed in the N. T. for men onely who govern, ſecluding women and children, as Mr. *H.* takes it; nor for the people ſecluding the Elders as a governing Society; but of the ſignification hereafter. But it cannot be a binding and authoritative looſing Church.

Mr. *H. There cannot be a definition given that will agree to a Congregational and Presbyterial Church.*

*Anſ. Ergo*, There is no Presbyterial Church, it follows not. One and the ſame nature agrees to the congregational, presbyterial Church, &c.

2. As we take a Congregational Church for the Elderſhip ruling, it is falſe. One and the ſame nature of a Ruling Church agreeth to the Congregational, Presbyterial, Provincial Elderſhip: and ſo they differ *per magis & minus*, as is ſaid.

Mr. *H. If the Congregations be* ſpecies ſpecialiſſimæ *of a true Church, then there can be no lower ſpecies reſulting or ariſing from them, as this doth.* Pag. 127. 128.

*Anſ.* No Logick can ſay, the Church of *Boſton* ſo exiſting hath other ſpecies of the Church of *Boſton* under it. The hand of *Socrates* cannot be called *ſpecies ſpecialiſſima*; nor is the hand, to ſpeak Logically, a ſpecies; it is a part, and an uncomplete part of the body. If Mr. *H.* mean, as it ſeems he doth, that we make Presbyterian, Provincial Churches, lower ſpecies and kindes of Congregational Churches, the pious man refutes Presbyterian Government, which he underſtands not. For The congregational, Preſbyterial, National, Oecumenick Churches are *ſpecies ſpecialiſſimæ.*

*ſpecies*

*ſpecies ſpecialiſſima prædicatur de inferioribus*, according to *Ariſtotle* his, *Ramus*, and all Logick. And O what Monſters feed we, if this be true properly (a Presbyterial Church is a Congregational Church) or (a Congregation is a Presbyterial Church) for the congregation is an integral part of the Presbyterian Church, the Presbyterian likewiſe an integral part of the Provincial: but neither of them is ſpecies to other, except we ſay, *Euphrates* is the Element of Water, the Element of water is *Euphrates*.

M. *H.* *If every congregation hath all the integral parts of a Church, then it is an intire and complete Church.*

How a congregation is an intire church. Tertul. in Apolog.

*Anſ.* Therefore it is an intire politick Church in its aſſociation with other Churches, it follows not. But what then? *London* is an intire city having all the integral parts of a Society, Major, Sheriffs, Aldermen, Rulers and ruled, *Ergo*, *London* is no part of *England*, nor ruled by the Parliament of *England*. VVhat Logick is this? But if the meaning be, that the congregation aſſociated in the midſt of ten congregations, is ſo a city different in ſpecies and in nature from all other congregations, and ſo married to its own Paſtors, as the husband and wife are, ſo that to exerciſe Church-acts, official acts without themſelves, is adultery and unlawful; and ſo as this Church is no integral part of the body Catholick, its againſt Scripture and ſound reaſon, and a begging of the queſtion.

Mr. *H.* *Every* integrum *is made up of his members, therefore in nature they are before, therefore Churches before Claſſis; therefore what each have, they receive from them; therefore they have no office, but from them; therefore both ordination and juriſdiction come from them.*

*Anſ.* I *deſiderat* a Syllogiſm.

Every whole Incorporation is made up of its members that are before the whole, and hath power, offices, ordination and juriſdiction from theſe members. It is denied by us, and nakedly aſſerted by Mr. *H.* For

Though the Churches of believers, men and women be

1. The Churches are before the Apoſtles, *Ergo*, the Apoſtles had their immediate calling and power of juriſdiction before the Apoſtles, Evangeliſts, Paſtors, Presbyteries, Synods, yet it follows not, therefore muſt Apoſtles, Paſtors, Synods have their calling and authority from thoſe Churches.

from

from the Churches. It is againſt Scripture: as women and children are by nature before officers; *ergo*, officers have their ordination and juriſdiction from women and children. 3 Churches are before counſelling and adviſing, yea as Mr. *Cotton* ſaith well before, paſtorally and authoritatively determining Synods: *Ergo*, Synods have all their ſynodical power to counſel and paſtorally teach from the Churches, they came from, it follows not, nor will our brethren yeild the conſequence.

Mr. *H. If a Congregation grow too big, and therefore be forced to ſwarm out; or in caſe they tranſplant themſelves from one place to another, ſo that part be forced to go before others, to make preparation for thoſe that follow, we then ſend an Officer with the ſmaller party, and the greater number remain with the reſt: and yet are all but one Church in our account, and under one Presbytery of choſen Elders of the Congregation.*

Sect. 4. p. 128. Mr. *Hooker* acknowledges that divers meetings and Church conventions may may be all under one Preſbyterial government, only he will not call them Churches.

*Anſ.* 1. Why do not our Brethren ſhew a practice of this in the Church of *Jeruſalem*, conſiſting of ſo many *Act.* 2. & 4 & 6. thouſands, if more then five thouſands all in one congregation? Was there not need that four or ſix congregations ſhould ſwarm out of ſix thouſands, and ſix Officers be ſent with them? in which caſe, ſuppoſe they go fourty miles to a new Colony, and five congregations meet in five ſundry places for Word and Sacraments, here muſt be five Churches, as our brethren take the word *Church*, 1 Cor. 11. 18. Act. 11. 16 & 21. 22. & 4. 31. Mat. 18. 17. & 16. 18. Sure, though they had no Officers, they are a homogeneous true viſible Church, as Mr. *H* teacheth, *page* 1. *c.* 5 *page* 5. and ſo here, or ſix Churches (if we contend not about names) under one Presbyterial government, which is the yeelding of the cauſe, and yet at forty miles diſtance, and yet by no will or appointment can they meet in one place, *O but they are all one Church in our account!* one congregation in Chriſts account. Shew us Scripture for this acception of the word *Church* in Old or New Teſtament; that they are one ſingle congregation, otherwiſe Mr. *H.* his account is no account: If they be one Church, becauſe they have one and the ſame power, juriſdiction; officers they had before. So we ſay, and the ſame power and juriſdiction in nature and eſſence we grant; but ſo all the congregations on earth have one and the ſame

power and juriſdiction, covenant, ſeals, faith, Chriſt, hope of glory; ſo we agree. Why diſpute we, if the meaning be, that all theſe ſix ſwarmes (for a thouſand will be a number too great for one congregation, if not ſufficient) are but one individual congregation, though now ſeparated by forty miles, and meeting in ſix ſundry places.

1. Give us Scripture for that Church.

2. Give us any Greek Author ſacred or prophane, that ſo ſpeakes, for we ſtand not to Mr. *H.* his account in this.

3. Where there are and muſt be ſix ſundry meetings, *coitiones ſex numero diſtinctæ.*

2. Six companies hearing at the ſame time ſix ſeveral Sermons.

Way of the Church c. 1. ſect. 1. par. 1.

3. Partaking of ſix Tables of the Lord numerically diſtinct, here ſure muſt be ſix congregations, as our Brethren define us a Church, a company of Believers meeting in one place, &c. And if ſo, here is a prelacy.

3. A number of non-reſidents; for all are Elders ruling; but it is phyſically impoſſible, that all can be Elders teaching. So Mr. *H.* then it is not eſſential to a Church that they meet all ἐπὶ τὸ αὐτὸ, in one place, as the brethren often tell us.

Survey par. 1. c. 9 p. 110, 111 &c.

M. *H. But when the Congregations are fixed, and they eſtabliſhed in peace, and ſetled with ſupport about them, not more then may comely and comfortably meet together, to partake of all ordinances, ſhould be one Church.*

Mr. *H.* muſt be forced by his own principles to grant there is one viſible Church which cannot meet conveniently ἐπὶ τὸ αὐτὸ, in the ſame place, and yet under the ſame Elderſhip.

*Anſ.* If the ſix ſwarms, which iſſue out of the numerous Church of *Jeruſalem*, diſturb the peace, and make war and diviſion in the Church, it is ſtrange. The Elderſhip or Presbytery over theſe ſix ſwarms, ſo ſeparated by many miles in divers Colonies, may either meet and exerciſe diſcipline, and diſpence cenſures to theſe ſix ſwarms not yet ſetled, and provided with Officers, or they may not meet. To ſay they may not meet for that end, is to deny that they are under one Presbytery of the ſame choſen Elders, contrary to what Mr. *H.* ſaid. If they may meet to diſpence cenſures, here ſhal be ruling Elders, & no phyſical poſſibility of teaching the ſwarms ſo ſeparated as fourty miles, they may haply hear of written Decrees, as *Act.* 16. 4. but cannot be edified by preaching.

2. So

2. So this Church congregational which *cannot comely and comfortably meet to partake of all the ordinances*, is no ordinance of Christ, and so no congregational Church. But such are these swarms that are fourty miles distant.

3. This Church is either visible, or not; neither can be said by Mr. *H.* his principles, as elsewhere is proved.

Mr. *H.* *Hence an answer may be easily accommodated to the examples which Mr.* R. *brings for a Presbyterian Church.*

1. *That of the Apostles will no wise suit his end for to make up a Presbyterial Church; there must be many congregations, many Elders appropriated to these congregations, which have power over their own only, and not over others; and these must combine, and upon the combination, the Elders must assemble and sp nce their censures, and set down their decisions. But there were no Elders at* Jerusalem *appropriate to their several charges and Churches, which had power only over them; and such Elders the Apostles could not be, because though they had all power in them, yet they had no power limited, for that should contradict their Apostolick commission.*

*Ans.* I smile to read this worthy man yeild *in terminis* a Presbyterial Church; and yet he saith, the *examples serve not Mr.* R. *his end.* Why? saith he,

Mr. *H.* yeilds to us a Presbyterian Church at *Jerusalem.*

1. To make up a *Presbyterial Church, there must be many congregations*; good: so say we.

2. *There must be many Elders appropriated to these Congregations, which have power over their own only* (saith he) *and not over others*; That we deny. I should say, any other save this worthy man, (whom I much loved and ever honoured) who would write a Book against Presbyterial government, and yet did not understand the constituent elements of a presbyterial Church, deserves to be censured; for Mr. *H.* yieldeth all the presbyterial Church that Mr. *R.* pleads for, or that the famous Synod at *Westminster* desire; where there were eminently learned men, who well understood Presbyterial government, and all adversaries thereof. An eminent man Mr. *Jer. Burroughs*, one of the dissenting Brethren, did not oppose, nor enter his dissent against the proposition, concerning a Presbyterial Church, as Mr. *H.* does; nor look upon it as a principal of Presbyterial govern-

ment; only the Diſſenters did hold, there was but one ſingle congregation at *Jeruſalem*, in which they are redacted to miſerable abſurdities; and in theſe two Mr. *H.* contradicts them: let them compoſe their domeſtick contradictions. See the anſwer of the Aſſembly of Divines to the ſeven diſſenting Brethren, *An.* 1644. *Suppoſe in* Jeruſalem (ſaith the Synod) *there were ten congregations, and twenty officers, feeding and ruling them in common, not one of them fixed to any one congregation. This kind of Presbytery would paſs for a lawful government: and none of theſe incongruities or abſurdities are charged on them, by this argument: and it ſhall not follow that ruling and teaching are not commenſurable, as the Holy Ghoſt makes them commenſurable.* Page 51.

2. Mr. *H.* cannot, nor any man for him, clear from that text *Act.* 2. whether *they were fixed or not fixed*, they are the Elders of the Church of *Jeruſalem*, that is, as Mr. *H.* ſaith, contradicting the diſſenting Brethren, Elders of divers congregations, under one Presbyterial government, which is all we crave.

Fixedneſs or no fixedneſs of the Elders of *Jeruſalem* to their own proper congregations is altogether accidental to the Church presbyterial.

2. Fixedneſs or not fixedneſs of Elders is an accident of the viſible governing Church to our Brethren: who hold that it is the ſame numerical Church homogeneous, which being void of Elders, may chuſe their officers, and thereafter being fixed and formed, may excommunicate all their Elders, if they turn heretical; ſo that the people is the Church without their officers, and the officers to Mr. *H.* are ſeparable adjuncts, and the coming or going of the ſeparable adjuncts of the Church cannot alter the nature of the Church. It is moſt weak, that Mr. *H.* ſaith, that the Apoſtles could not be fixed Paſtors to them, *for then they ſhould be limited Paſtors to them, and ſo not Apoſtles*: for there can be no contradiction between Apoſtles and Paſtors, for their fixed preaching, and fixed adminiſtring of the ſeals. For example, *Pauls* paſtoral officiating a year and ſix months at *Corinth*, Act. 18. 11. and ſo many years at *Epheſus*, ſo many years at *Rome*, differs not in nature and eſſence from the paſtoral preaching and adminiſtring of the ſeals in conſtantly fixed Paſtors, choſen to the congregation for all their life: and yet he remained *habitu*, and *actu primo* an Apoſtle. Yea the adding of an extraordinary ſeal of a miracle, contradicts not the charter, or the preaching of the Goſpel, more then *Samuels* judging

The Apoſtles fixed feeding at *Rome*, at *Corinth*, is not oppoſite unto, but of that ſame nature with his feeding paſtorall all the world over.

judging at *Gilgal*, is opposite to his judging all *Israel* at *Ramah*: Extension of preaching to many is a meer accident; and a members receiving of the Supper in his own Church is not opposite to his receiving thereof in four other Churches. See the Answer of the *Assembly*, page 115, 116.

As also, if the twelve Apostles govern, as they do, *Act.* 6. All the twelve meetings, and yet neither do, nor can preach all of them to every one of the twelve, except all the twelve be in twelve several meetings at once, then (which is a monstrous impossibility)

All the incongruities that are the onely arguments of Mr. *H.* against a Presbyterial church, are militant against the presbyterial Church which Mr. *H.* grants was at *Jerusalem*.

1. Ruling is divided from preaching.

2. Then all the twelve cannot fulfil their Ministry. Yea,

3. Then Episcopal ruling of many Churches, and neither being bound, nor able to teach any of them, or all of them, is not sinful. But sure the Apostles might govern, send their decrees, and Epistles to many Churches, the members whereof they never saw in the face.

Nor could all the many thousands, who had power of judging with the Elders, as our Brethren say, *meet in one place comely and comfortably* to act: and therefore Christ so must never have appointed such a judicature, to rule all these congregations, who are entitatively one; so must they say what we say, and more. For all the congregations on earth are entitatively and in nature one, and yet our Brethren will be far from saying, that they are all under one government, as they say that these meetings at *Jerusalem* were.

M. *H. The rest of the examples of* Antioch, Ephesus, Rome, *though it were granted upon their greater growth, and increase, and so want of Elders, they might meet in divers places for the while, these might still be under one presbytery, their officers in a distinct manner attending upon them. And therefore* Gerson Bucerus *in his answer says here,* Quis adeo ineptire sustinuerit, &c. *Who can say, that because they meet in divers places, they were under divers Presbyteries, or Elders?*

*Ans.* 1. This is a short way of answering, with a leaving out of the Church of *Samaria*, a great City, wherein *all both men and women were baptized*, the Church of *Corinth*, of *Thessalonica*, &c.

2. And

Mr. *H.* well near alſo yieldeth that there was a Presbyterian Church at *Antioch*, *Epheſus*, *Rome*.

2. And yet there is no leſſe cauſe to ſay all the Saints at *Rome*, *Antioch*, *Epheſus*, *Samaria* could not meete in one place, then that theſe of *Jeruſalem* could not.

2. If they might meet in divers places, *for the while*, *and yet be under one Presbytery*; Here is a *Presbyteriall Church of many Congregations*, *for a while*. Here is a Prelaticall and Antichriſtian Government, *for a while*, at leaſt ordained by Chriſt.

And Mr. *H.* writes a Book with a huge noiſe of abſurdities, with which he burdens his Brethren the Presbyterians; yet he will ſuffer their Church to ſtand, *for a while*.

3. Who told Mr. *H* that a Presbyterial Church may ſtand *for a while*, during the time of the growth of the the Church of *Ieruſalem*, *Antioch*, *Epheſus*, but no longer? for when the ſwarmed out Churches are once ſetled, the Presbyterian Church muſt downe againe, ſince the Scripture ſpeakes nothing of this. Who gave Mr. *H.* leave to ſet up an Antichriſtian Tabernacle (for ſo is the Presbytery to him) for an houre, and pull it downe again?

4. It is a wonder that Mr. *H.* ſhould cite *Gerſon Bucer* cuttedly, as a Witneſſe ſo much for a Presbyteriall Church, not in the ſwarming out of Churches onely (of which *Bucer* hath not one word) but in the ſetled ſtate of the Church: for *Bucer* contradicts Mr. *H.* and all his as fooliſhly erring, when they ſay ſuch Churches meet in divers places for the Word and Seales; *Ergo*, they are independent in their government, and cannot be under one common government. *Bucer* ſaith, if they lie near together, it is folly to ſay they are under divers Presbyteries, and ſo ſay we.

Mr. *H.* 2. *It doth not appear out of any Text, nor any evincing Argument gathered therefrom, that (ſetting aſide the Church of* Jeruſalem*) they ſhould needs meet in ſeveral places.*

*Anſ.* Then the Church of *Ieruſalem* met in ſundry places, by Mr. *H.* his argument: but this ſhall offend the diſſenting Brethren,

Brethren, that maintain against the Synod at *Westminster*, that they meet all in one place.

There are the like reasons, that the multitudes of Believers at *Rome*, *Antioch*, *Ephesus*, *Corinth*, *Samaria*, *Theſſalonica*, could not meet in one place, and ſo there muſt be in theſe huge Cities many Congregations under one Presbyterial Government, as for the multitudes at *Jeruſalem*.

2. Mr. *H.* ſhould have given a reaſon, why the Church of *Jeruſalem* met in ſundry places, and not the other Churches of *Antioch*, *Epheſus*, but becauſe he ſaw our Arguments run as ſtrong for other Churches as for *Jeruſalem*. He was pleaſed to dictate what he could not demonſtrate, and ſo leave the Reader in the dark.

3. Before I leave this, let Mr. *H.* or his teach what is meant by this, that there were about three thouſand added to the Church, *Act.* 2. 21. whether by the Church be meant the one hundred and twenty, of which *ch.* 1. and whether there the one hundred and twenty were there to receive the three thouſand as members at that time in a judicial way? And if they were not there, how the three thouſand were not added primarily to the Catholike Chriſtian Church that then was; and ſecondarily to this, or to that Church? as we ſay. For when there were ſaid to be added to the Church, they were not added to themſelves.

What is meant by *Church*, Act. 2. were added to the Church.

Mr. *H.* 3. *Let it be conſidered, whether by Church may not be meant many Churches.* Saul *made havock of the Church*, i. e. *of the faithful of many Churches.*

*Anſ.* It is weak as water, *Saul* perſecuteth the Church, *i. e.* members of the independent Church: *Ergo*, there is no Presbyterial Church. *Ergo*, there is not ſuch a thing as a Synod, for he perſecuted *James*, *Peter*, and the Elders and Brethren, members of the Synod, where he might find them; now the Apoſtles were not fixed member of congregations: and let Mr. *H.* conſider whether *Luke* gives not a better interpretation then he, *Act.* 8 3. *Saul made havock of the Church, entring into every houſe, and haling men and women, and committed them to priſon.* So that *Saul* deſtroyed the ſcattered members, that were not inchurched, and where he found any of this way, *Act.* 9. 2. whether members of a congregation, or not, even members of divers

Mr. *H.* inclines to explain the word Church of the faithful. *Saul* made havock of the Church. *Ergo*, there is no Presbyterial Church. How watery is this Logick?

divers meetings under one Presbytery, as he grants, he perſecuted them. And by this the Church at *Jeruſalem*, Act. 11. 22. muſt be Churches congregational at *Jeruſalem*. And *Act.* 2. *The Lord added to the Church ſuch as ſhould be ſaved*; that is, the Lord added to divers Independent Congregations, ſuch as ſhould be ſaved; good: but this Church and theſe common Elders meet for acts of Government, *Act.* 2. 18. *and the day following*, Paul *went in with us to* James, *and all the Elders* (verſe 25.) were preſent. Sure the place ſhewes they meet for acts of Government. Yea, *Act.* 11. 30. & 21. 18. They ſent alms to the Elders of *Judea*, to be diſtributed to the diſtreſſed in *Judea*. As alſo the Elders of *Judea* were members of the Synod, *Act.* 15. And how could there be adminiſtrating of the ſeals without any juriſdiction at all to debar the unworthy?

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CHAP.

## Chap. IX.

*The Arguments of Mr.* R. *for a Miniſterial Church from* Matth. 18. *are vindicated from the Exceptions of Mr.* Hooker.

MR. *H. If Chriſt allude to the Synedry, then muſt be expounded of a Presbyterial Church. Mr.* H. *both Propoſition and Aſſumption is denied.* Par. 1. c. 10. p. 130.

*Anſ.* Mr. *H.* leaps from one Book to another. I no where frame an Argument from a meer alluſion: but ſo, if Chriſt ſo allude to an authoritative company, that hath power of binding and looſing, as the Jewiſh Sanhedrim in this *Mat.* 18. then he judgeth the Church, *Mat.* 18. to be a Juridical Church. Mr. R. argument, Mat. 18. from alluſion unto the Jewiſh Sanhedrim abuſed, not anſwered.

2. Its a poor Argument, he alludes not to the Jewiſh Synagogue, becauſe that Synagogue had no power of Excommunication, as this Church *Mat.* 18. hath, ſaith he: but can there be *no alluſion to a Judicature, except the one, to which alluſion is made, and that of which the preſent ſpeech is, have the like power?* Then cannot the Scripture allude to earthly Princes, who place their greateſt Courtier upon the right hand, becauſe earthly Princes have not the like power with the Father of Jeſus Chriſt. This deſtroys all alluſions, which abound in the Scripture; as *Paul*, Rom. 10. 18. alludes to the Sun; *Malachi* compareth Goſpel-worſhip to the burning of Incenſe, *chap.* 1. ſhall it then follow, that the one is of the nature of the other? *That alluſions bring little light*, is ſaid without ground; for they being grounded upon Metaphors often, which bring light, muſt bring much light.

3. That Synagogues had no power to excommunicate, ſeems to bring darkneſs, and not light. The contrary is *Joh.* 9.

and 16. Though they abuſed that Ordinance.

Mr. *H. Its in vain to ſend the plaintiff to a general Councel, he might be dead before he be relieved, and the Councel be gathered.*

*Anſ.* We ſend no man by a leap to a General Councel, but the grieved man may appeal to the neareſt Judicature; and Mr. *H.* will have him to leap to a General Councel at the firſt, being accuſed of a ſcandal, which declares, that he would elude all the Government of Chriſt, between him and that Judicature.

M R. is not for all appeals whatſoever, juſt or unjuſt, but for ſuch as are edifying and neceſſary, and relieves from tyrannicall oppreſſion the plaintiff.

2. We do not maintain any Appeals whatſoever, but onely righteous Appeals. *Illud tantum poſſumus, quod jure poſſumus.*

3. So may the plaintiff be buried before a Synod, by way of conſultation, may be had; the wayes of Diſcipline, as all Chriſts ordinary wayes in the Goſpel, may poſſibly never take effect in thoſe to whom the word is *a ſavour of death unto death*, but that doth not nullifie an Ordinance of God.

Pag. 131. Mr. *H. Our Saviour*, Mat. 18. *points at a ſtanding Tribunal of ſuch a Church as is at hand, whereof both parties were members.*

The removing of ſcandals, Mat. 18. cannot be of onely ſcandals between brother and brother of the ſame congregation, except I muſt not owne as brethren to be gained, thoſe of another Church beſide me.

*Anſ.* Its a perverting of the words of Chriſt, *Mat.* 18. that no man treſpaſſing, whom I muſt endevour to gain, can be my brother, but he who is a member of the ſame congregation of which I am a member. This is to renounce and quit all brotherly communion with all Churches on earth, but onely that ſingle congregation of which I am a member; when not one brother, but twenty or many Churches of brethren without the congregation, as falſe brethren of *Judea* treſpaſs againſt *Antioch* by perverſe doctrine, *Act.* 15. there is not a Judicature at hand, hath Chriſt provided to tell no Church, and left no remedy to remove the greateſt of ſcandals?

Mr. H. *How could a Church in an Iſland, or the firſt Church at* Jeruſalem, *Act.* 1. 23. *exerciſe diſcipline upon an offender upon this ground?*

*Anſ.* Why not? ſince the purpoſe of Chriſt is, That every Church, even the leſs of one hundred and twenty, *Acts* 1. and

and the greater of ten thouſands, *Act.* 2. & 4. & 6. ſhould reſpectively purge themſelves; and when aſſociation of many Churches about ſhall be, they ſhould alſo purge thoſe without the congregation. Scandals fall out where many meetings are, and one onely Presbytery over them, as Mr. *H.* granteth: to which of the meetings ſhall the plaintiffs complain? The offenders are of divers Meetings or Churches that are not at hand.

Chriſt willeth every little congregation to exerciſe diſcipline upon an offender, *Ergo*, there is no diſcipline to be exerciſed in a greater Church. So Mr. H. But the contrary rather ſtrongly followeth.

Mr. *H. The Sanhedrim is a mixt Judicature, partly of Eccleſiaſtical, partly of Civil Judges*, Deut. 17.12. 2 Chron. 19. Ergo, *alluſion cannot be made thereunto.*

*Anſ.* The Conſequence is naught.

The Sanhedrim was not mixed by inſtitution.

2. Mr. *H.* with the Prelates, confound the Judicatures, but they are clearly diſtinguiſhed, while one is appointed *for the matters of the King, another for the matters of the Lord*, 2 Chron. 19.11. So are they diſtinguiſhed, The Prieſt or the Judge, not the Prieſt and the Judge, *Deut.* 17. 12. Men might ſinfully confound them; but ſin is no inſtitution of the Lord.

Mr. *H.* Arg. 2. *The Church of believers is that which meets for prophecying and for praying: but this*, Mat. 18. *eſpecially for binding and looſing, and cenſures. Mr.* H. *The Church of believers is aſſembled mainly for prophecying and praying, yet not onely, but for cenſures alſo, the Word being ended.*

*Anſ.* That is indeed in queſtion, That men, women and children meet ordinarily every Lords-day for to act in all Ordinances; and after Sermon to leed witneſs, binde and looſe, and that under the notion of believers, for neither here, nor in Scripture, is there warrant for this.

Mr. *H.* Arg. 3. *The Church* Mat. 18. *is ſuch a ſuperiour and judicial Seat, as is to be obeyed in the Lord, under the pain of excommunication: But a multitude of believers are not ſuch a ſeat. So Mr.* R. *Mr* H. *The Major is the queſtion, and the Concluſion is to be proved, whether a particular congregation be the higheſt Tribunal, or the claſſical Church: and Mr.* R. *takes one part of the Concluſion to prove the other; If the congregation be not higheſt, then the claſſical muſt be. The Minor ſhould have been proved, not nakedly propounded.*

*Anſ.* I propound a Syllogiſm, and for anſwer to the *minor*, Mr. *H.* transforms my Argument, which I dreamed not of, and ſayes, *I take one part of the concluſion to prove the other, If the congregation be not higheſt, then the claſſis is.* But, Sir, that is not one part of the concluſion to prove another; but ſince you bring it, its a lawful Syllogiſm, Either the congregation or the claſſis is the higheſt Tribunal: But not the congregation. Yet this is Mr. *H.* Arg. not mine.

Paul's Presbyt. c. 8. p. 88. The Church, Mat. 18. is to be obeyed in the Lord by the people, but the Church of the people is not to be obeyed in the Lord by the people.

The Church *Mat.* 18. is ſuch a ſuperiour ſeat, as is to be obeyed, as being over us in the Lord, &c. But no Scripture, no Divine in the world ſaith, That the multitude of believers (I uſe not there the term Congregational Church at all) is ſuch a ſuperiour Seat, that is over the Guides, and whom the Guides do obey in the Lord, or diſobey under the pain of Excommunication. This *minor* of mine is not nakedly propounded. The Scripture ſaith, the officers are over the multitude of believers in the Lord, 1 *Theſſ.* 5. 12, 14. 1 *Tim.* 5. 17. *Heb.* 13. 17. But the contrary is never ſaid; they do not awake that ſay, this is to *take one part of a concluſion to prove the other*; for its a concluſion proved by a *medium*, that is no part, neither ſubject nor attribute of the concluſion.

Mr. *H.* Arg. 4. *of Mr.* R. *Whatever the Church may excommunicate, every member thereof convened with the Church may inflict all inferiour cenſures.*

*But all the members cannot inflict leſſer puniſhment; for neither women, nor aged children, nor the unofficed brethren, can rebuke, exhort, or, by the Word, openly convince the officers.* Anſ. *The conſequence is feeble, as appears from the nature of delegated power, which is committed by Chriſt to perſons capable thereof, which women for their ſex, children for the want of the exerciſe of underſtanding, cannot do. People have power to chooſe officers, therefore women have power to put in their voices. The Body of a Corporation may put out a Major upon deſert; therefore women and children may do it. No, the wiſe God hath included the votes of women in the male.*

*Anſ.* Nay, but Mr. *H.* ſhall not ſo elude the Argument. Whatſoever the judging, binding and looſing Church of believers may do, that every member of the joynt community may

do,

do, *in collegio*, if the Keyes be given to them (as Mr *H.* and Mr. *Cotton* ſay) as actual believers, giving *Peters* confeſſion, *Mat.* 16. and therefore Mr. *H.* too ſuddenly ſayes, *The conſequence* (he would have ſaid the *major*, for its a lawful Syllogiſm) *is feeble*; for women, children, ſons come to age, ſervants, which he left out, are formal and eſſential parts of the believing Church, to whom the Keyes are given as to the firſt ſubject. If the Keyes be not given to them as confeſſing and profeſſing believers, becauſe not to women, ſons, ſervants, then not to all confeſſing and profeſſing believers, as ſuch; then not to all bleſſed, as taught by a teacher above fleſh and blood, as *Peter* was, *Mat* 16. This ſhall croſs the Principles of our Brethren (& the Truth and Scripture cannot but croſs them) nor can it be denied, but women, ſons come to age, ſervãts, are no leſs members of that Church, than the multitude of male-believers, for they confeſs Chriſt, as *Peter*, are bleſſed, and built on the Rock, as well as *Peter*, and are no leſs conceived in charity, *to have ſome ſpiritual good in them*, as Mr. *H.* dictates, *cap.* 2. *par.* 1, 15, 16. and theſe muſt be viſible Saints to whom Mr. *H.* his definition of viſible Saints agrees; and therefore our brethren muſt either quit the principles they follow, or then a multitude of believers of viſible Saints muſt be larger than the actual binding and looſing Church, *Mat.* 18. and againſt their will this, *Tell the Church*, muſt be underſtood of, *Tell ſome believers onely*, (if they will) *The Officers*; but, Tell not women, nor ſons, nor ſervants, for they are no part of the binding and looſing Church; and, *If he hear not the Church*; that is, as the Hebraiſm there, If he obey not the Church, if he obey not ſome believers Men, and Heads of Families, not women, ſervants, ſons, *Let him be to thee as a publican, &c.*

2. So woman are either not capable of believing and viſible Saintſhip, which none can ſay; or they are not capable of a power of binding and looſing: and ſo a power capable of binding and looſing is not given to the multitude of believers, as the Church, *Mat.* 18.

Women are as eſſential parts of the believing Church as men, and women muſt not blindly believe what the Church believes, than men; nor muſt their faith in diſcerning the voice of Chriſt in this paſtor, not in this, be blindly included in the males diſcerning, and ſo women muſt be a part of the binding and looſing Church, Mat. 18.

3. Nor

3. Nor are women, ſons, ſervants, debarred from voicing in Election, becauſe it is a Church-power, for it is no power of juriſdiction. For

1. Their tacit voices and conſents are not excluded, becauſe they muſt *try the ſpirits* & not upon truſt, & *fide implicitâ* believe every teacher more than men, or believe as the Church believes, more than their husbands, nor muſt they take Doctrines as truths upon their husbands word; nor are women ſo excluded from ſpeaking in the Church, as they may upon no occaſion confeſs their faith.

2. Profeſs vocally repentance.

3. Depoſe as Witneſſes.

4. Accuſe the guilty before the binding Church.

4 Nor may a Corporation caſt out a Major by an authoritative power, ſuch as binding and looſing is, *Mat.* 18.

5. We ſeek a warrant why the votes of women in chooſing their Paſtors, muſt more be included in the votes of the male, than their being eſſential parts of the redeemed Church, is included in the males, or their confeſſing publickly, that Jeſus is the Chriſt, as many women Martyrs, and ſons and ſervants have glorioufly done; and yet their confeſſion of Chriſt to the death muſt be perſonal, and not included in the confeſſion of husband or parents, as *Mat.* 10.32.

Survey, par. 1. c. 10. p. 133. Mr. *H. Arg.* 5. *of Mr.* R. *Thoſe to whom the eſſence and definition of a Miniſterial Church, having power to excommunicate, doth belong; thoſe and thoſe onely are underſtood under the Name of the Church*, Mat. 18. *But the eſſence and definition of a Miniſterial Church, having power to excommunicate, doth not neceſſarily belong to a great company of believers aſſembled Churchwiſe.*

Anſ. *Both propoſitions may be denied. Neither a Church without officers, nor as having them, is here onely underſtood; but the ſecond ſenſe is here firſtly attended. For both people and Elders have their power, parts and places in a right order and manner; when it ſaid, a Miniſterial Church is here underſtood, Miniſterial notes either Miniſters without the body excluſively, and that is falſe, or Miniſters with the body incluſively. Now a Miniſterial Church in the faireſt ſenſe aims at both. In the firſt ſenſe, the*

*the proposition is false; in the second, it doth not conclude to whom the essence and definition of a Ministerial*, i. e. *of a Church of Ministers, without the body, having power to excommunicate, doth necessarily belong: These and these onely are here understood. This Mr.* R. *l.*1. *p.*226. *refuseth.*

The Church principally meant Mat. 18. must be the binding and loosing brethren which are the Church firstly, the officers are onely seperable adjuncts thereof, saith M. H. Par. 1. c. 11. p. 198.

*Ans.* Well then, Mr. *H.* denies the conclusion; then both a Ministerial Church, and a Church of Redeemed, meeting to partake of Ordinances, have their part here: *Ergo*, women have their part here.

2. If a Church in both senses be here understood when all the Officers turn grievous Wolves, Socinians, Papists, Familists, such as say they are *Apostles, and do lie*; then

When all the officers turne wolves, the people must complain to the people, & when the people turn Familists, Socinians &c. to whom shall the officers complain, according to M. H. minde?

1. Must the people that are stumbled complain to themselves. This is *not just, to make the complaining party* (saith M. *H.*) *judge*. What if they unjustly complain, and say their officers are Presbyterial and Prelatical, and are Legal Preachers, and preach neither Christ nor Free-grace, then hath Christ ordained them whose lips preserve not knowledge, to be the onely judging and first Church, which hath power to excommunicate, to be the first and onely Judges of sound Doctrine, and Heresie in officers. And suppose the Church of people and officers be here firstly understood, we cannot complain of the *Familist people* (of which there were too many in *N. E.*) to the Elders, for the same reason.

2. Nor is it true, that people and Elders (the people must in judging be first, by Mr. *H.*) have *their power, parts and place in this work*, for all Elders and people have equally a decisive voice, except women, and children, and servants; and by what reason they want votes, a reason as yet is not heard of.

The officers cannot binde *pate state officii*, since the Keys were given to the Male-church, before the officers had being, as M. H. saith.

3. There is no reason that binding and loosing may be transacted by onely a power of judgement in people, for then a power of office is accidental to binding and loosing, how then can a society with both power of judgement and of office be understood here firstly? as Mr. *H.* saith. Therefore I ask a reason, why officers, who are meer adjuncts, such as come in at the by, and as latter in *nature, power*, and *operation* to the visible Church, should have any hand in binding and loosing, since all officers are made and unmade, ordained and cast out by the male-Church, by this way?

4. Nor

4. Nor can the officers binde and looſe as officers, nor hath Chriſt given this power to the officers as officers, by this way of our Brethren. For they ſay,

1. That the Keyes were given to *Peter*, *Mat.* 16. as to a believer, not as to an officer.

2. Officers to them are but adjuncts of the viſible Church, and the Keyes are given to the viſible Church before they have officers, and the people may make and excommunicate them.

3. Here is ſtrange work! the Keyes were not given to *Peter* as an officer, but as a believer, and yet he uſeth the Keyes as an officer.

4. The Church is not made Miniſterial by us, without the body exclusively wholly (for Chriſts Government is voluntary) nor ought any new thing to be concluded in our Aſſemblies, while the people hear of it: for if the Romans uſed *rogare & ſuadere legem*, and obtain the conſent of the people thereunto, far more are they not to be acknowledged as Church-laws, that are to be obtruded upon the godly againſt their will and knowledge; and much more if they be againſt the Word of God, and former godly acts with conſent agreed unto by the Church; that is, whether the people conſent or not, but yet without the body, whether they exerciſe acts of juriſdiction or not, for no act of juriſdiction is due to them; and to exclude the conſent of women, no leſs intereſſed in practiſe of conſcience than men, is to be Lords of their faith..

Mr. *H. The ſixth argument refers to former proofs, &c.*

*Anſ.* And Mr. *R.* refers to former Replies.

Mr. *H. Its evidently falſe, that there can be no complaint to a multitude; for complaints may be made to a Parliament.*

We cannot tell the church of Jeruſalem or Galatia, by M.H.

*Anſ.* How can complaints be made to ten thouſand of the Church of *Jeruſalem*, for that Church, as Mr. *H.* grants, pag. 128, 129. met in ſundry p'aces, not in one: No Parliament or Judicature conſiſteth of ſuch a number. We cannot complain to the many Churches of *Galatia* of their wicked tenet of Juſtification by Works, for they are ſcattered in divers ſocieties, and its unlawful (ſay our Brethren) to meet in their officers to exerciſe juriſdiction.

Mr. *H.* Arg. 8. *The houſe of* Cloe *complained to* Paul.

2. Paul

2. Paul *gives rules about the Elders receiving of complaints.*

Anſ. *That houſe complained to* Paul, *becauſe his Apoſtolick Authority might have been helpful, but they might have complained to any of the Church of* Corinth. Paul *adviſes* Titus *to hear complaints, to prepare them for the Church.* 3 *If the people muſt conſent tacitly to the cenſures, before they be diſpenſed they muſt hear the complaints.*

*Anſ. Paul* gives rules and directions to *Timothy*, 1 *Tim.* 5. 19. *v.* 1. and *Titus*, *cap.* 2. as to paſtors, not as to believers, concerning the manner of receiving complaints, nor is there in Scripture, Precept, Promiſe or practiſe of believers to receive complaints, we are ſurer than our Brethren; and its ſafer to expound thi, *Tell the Church*, that is, Tell *Timothy* and the Elders; then, Tell the *Church*, that is, Tell any member of the *Church at Corinth*, *i.e.* Tell any woman, or ſervant, for they are as eſſentially members as *Timothy* or any of the Elders: 2. and muſt joyn their conſent to cenſures, becauſe members muſt hear the ſcandals, becauſe they muſt tacitly conſent before cenſures be diſpenſed, it follows not that members muſt be told; for the tacit conſent of women is requiſite, for they may be ſcandalized or edified by the good or evil diſpenſing of cenſures as well as men.

Women have no leſs a tacit conſent, a faith of practiſe in eſchewing the ſociety of the excommunicated, in admitting of him again, and of all members, & in election of officers, than men, and in other duties recommended to Church-members.

2. They may not converſe with excommunicate perſons more than men.

3. Their conſciences muſt not be Lorded over more than the conſciences of men, in the diſpenſing of cenſures.

4. They muſt have a vote tacit or formal in chooſing of a Paſtor, and muſt not take him blindly; and complaints to women, ſons, ſervants, yea, and the precepts of withdrawing, *Rom.* 16. 17. 1 *Cor.* 5. 6, 10. 2 *Theſſ.* 3 14. 2 *Tim.* 3. 5. *Tit.* 3. 10. *Joh.* 10. 11. oblige the conſciences of women, ſons and ſervants, then women may receive witneſs againſt *Elders*; as well as *Timothy*, 1 Tim. 5. 19 20. but with ſuch qualifications and limitations. For Mr *H.* maintains this connexion, *Complaints may be made unto the Church* (Tell the Church, *Mat.* 18.) *to all, without whoſe tacit conſent there can be no proceeding to excommunication.* But without womens conſent there is no Excommunication, no Admiſſion, no Election, *Reſponde ita, vel non.*

Mr. *H.* *The people may cenſure heretical Elders in an Iſland.*

*Anſ.* So they may *in juſta tutela æterna ſalutis*, but not by the power of the Keyes.

2. And ſo may the Elders, remaining godly and ſound, remove with the Tabernacle and Candleſtick from a people in an Iſland, if they dance to the golden Calf, and be incorrigible: Yea, if the Elders and men in an Iſland turn Familiſts, and the women, ſons, ſervants remain ſound, Let Mr. *H.* ſhew what the ſounder part of the Church may do. And though women be forbidden authoritatively to teach in the Church, 1 *Tim.* 2. 7. 1 *Cor.* 14. and publickly, yet they may teach the younger women, *Tit* 2. 2, 3. give a ſeaſonable rebuke and counſel to men, 2 *Sam.* 20. 16, 17. 1 *Sam* 25. 23, 24, 32, 33. and a woman a ſiſter is to labour to gain a ſiſter, by *Matth.* 18. and that in a Church-way; and women, as other Church members, are to teach, exhort, warn, according to their place, as well as men, *Col.* 3 16. *Rom.* 15. 14. 1 *Theſſ.* 5. 14. *Heb.* 3. 13 & 20. 25. Let M. *H.* teach us how their faith is included in the men in theſe duties, in conſenting that a ſavoury man, not an Heretick, be their paſtor.

Let M. H. ſhew how women are all excluded from Church duties in their way, more than men.

Mr. *H.* Arg. 9. *That Church is here underſtood to whom the Keyes are given*, Mat. 16. *but they are given onely to a Claſſical Church.* Anſ. *The* minor *is barely affirmed.*

*Anſ.* My Argument is divided: The *minor* is not barely affirmed. The Keyes are given to *Peter*, as repreſenting Elders and Apoſtles, to whom Chriſt ſaith, *John* 20. *Whoſe ſins ye forgive, they are forgiven*; to whom he ſaid, *As my Father ſent me, ſo I ſend you*: but this official ſending is moſt undue to the people; and its equivalent to that *Mat.* 28. *Go, teach and baptize.* But Chriſt ſaid not to unofficed Brethren, *Receive the holy Ghoſt*; *Whoſe ſins ye forgive, &c. Go, teach and baptize.* So *Cyprian.*

So Cypr. Juban. Epiſt 73. pag. 22. *Nam Petro primum Dominus ſuper quem ædificavit Eccleſiam —— Mat. 16. Iſtem poteſtatem (clavium) dedit —— & poſt reſurrectionem —— ſicut me miſit pater, &c.* Firmilian. ad Cypr. Epiſt. 75. Cypr. pag. 239. n. 14. *Hinc intelligi poteſt quod ſoli Petro Chriſtus dixerit, quemcunque ligaveritis*, Matth. 16, *&c. Quando in ſolos Apoſtolos inſufflavit Chriſtus dicens, accipite Spiritum Sanctum, &c.*

Mr. *H.*

Mr. *H. Arg.* 10. *of Mr.* R. *The onely apparent argument against this interpretation is weak, and therefore this ſenſe hath no ſtrength.*

Anſ. *Both parts fail:* 1. *There may be other Reaſons given.* 2. *It doth not follow, that the different ſenſe is clear, becauſe many better Reaſons haply may be rendred, than were alledged. Mr.* Ball *according to his ſagacity and ſharpneſs of diſpute, ſeeketh far and wide where to finde, where the word Church noteth onely the Elders, but all cometh to this, One may ſuppoſe ſuch a ſenſe.*

*Anſ.* 1 Mr. *H.* denies the Antecedent and the Conſequence, and proves both to be falſe with the ſame Argument, Becauſe many better *Reaſons may haply be given*; which is bad Logick: for other Reaſons may be given (and *Separatiſts*, *Morellius*, *Anabaptiſts*, and *Prelatical* men have beſieged, but never taken in this Text) but if this be the onely ſeeming and apparent reaſon given for popular juriſdiction, yea or that can be given, the conſequence is not proved by Mr. *H.* his Adverb *haply*, which implies *No* as well as *I*. And when Mr. *R.* ſaith, the Reaſons againſt our ſenſe are Sophiſms, its not an anſwer to ſay, *I but ſtronger arguments haply may be rendred by others, ſuch as never were alledged before.* What if one ſhould ſay ſtronger Reaſons and *clearer Scriptures yet than ever have been alledged, may haply be rendred* for unwritten *Traditions*, *Image worſhip*, *Praying to the Dead?* Papiſts ſhould be little ſtronger than they are.

The word Church can ſignifie no other, but the ruling Church Mat. 18. and the notation of the word Church in our brethrens ſenſe is neither Mat. 18. nor elſewhere. See how Bilſon, Perpetual Gover. c. 4. miſtakes in this.

2. The Argument is but this:

*If the word Church in all the Scriptures ſo often mentioned, be never taken for the Elders onely, it a ſtrong ſuſpicion it is not ſo taken in this place*, Matth. 18. *But the word Church— is ſuch.*

1. The *major* is denied. All the judicious Interpreters finde a word onely in this ſenſe in this place, and that it cannot bear ſenſe according to the analogie of faith, but in this ſenſe onely, as ſcope, matter and circumſtances of the place inforce; and yet the ſame word muſt be otherwiſe taken in many other places: And when all is done, the concluſion of the apparent reaſon amounts but to a ſuſpicion; and Mr. *H.* of his own addes the qualification of ſtrong ſuſpicion, and Mr. *R* hath leave upon better grounds to adde, that his own ſuſpicion is weak.

Mr. *H.* wrongs that eminently learned and godly man, Mr. *Ball*, who proves the Elders here muſt be meant, and no other Church, and Mr. *H.* touches not with one finger his reaſons.

2. I retort the Argument. If the word *Church* of the Redeemed meet to partake of all Ordinances, Word, Seals, Cenſures, &c. often mentioned in Scripture, be never taken for Brethren onely, excluding believing women, ſons come to age of 15 or 16 years, which are the far larger number of the Redeemed, confederate, viſible Church, called, ſanctified, as 1 *Cor.* 1. 1. 2 *Cor.* 1. 1. *Eph.* 1. 1. *Col.* 1 2. 1 *Theſſ.* 1. 1. 2 *Theſſ.* 1. 1, *&c.* then can it not be ſo taken, *Mat.* 18. and the Aſſumption muſt be as ſtrong, That the word *Church* in this ſenſe is *deſtitute of the leaſt loving look of the allowance of any Text, that might be a ſecond in the field*; as is the Rhetorication, in place of Diſputation of Mr. *H.* therefore we deſire a parallel place for the acception of the word *Church* or onely male-Church of Redeemed meeting for all Ordinances.

Though women, children of age, and ſervants, be excluded from governing, yet the queſtion now is a farre other thing, Whether the word *Church*, Mat. 18. if it be the Church of Redeemed ones meeting to and for publick ordinances in the ſame place, include not women, &c.

Mr *H.* anſwers not, when he tells us, that *Women for their ſex, and children for want of the exerciſe of underſtanding, are excluded from governing.*

*Anſ.* That is another queſtion, whether they be excluded from governing from this, what is the notation of the word *Church*, *Mat.* 18. and whether women, children come to age, and ſervants, be not eſſential parts, and the far larger part of the *Church of believers, fed, redeemed, of the Church which Chriſt hath inſtituted in the Goſpel*—that is, (ſaith the Diſcipline of *N. E.*) *of a combination of faithful godly perſons, meeting for that end, to partake of all the Ordinances of God in one place--built on the Rock, Mat.* 16. If ſuch a ſignification of the word *Church* be not in all the Scripture, is not this to have in the bag *a ſtone & a ſtone*, when we ſay, *Tell the Church—and if he hear not the Church, Mat.* 18. is the Church-meeting in one place for hearing the Word, receiving the ſeals, profeſſing the faith of *Peter* built upon the Rock, which eſſentially includes women, aged children, ſervants, but yet *Tell the Church*, is not *Tell the women*, aged children and ſervants, for they are excluded from governing (ſay they) true, but they are not excluded from being members of the Church,

*Mat.*

*Mat.* 18. which in its proper ſignification (as our Brethren ſay) ſignifieth only this redeemed viſible Church *built on the rock meeting in one place*, &c.

3. The word *Church*, ἐκκλησία, muſt in Scripture be reſtricted to the ſubject matter and the end, wherefore the convention is inſtituted; and ſeldom is it taken, but it excludes ſome ſuch, as *Act.* 19. it cannot ſignifie the Church of Chriſt, but a civil tumultuary meeting. *The town Clerk diſmiſſed the Church.*

The werd ἐκκλησία, *Church*, is ever taken in Scripture according to the ſubject matter and ſcope of the place, and ſo muſt the binding and looſing, or excommunicating Church, Matth. 18. be taken, and cannot note a company of redeemed ones, Men, Women, Servants, Children of riper age come together in one to partake of Word, Seals, Cenſures, the onely acception of the Word *Church* that our brethren can give us from Scripture.

2. *Eph.* 5. 26. *Chriſt loved his Church, and gave himſelf for her.* The Church there is ſuch a Catholick body viſible, or inviſible, as he ſhall preſent *without ſpot or wrinkle*, and excludeth rotten members profeſſors, as *Magus*, who are no more but viſible members, but includeth all real Saints, Men, Women, Infants, Jews, Gentiles, &c.

3. It notes theſe who convene in the ſame place to be fed with Word, Seals, Cenſures, *Act.* 11. 26. *a whole year they aſſemble with the Church*, 1 Cor. 14. 4. *he that prophecieth, edifieth the Church.* It muſt exclude Infants, who though members of the viſible Church, yet cannot be edified by prophecying: but cannot but include Women, more aged children and ſervants: and ſay there were but one place in all the World, where the Church came together for the hearing of the Word, receiving of the Lords Supper, that one place were ſufficient to teach what the word *Church* notes in that place. And ſo here, *Mat.* 18. is the like caſe.

4. *Tell the Church* muſt be, tell the Church that hath power to bind and looſe on earth, and which if the offender hear not, he muſt be declared a heathen; but this is neither women, children, nor ſervants, by our Brethren.

2. The binding and looſing here is to be expounded of the ſpecifick acts of office, never given to any by other Scriptures, but only to officers, 2 *Theſ.* 5. 12, 14. *Luke* 10. 16. *Heb.* 13. 17. 1 *Tim.* 4. 14. 1 *Tim.* 5. 17, 20. *Act.* 20. 28. *Rom.* 12. 7, 8. *Mat.* 16. 17. 1 *Pet.*

1 *Pet.* 5. 1, 2. *Tit.* 2. 5. *Joh* 21. 15. *Ephes.* 4. 11, 12. *Isa.* 6. 5. *Jer.* 3. 15.

5. *Tell the Church, if he hear not the Church*: shall be by us gladly expounded of both Rulers and Professors in their own kind.

The Church, Matth. 18. & 1 Cor. 5. includes all who meet for the publick worship, Elders, Men, Women, Servants, aged Children, every one according to their place, according as *Paul* rebukes, comforts, teaching in his Epistle, 1 Cor. 1.

1. Let him be to thee as a Heathen, that is, to the whole Church, women and servants, by withdrawing from his company. *Put ye out*, all ye who have been puffed up and mourned not, and such were women, and women also to whom he writeth 1 *Cor.* 1. 1. And women were a part of the lump in danger to be infected; and upon that hazard were not to eat & drink with an excommunicated man, 1 *Cor.* 5. 6, 12. and were not to be mixed, but to eschew scandalous persons, 2 *Thes.* 3. 14 *Rom.* 16. 17. nor receive such a man unto their house, nor *bid him God speed*, 2 *Joh* 10. 11. *Tit.* 3. 10. which the women were to do one way, and the Elders another way. So 2 *Cor.* 2. 7. *Ye ought rather to forgive him, and comfort him.* Sure women, children of age, and servants, to whom he writes, were to forgive, in their way, for to them he determined to come, 2 *Cor.* 1. 15. They were a *part of his rejoycing.* v. 14. *they were anointed, established, sealed by the Spirit*, v. 21, 22. as well as the men and Elders. And say the word of *confirming their love*, were an authoritative word, as it is; Yet it is so, as applied to the Elders, not as applied to women. As the same word of *Worshipping* relating to *Jehovah* is a religious adoring, relating to *David* is civil reverence, 1 *Chr.* 29. 21. *The people bowed their heads, & worshipped the Lord and the King*, 1 Sam. 12. 18 *All the people greatly feared the Lord and Samuel.* Though they were two really distinct actions. And this cannot be denied by Mr. *H.* who gives to the Elders an official power of jurisdiction, to the Brethren a judicial power of judgment. *Ergo*, they excommunicate not one and the same way.

Μὴ συναναμίγνυσθε αὐτῷ Rom. 16. ἀδελφοὶ ἐκκλίνατε ἀπ' αὐτῶν.

The women in their daily practice are concerned in conscience to consent unto, or dissent from the sentence of excommunication, or forgiving and readmiting again, and that upon rules of the Gospel as well as men.

6. Yea, and *Paul* writes to *Timothy*, not as to a Christian simply, but as to a Pastor representing the company of Elders (as Christ speaks to *Peter*, Mat. 16.) as to a Pastor to take heed to Doctrine and reading, 1 *Tim.* 4. 14, 16. What Widows, 1 *Tim* 5. 9. What Watchmen, 1 *Tim.* 3. 1, 2. 2 *Tim.* 2. 2. 1 *Tim.* 5. 17, 22.

5.17,22. What Deacons, 1 *Tim.*3. 10, 11. there ſhould be in the Church. How he ſhould rebuke, preach. Now this way the people ſhould be warned, how to preach, how to rebuke, not to lay on hands ſuddenly, to ſave themſelves and others by preaching, if they have a joint power of ruling with officers. It is true he writes to *Timothy* as to a Chriſtian, to flee the luſts of youth, but in order to the Miniſtry, that he may be an example to the flock, 2 *Tim.*2. otherwiſe women, children come to age, ſervants, are to flee luſts, and to follow righteouſneſs, faith, love, peace, &c. yet they are to exerciſe no juriſdiction.

7. *Tell the Church*, cannot bear this, as Mr. *H.* would ſay, *tell firſt the Church of Officers and people*, when the officers are too ordinarily grievous wolves, ſeducers, blind guides, Idol-ſhepherds, *Act.*20.29. *Mat.*7 15. 2 *Pet.*2.1,2. 1 *John* 4 1. *Rev.*2.14 20 *Tit* 3.10. *Ier.*23.9,15. *Ier.*14.14,15. *Iſa.*56. 0, 11. *Mich.* 3.5,6. *Zach* 11.8,15,16. Then muſt the keys and power of binding and looſing be firſtly in the people, not in the officers who are ſeparable adjuncts (as our brethren ſay) the garments of the Church, not parts of the Church, as garments are not parts of a man.

Laſtly, Mr. *H.* cannot build his new houſe, but by raiſing the foundation ſtones of all our worthy Proteſtant Divines, and Fathers, who prove that the Pope ſhould hear the general Council from *Matth.* 18. So *Chryſoſt. hom.* 85. *in Joan. Orig. hom.* 7. *in Ezek. Auguſt Serm.*49. *de ver. domini. Cyprian. Jewel Apolo.* c.8. *div.* 2 page 55. *Tho. Mort. Appel. Proteſt.*l 4.c.2.ſect.8. page 451.452. *Æne.Sylv. in Geſt. Conc. Baſil.* fol. 5 51. *Rom. Pont. non audiet Eccleſ. Chriſtum non audiet.* And *Riv. Catho. Ortho. To* 1. *Tract.* 1.q.8. Papiſts that are founder, as *Gerſon*, *Almain*, *Occam*, *Cuſanus*, *Contarenus*, *Cajetanus*, *Ferus*, *Tolstus*, *Menochius*, *Maldonatus*, &c. ſay the Pope is a Brother, and ought to hear the Church.

*Calv. Inſt. l.* 3. *c.* 4. *ſec.*12. *Inſtit. l.*4.*c.*1.*ſec.* 2. *Inſtit. l.*4.*c.* 12.*ſec.*2.*l.*4. 9.2.

*Pet. Martyr*, 1 *Cor.* 8.

*Dav. Parous in explic.catech.q.* 85.

*Art.* 4.*Obj.*1.*p.* 480.484.

*Comen Mat.*18

*Gul.Buc.in.loc.com.de poteſt. Eccleſ.& Syno. lo.*43. *q.*25. *Dan. Tilenus Synt. diſ.* 30. *de Concil. Th.*4.9, 22,23. *Profeſſ. Leyd.Synop.pu.io.Theolo.diſp.*49. *theſ* 10. *pag.* 779. *Joan.Piſ. com.in Matth.*18.15 *de Eccleſ.lo.*23. *theſ.*73. *Willet Syn. Papiſ. con.*3. *Gen. Conc.* 4.7. *pag.* 140, 141. *Bezain.in Mat.*18. *Tremlius in verſ. Syr. Mat.*16.19,20. *Junius diſ.*47. *De Diſcip. Eccleſ. th.* 2. *th.* 6. *Joan. Cameron Tract. in quo Eccleſ. Roman. præ. exam. c.*17 *pag.*567 *Anton. Walæus To.* 1. *defunct. Eccleſ. pag.* 467. *Wendelin Theol. l.* 1. *c.* 28. *ſig.* VII *q* 1. *pag.*622,623.

Mr.

Mr. *H. The Angel of the Church of* Epheſus *ſtands for the whole Church.* ſaith Mr. R.

Anſ. *See how ſtrangely ſhall that ſound,* To the Angel of the Church of *Epheſus*, i. e. *To the Church of the Church of Epheſus.*

What is ment by the *Angel of the Church*, Rev. 2. Mr. *H.* his conceit removed.

*Anſ.* This is a poor conſequence, it is known there are often two Tropes in one word. The word *Angel* being put for many Angels, as *Didoclavius* and other learned Authors from *Pſal.* 34 7. prove. And then theſe many overſeers are put for the Church, and rebuked in the people, and the people in them. When an Embaſſador ſpeaks to the Parliament, he ſpeaks to *England*, and when he ſpeaks to the Speaker, he ſpeaks to the Parliament. Will it follow, the *Embaſſador ſpeaks to England of England?* A headleſs conceit, and ſuch quirks make a cauſe to be ſuſpected; ſo when one offended tells the Church, he but tells the brethren of the Church; and this is the Church of the Church. And, if women, ſons, ſervants be excluded, as Mr. *H.* excludes them, then he tells the Church of the Church.

Rob Parker. de Politia Eccleſ. l. 3. c. 15. n. 1. *Ex his qui eluctari, capit nobiſcum, ſentire neceſſe eſt Eccleſiam fidelium à Chriſto intellectam eſſe* (Mat. 18.) *non quia ſimpliciter conſideratur, ſed quia diſciplinam exercet juxta temperamentum Ariſtocraticum in Presbyterio, Eccleſiam quippe primo loco dic Eccleſiæ præciſe partem Ariſtocraticam, id eſt, Presbyterium exiſtimamus, quæ vero poſteriore his verbis,* Si Eccleſiam non audierit, &c. *ſic excommunicantem propter contemptum Eccleſiam, includit, & non decernentem tantum & examinantem, tum & partem Eccleſiæ Democraticam continet, quâ populi conſenſus ad excommunicationem neceſſarius eſt.*

Mr. *Parker*, though not far from our Brethrens way, hath ſaid the very ſame; for which Mr. *H.* refuteth Mr. *R.* And if Mr. *Parker* ſhews my mind in that, when Mr. *H.* refutes therein M. *Parker*, I yield; but he contradicts Mr. *Parker.*

Mr. *H. It is ſaid* Acts 18. 22. *Paul ſaluted the Church at* Jeruſalem, *it cannot be thought in reaſon, that the Elders only were ſaluted; becauſe the ſcope of* Paul *was to confirm the hearts of the Diſciples, and therefore had an eye to the weakeſt, and thoſe that wanted his ſweet refreſhing, who heard of his arrival, and aſſembled to give comfortable entertainment to him, and to be comforted by him.*

*Anſ.* The Argument muſt then be thus, if any: *Paul* ſaluted and kiſſed (for ſo is the original word) as many as he confirmed and encouraged in the way of grace at *Jeruſalem.* But he

be confirmed in that way, all and every one, man, woman, ſervants, rich, poor; *Ergo*, he kiſſed them all, and ſaluted them all. Let Mr. *H.* ſee to the concluſion, it is all his own.

2. The Argument is not brought to prove that the word *Church* there noteth preciſely only the Elders. Nor does Mr. *R.* alledge it upon that account preciſely; but that the word *Church* may note ſome eminent profeſſors, and note a Church of all, men, women, children, yea the thouſands who meet in ſundry places, by the grant of Mr. *H.* came not out to meet *Paul*, and were ſaluted of him; for to be ſaluted, was but a matter of courteſie, though Chriſtian, but to be comforted and confirmed in the faith is another thing.

The place *Act.* 18. 22. *Paul ſaluted the church* is wronged by M. *H.*

Mr. *H. The word* Church *in the Hebrew and Greek uſed by the Septuagint, notes the Rulers of the Church, not always the body; and it is granted without any hurt to our cauſe.*

*Anſ.* Since the ſignification of words, and of the word *Church*, as *Moſes* and the Prophets uſe them, is frequently followed in the New Teſtament by the Evangeliſts and Apoſtles; it is clear, our Saviour, *Mat.* 18. departed not from the received ſignification of the words in the Old Teſtament uſed by the Septuagint. And ſo the word, *Tell the Church*, hath a better warrant to be expounded *Tell the Rulers*, then, tell all the faithful men, women, children, and ſervants; therefore *the ſuſpicion is ſo ſtrong*, as Mr. *H.* ſaid, that there is no parallel Text for this ſignification of a male-Church excluding women and officers, who may excommunicate all officers; and whereas he ſo much contends for the ſignification of the word *Church*, Let him anſwer what is meant there, 1 *Cor.* 11. 16. *If any man ſeem to be contentious, we have no ſuch cuſtom, neither the Churches of Chriſt.* If the meaning be, that the congregations meeting in the ſame place, contend not among themſelves; what if they ſo ſhould do? who ſhould right them, by our Brethrens way? and if that be the Church that meets in one place onely, when ſhall the Church Catholick which Chriſt loved, and gave himſelf for, meet? not until the day of Judgement? and did the Brethren teſtifie of the charity of *Gaius*, 2 *Joh.* 16 *before the Church*, was that in the convened together congregation? or was it not before the men of the Church? And 1 *Cor.* 11.

The word *Church* is not in ſcripture, as our brethren take it. Nor is there a place in Old or New Teſtament, or in any Divines, imaginable for the ſole male-Church.

*When ye come together to the Church*, Was not this to the meeting of men and women, except women be debarred from the Lords Supper? And when *Saul* made havock of the Church, he must persecute only the binding and loosing Church; but the Scripture saith, he persecuted both men and women, *Act.* 8. 3. & 9. 2.

Mr. *H.* Arg. 11. *The Church which the Plaintiff must tell, is to admonish publickly the offender. But this is the Church of Elders*, 1 Thes. 5. 12. 13. 1 Tim. 5. 20. Luk. 10. 16. *for they onely are to receive publick complaints*, Tit. 1. 13. 1 Tim. 5. 19. 2 Tim. 4. 2.

Ans. *Complaints are to be given to the Elders, that they may prepare them for the congregation, and lead the action. Therefore the incestuous* Corinthian *is said to be rebuked of many, and so judged of many, not by the judgement only of discretion; for so they might judge these that were without, but legally.*

*Ans.* Mr. *H.* answers not one word of Scripture for telling the complaints to the Elders. Christ saith, *Tell the Church*, that is, tell all the visible Saints, say our Brethren.

2. That the incestuous Corinthian was rebuked legally of many, that is, of the Elders and Brethren, or Male-Church only, that is said, not proved. If we speak of judging by the judgement of discretion, he was rebuked of Elders, Brethren, Women, aged Children, Servants, for it concerned them in conscience to have knowledge of it, and to yield to withdraw from him, and to forgive him, upon his repentance to joyn with him, else their obedience must be blind.

2. The *minor* is false.

1. For though they judge *Heathen with the judgement of discretion*, it follows not, that therefore Brethren, Women, aged Children, and Servants should not also judge an excommunicate person by the same judgement.

It cannot be denied but all in their owne respective ways officers, men, women, servants, 2 *Cor.* 2. did rebuke and censure, and also forgive the incestuous Corinthian.

2. The probation is faulty, for I appeal to the conscience of our Brethren, whether there be not sundry kinds of judgement of discretion, and whether Church-members have not one kind of judgement of discretion toward the excommunicate man, who is now under a medicinal Church-cure, and another judgement of discretion toward them that are without, and were never members.

Mr. *H.*

Mr. *H.* to Mr. *R.* his twelfth Argument, *It hath received an answer out of a miſtake, becauſe neither women alone, nor children will make a Church, nor have any publick power put into their hands for that purpoſe.*

*Anſ.* I never ſaid in any Argument, *that women and children* there alone make a Church, nor ſpake I of womens ruling there: But yet I ſay, women, children of years of diſcretion, ſervants being the Lords free men and profeſſing the faith.

Arg. 1. The eſſential parts and largeſt part of the Congregational Church of Believers, profeſſing the faith of *Peter* build upon the rock, *Mat.* 18. meeting every Lords day to partake of all the Ordinances; and therefore if the Church, *Mat.* 16. ſignifie ſuch a Church as that which you ſay, women and ſuch children and ſervants muſt eſpecially be underſtood as parts thereof, under the name of the Church, *tell the Church*, and if ſo, the Church to which we complain, doth not bind and looſe by your own grant.

The way of the Church, c. 1. ſect. 1. p. 1, 2.

2. What ground is there in the Word, that the Brethren alone, becauſe men ſhould, only be meaned by the name of the inſtituted Church in the Goſpel, or the viſible Church of Believers, partakers of all the ordinances, excluding women and ſuch children and ſervants, ſince there is neither male nor female, bound nor free to be regarded in the condition of believing viſible Saints? *Gal.* 3. 28. *Rom.* 9. 14. 1 *Cor.* 7. 21, 22. So is not this very like to the reſpect of perſons condemned by the Apoſtle *James*, ch. 2. 2, 3, 4, 5. when brethren becauſe of their ſex, and heads of families muſt be the only Church of believers, *built upon the rock, the Body of Chriſt, the Kingdom of Chriſt, the Redeemed of God, partakers of all the precious ordinances*, and the only viſible Church above all the officers, women, children, ſervants?

Women by our brethrens way, ſervants, and children of age, who meet to partake of the ordinances, word, and ſeals, as our brethren ſay, muſt be parts of the Church, *Matth.* 18.

2. Nor hath ſuch a Church of only few, *any ſuch power put in their hand*, and ſo to ſay, becauſe it is ſaid, *Tell the Church*, except Mr. *H.* prove them to be the governing Church above the Officers, is to beg the queſtion; for Mr. *Cotton* and Mr. *Burroughs* ſay, without officers the brethren can exerciſe *no juriſdiction, no excommunication, one of the higheſt acts of rule in the Church*; they have nothing without the officers (ſaith Mr. *Burroughs*)

*Cotton* Keyes. par. 16. *Burroughs Iren.*

*Burroughs*) but *brotherly admonition*, no *juriſdiction*. And Mr. *H.* is to give a parallel place in old and new Teſtament, *if he hear not the Church, id eſt*, the male-Church of Brethren, let him be caſt out.

Mr. *H.* Arg. 13. *Not only the Church muſt convene to worſhip God in Spirit and Truth, but that they bind and looſe by the Paſtoral Spirit of Paul, and officers in their convention.*

Anſ. *The Church met hath power to execute all acts of diſcipline, as well as doctrine.*

2. *The Church of* Corinth *is blamed, becauſe without the knowledge of Paul, or his authority (as they ought to have done) they did not excommunicate the inceſtuous perſon, only for their encouragement, he expreſſeth his conſent, and the concurrence of his ſpirit.*

*Anſ.* That the Church of Believers without the paſtoral ſpirit and authority of *Paul* or any other officer, and excluding the tacit conſent of women, children of age, and believing ſervants, *could exerciſe all acts of Diſcipline and Doctrine*, that is, of paſtoral preaching, deſtroyes Mr. *H.* his principles; for who can preach but ſent Paſtors? *Rom.* 10. 14. not unofficed brethren. And as to the point of Juriſdiction, Mr. *Cotton* and Mr. *Burroughs*, with me, deny it, and Mr. *H.* nakedly ſaith it. That the Church of *Corinth* was rebuked for not excommunicating the man, is true: But 1. what means he by the Church rebuked?

1. All that were rebuked muſt be the Church; can Mr. *H.* deny but women, children of years, ſervants, were rebuked, as thoſe who were *puffed up, and mourned not*? ver. 1, 2.

If as many doe excommunicate, as *Paul* writes unto,

2. And as thoſe who were a part, and the largeſt part of the *lump*, that is, of the body of the people in danger to *be leavened* with that ſcandal, *ver* 6.

1 *Cor.* 5. and as *Paul* rebukes for not mourning, and were a part of the lump in danger to be leavened, and were to keep the feaſt, and eſchew the company of the ſcandalous, that is, the whole redeemed Church, as Mr. *H.* argues, then ſure Women muſt excommunicate, 1 *Cor.* 5. as well as men. See Mr. H. par. 1. c. 10. p. 138.

3. As thoſe who were to *keep the feaſt* (Chriſt being ſacrificed for them) *with ſincerity*, ver. 8.

4. As thoſe who ſhould not familiarly converſe with *ſcandalous*

*dalous fornicators*, ver. 11. but all of them were to judge, and put away the wicked person from among them, *ver.* 13. in a way suitable to their place, that is, the officers with *Pauls* Spirit, or a pastoral authority like unto it, the brethren, women, children of age, and servants, professing the faith in their way, by consenting, and by the judgement of discretion so far as belonged to their practise in withdrawing from the delinquent. 2. Nor did I deny that the Church of *Corinth* should have excommunicated the man before *Paul* wrote to them, but that they should have done it without *Pauls* knowledge, is onely said, not proved; and that any save officers, and such as were indued with such a pastoral spirit as was in *Paul*, could have done it, is onely asserted by Mr. *H.* his sole word; and this answer insinuates, that the onely male-Church did it, and they needed not any pastoral spirit; onely *Paul* addeth *ex superabundanti* his encouraging consent, whereas the work might have been done without officers by this new male-jurisdiction, which is contradicted by Mr. *Cotton*, and not owned by the Scripture.

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# Lib. III.

## Chap. I.

### *Of the first ſubject of Eccleſiaſtick Power: Of the delegated Power of the Church.*

*THere is a double Authority, one Supreme and Monarchical onely in Chriſt, and another Subordinate and Delegate; which is a Right given by Commiſſion from Chriſt to fit perſons, to act in his Houſe according to his order. By* Right, *is meant* jus, *or* ἐξουσία, *which according to God, certain perſons poſſeſs in their external adminiſtrations iſſuing from ſuch ſpecial relations, unto which they are called by Chriſt.* 2. Its given to fit perſons *who are capable to receive this power, not to women, children, madmen,* &c. *Therefore let the Reader take notice of that, as not worthy to be conſidered. If power be in the Church of believers, then women and children may exerciſe it,* as *Mr.* Ball, *Mr.* R. *for they are not fit perſons appointed by Chriſt to manage this power. Laſtly,*

Mr. Hookers Survey, par. 1. cap. 11. p. 185, 186.

*ly, they must* act according to Gods order. *The whole Church is an Army terrible with Banners, but the parts do fight in their own order: The power is in the whole firstly, but each part knows his rank; the officers in their part, order and manner, the members in their's. The whole acts some things immediately, some things mediately.*

Mr. H. his fit persons the first subject of the Keyes examined, is found light

*Ans.* A Monarchical power in Christ we know, and authority delegate of Jurisdiction in the Ambassadors and Officers, who are called προεστῶτες, 1 *Tim.*5.17. προϊσταμένοι, 1 *Thess.*5.12. ἡγούμενοι, *Heb.*13.17. Rulers we know: but that the people or Church of believers especially separated from officers, are called Rulers, or indued with any delegate power over we know not whom, we reade not in Scripture.

2. By the Keyes he must mean both the Keyes of Knowledge and of Jurisdiction: But what Scripture gives the pastoral Key to unofficed Brethren? I do not know a right *given to fit persons*, without any mentioning of the first subject, the Church of confederate Saints, as Mr. *H.* which includes women, children of age, servants, (for these are fit persons to be members of the Church built on the Rock), and of the Church of Believers) *Ergo*, they are fit persons, and as fit, some of them, to wit, children of years of discretion, and believing servants, as the Brethren; for neither *Sex*, nor *want of understanding, nor distemper of judgement*, the three causes of unfitness owned by Mr. *H.* can render them more uncapable than the brethren: yea, the brethren being often unlettered Tradesmen, and many of them dull and rude, though believers, are most unfit persons to judge of sound and unsound Doctrine, and of controverted points, whether the Pastors teach perverse things, *Acts* 20.29. *hold the doctrine of Balaam*, Rev.2.13. or not; and yet by Mr. *H.* they *are the onely, and none but they* are to judge and try the learning, ability of Pastors, unsoundness in Socinian, Antinomian, Popish, Arminian, &c. Tenets, though they know no more the Tongues, Arts nor Sciences, than some Priests who can scarce reade the Mass-book in Latine, nor understand the Languge thereof; and they onely have power to depose them all for Ignorance and Heresie.

Sect.2. p.192.

Unlettered brethren are not fit persons to judge of sound and of heretical doctrine, as M.H.

2. As for women, they are redeemed, built on the Rock, and have

have a voice tacit, or no. let Mr. *Hooker* ſay.

1. To chooſe or refuſe Officers, 1. *They are of the ſheep that can diſcern the voice of Chriſt in ſent Paſtors*, Joh. 9 and this is Mr. *H.* his argument to prove that the people ſhould call their own paſtors, as hereafter he ſaith.

2. Women muſt have a vote in admiſſion of members, which *Mr. H.* calls *poteſtatem judicii*, a power of judging; for they are not to own as Church-members, and to rebuke, and tell the Church, and to gain brethren and ſiſters blindly; they, by the judgement of diſcretion, if not by more, according to *Mr. H.* muſt have ſome hand in this. Women are to try, by the judgement of diſcretion, the ſpirits of Teachers, whether Antichriſtian or not, whether *they be of God, or no*, and to *hold what is good*, as men, 1 *Joh.* 4. 1. 1 *Theſſ.* 5. 21. *Ergo*, they muſt try both men and doctrines; and muſt, as was ſaid, withdraw from the unſound and ſcandalous: therefore what *Mr. Ball* and *Mr.* R. ſay touching them, muſt be conſidered, *If the power be in the whole Church firſtly, then muſt the power of the Keyes be in all the members firſtly* alſo, if Logick have place; and if it be in all, then its in women: How came it to women? ſhew the Scripture. And whereas *Mr. H. ſaith, The whole Church is terrible as an Army with Banners*, it ſaith, the Church ruling and conquering by the Keyes both of *Knowledge and Juriſdiction*, is made up of ruled commanders, and ruled ſouldiers. not of a number of onely brethren; and ſouldiery acts of ruling (for of the Church that beareth the Keyes *Mr. H.* muſt now ſpeak) in women *Mr. R.* would know: for that terribleneſs is in acts of Diſcipline, not a little: if all be terrible, then alſo women. Your homogeneous Church, which onely, and none but they, by *Mr. H.* his doctrine, may lift a Banner againſt all the officers, and depoſe and excommunicate them every man: But *Mr. Cotton* ſaith to this, What haſte brother *Mr. H?*

Survey, par. 2. c. 11. propoſ. 4. p. 203.

Mr. H. *This power is either a power of many when combined, and this is either a power—*

*Of judging*, judicii, *or of donation:*

*Or its power in one, a power of Office:*

*The power of judgement the Whole hath, and doth uſe in admiſſions and excommunication: the ſame power that takes in muſt caſt out.*

Consent is in the people, but no judicial authority, as antiquity and our Divines prove.

*Ans.* The distinction of power of Office or Order in one who is a Pastor, and of Jurisdiction in many in a Presbytery, is warranted by Scripture.

But for the power of judging, and of giving of power, *potestas donationis*, to others to preach and administer the seals, in the people who have no power themselves, it hath neither the countenance of Scripture nor Reason, and is but a device of *Morellius* holden by Mr. *H.*

*Calvin* saith, The thing before judged was cleared to the people. *Pet. Martyr*, *Pareus*, and others, say well, Excommunication would not be done *nisi plebe consentiente*, without the consent of the people; which includes women and servants, over whose consciences, faith and practise, Rulers are not to domineer, more than over the consciences of men. *Cyprian* by the *plebs* and *universa fraternitas*, the people and fraternity, understands the whole redeemed flock, men and women. Its true, *Cyprian* threatens some Presbyters, that if they go on in their scandalous way, they should give an account to the people, *apud plebem universalem*; and writes to some that desired to be reconciled to the Church of *Carthage*, *All things shall be examined, you the people being present.* But judging there, as frequently with *Cyprian*, is no authoritative judging given to the people. He who answers to *Pamelius* in his learned Annotations, gives no more to the people, but the knowledge of Church-affairs: About *Anno* 70. as *Eusebius* saith, *Simeon* the son of *Cleophas* is chosen in the room of *James*, all the disciples consenting. The Council of *Carthage*, *Anno* 420. Let not a Bishop ordain any Clergy-man without an Assembly of the Clergy, and let him seek the peoples *consent, connivance and testimony.*

So was *Cornelius* made Bishop of *Rome* by the Authority of God and of the Clergy, and by the suffrages of the people.

*Calvin Com. in 1 Cor. 5.* In horum primorum consessu prima erit cognitio, inde res ad populum, sed jam præjudicata, deferebatur.

*P. Martyr in 1 Cor. 5. De Excom. quæst.*

*Pareus in 1 Cor. 5.*

Cyprianus ad Cornelium Episcopum Romanum scribit se multum apud plebem laborare, ut pax daretur lapsis, quam si per se dare potuisset, nō eratur in plebe persuadenda se fatigaret. *Cyprian. Epist.* 3. Examinabuntur singula præsentibus & judicantibus vobis. *Cyprian. Epist.* 16. 11. 5. Quando à primordio Episcopatus mei statutum nihil sine consilio vestro (presbyteris & diaconis fratribus scribit) & sine consensu plebis meæ privatâ sententiâ gerere. *Cyprian. Epist.* 38. Vehementer contristatus sum J. C. acceptis literis vestris, cum mihi propositum semper & votum sit universam fraternitatem vestram incolumem continere & gregem illibatum &c.

Our

Our Divines, *Bucerus, Calvin, Bucanus, Tilenus, Beza, Viretus*, give consenting, and in some cases correcting, not judicial power sure, but which is great enough, a Negative consent for eschewing of a Schism. And the *Professors of Leyden, Ursine, Pareus, Junius*, give the people a vote, a consent in Excommunication: and this cannot exclude women who are offended, when the whole Church is offended. The times of *Ambrose* did witness more pride in the Clergie, who began *to do all without the people.*

*Buceer* in Mat. 16. Ut Romæ olim, ita hic potestas populi, authoritas senatus.

*Calv. Instit. l.* 4. *c.* 11. *num.* 6. Cyprianus sic clerum (in excommunicatione) præfuisse, ut plebs interim à cognitione non excluderet.

*Chemnitius, Daneus, the Confession of Bohemia, of Helvetia, the Synod of Middleburgh, the Synod of Tylleburgh* in *Nassovia, Anno* 1582. teach, That the whole Church with consent of all did excommunicate, but the judging Authority is in the Eldership.

Mr. *H. The power of election is especially to be attended by the end, as a corporation hath power to choose a Major, and to give him power.* 3. *The safety of the whole is to be attended, and that is to submit one to another, and be rebuked one by another.*

*Bucan. de disciplina Eccl. l.* 44. *quæst.* 13. Jus excommunicandi penes presbyterium.

*Ans.* Papists prove the Pope and Prelats from such have their warrant, peoples choosing of their Pastor is from the rule of the Word, not from civil corporation, from which it differs.

sed tamen conscià & approbante tota Ecclesiâ. *Tilen. Disp.* 28. *Thes.* 12. Quamvis scripta sit epistola ad totam Ecclesiam Corinthiacam, non tamen omnia quæ in ea continentur ad singulos pertinent, ut ex eloquentiæ, scientiæ encomiis patet. *Pareus* in catech. Ursin. quæst. 85. 44. pag 477. *Beza* de gradibus minist. cap. 23. *Viretus* dialo. 20, 21. Zwingl. Cor. 31. Profess. Leyd. Synops. disp. 48. th. 24. Synedrii authoritas, populi consensus. *Ursinus* ad Fred. 3. Elect. & q. 85. *Junius*, Eccles. 3. 1. *Cypr. cod. vetust. Epist.* 68. Coram omni Synagoga jubet Deus constitui sacerdotem, & ostendit ordinationes sacerdotales non nisi sub populi assistentis conscientia fieri oportere, ut plebe præsente, vel detegantur malorum crimina, vel bonorum merita prædicentur, & sit ordinatio justa & legitima quæ omnium suffragio & judicio fuerit examinata; nec hoc in Episcoporum tantum & sacerdotum, sed & in diaconorum ordinationibus observasse apostolos animadvertimus. *Origen. contr. Cels. lib.* 3. Senatum Ecclesiasticum qui est Athenis, Corinthi invenies τῆς ἐκκλησίας βελευτὰς. M. H. and his Brethren following Papists, prove their Male-Church from civil corporations. The example of the people both creating and choosing their Major and Rulers, brought by Mr. *H.* to prove that the people ordain and call their officers, is Popish, and is no rule to us, and the differences are waste.

1. The people makes one of no King to be a King, and does not onely choose him, 2 *Chron.* 29 22. the people kinged *Solo-*

*mon*; *Saul*, 1 Sam. 11.15. *David*, 1 Chron. 12. 38. but the choice of the people doth not make an officer, but the laying on of the hands, or ordination of the Presbytery doth that, 1 *Tim.* 4.14. 2 *Tim.* 2.2. *Tit.* 1.5. *Act.* 6.6.

2. The Corporation civil may limit the Major in regard of time, for a year, and no longer: 2. they may make him half a Tyrant, a Dictator, and absolute, or give him less power, that he shall rule none but with the consent of 12 Assessors, but the people may not make him a Pastor for a year, and then lay him aside for no fault, as a Major is unofficed; nor may they limit him so as he shall not preach in season and out of season, but by the consent of 12 men.

3. The Corporation may erect it self in a Kingdome or Commonwealth, and may create Consuls, Dictators, Prætors, *Tribunos Plebis*, &c. as may most serve for the safety and peace of this State: but the Church may bring in no new officers, but those appointed by Christ; nor may they alter the government, and metamorphose it into another than that which is *according to the pattern shewed in the Mount.*

4. Women and servants have no vote in choosing or creating Rulers, but since they are to be fed, and this concerns their conscience, it is not so here in the Church; though men may domineer over the civil power of women, yet not over their faith. If some acts were to be performed by a King or Major, without the skill & knowledge of counsellors, and of which the counsellors are as ignorant as the Church of believers ordinarily are of Tongues and Controversies, it might well be said, that the Wisdome of God never appointed such counsellors, and for such an end as to appoint such men to be counsellors, and such to create Pastors; and therefore its a naughty Argument taken from a Civil Corporation, and Popish. From a worldly Monarchy, Papists prove their Monarchy in the Church. Yea, this Argument proves,

1. That Pastors as Pastors have no warrant by any Institution of Christ, to try, ordain, and lay on hands upon Pastors: for 1. that which is to be done according to Divine Institution by a company of visible believers, to whom Christ hath committed the power of the Keyes, as to the first and prime subject, be-

fore

fore officers be created, that cannot be done by officers, as having the power of these Keys.

2 So visible saints and women, as well, yea, and by better right, might appoint Elders, *i. e.* chuse and elect them in every City, then *Titus* could do; yea *Tit.* 1. 5. 1 *Tim.* 5. 22. by better right then *Timothy*: as for the place *Eph.* 5. 21. which Mr. *H.* had no leisure to cite, *every one submit unto another*, what Logick is here? is every Woman a Church to another? for it is not spoken of Church-subjection, but as *Ambrose*, of the subjection of humility. Mr. *R Baxter*, *Zanchius*, of the subjection in families, and Common-wealths, as of the Wife to the Husband, the Children to the Parents, of the subjection of Love, as *Calvin* and *Beza*. *Hieronymus*, *ponit generale principium politiæ Christianæ*. So *Cajetan*. *Paul Baines* saith, it is the submission of humility, which the highest owe to the lowest, the husband to the wife; is not every woman the daughter to submit to the mother? is not this abusing of Scripture? may not the father & the son be in divers congregations? and though it were meant of Church subjection, owe not I Church-subjection to these of another congregation, as to these of my own? and should Mr. *H.* limit the sense of the Holy Ghost to one single congregation, *i. e.* submit only to these of your own congregation?

The place *Eph.* 5. that submit one to another, is mistaken by Mr. *H.* it speaketh nothing of Church-subjection.

*Zanchius in loc.* Ut uxores, liberos, & minoris & parentibus.

*Bodinus*, Ut in familia & Republica.

*Calvin.* Ubicunque regnat charitas ibi mutua est servitus. *Beza*, mutua reverentia. *Hieronymus*, *Baines* on Ephes. 5. *Cajetan. in locum. Tertullian. in Apolo.* Præsident probati quique Seniores honorem istum non pretio, sed testimonio adepti. *Theophylact.* in Mat. 18. Non solum quæ solvunt Sacerdotes sint soluta, sed quicunque & nos injuria afficit, vel ligamus, vel solvimus, & ipsa sunt ligata & soluta. *Aret.* in 1 Tim. 5. Synagoga & postea Ecclesia Seniores habuit, sine quorum consilio nihil agebatur in Ecclesia, quod quia negligentia obsolevit nescio, nisi forte doctorum desidia —— magis superbia.

Mr. *H. The power of rebuking pertains to all*, ἐλέγχειν, *to rebuke*, Mat. 18. 15. κρίνειν, *to judge*, 1 Cor. 5. 12. *both which expresse acts of proceeding in a judicial way, the whole may censure the part; they are superior, as officers, when they keep the rule, but inferior, as members, and in submission, when they break the rule.*

Rebuking Mat. 18. is wildly mistaken by Mr. *Hooker*.

*Ans.* There is little Logick in dividing the power of private judging, which every one owe to another (no man is a Church to his brother) into a power of rebuking, and a power of Church-judging; for that 1 *Cor.* 5. 12. is the Church-judging by

by excommunication: so the face is where the neck should be.

2. The rebuking, *Mat.* 18. 15. is indeed in order to Church-rebuking, and to excommunication; yea, to rebuke is a duty of the law of nature, *Lev.* 19. 17. *Ps.* 141. 5 but by Mr. *H.* his way, I must rebuke none but offenders of my own congregation. May I not then rebuke, but hate brethren of another congregation? for so *Moses* expoundeth *Lev.* 19. 17.

3. If to rebuke be a judicial Church-rebuking; I pray you, may not women rebuke women and men both, and labour to gain them, if they trespass, and to *tell the Church*? sure, *Abigail*, *Pilates* Wife, *Sarah*, and other godly women did rebuke, counsel, and complain of offences, and they are not exempted from this duty of the law of nature. Doth not then M. *H.* clothe women with a Church-power? and why but as *Jezabel* and wanton widows are censurable, *Rev.* 2. 20. 1 *Tim.* 2. 12. may they not rebuke? and it appears that a brother *must forgive until seventy seven times* (for upon this occasion *Peter* moves the question, *Mat.* 18. 15, 21, 22.) but not so, women, aged children, and servants, for they must be less apt to forgive then men.

Mr. H. his division of power of 1. rebuking, 2. of judging, a narrow and a weak Dichotomy.

3. If Mr. *H.* so much please himself in Dichotomies, why but to these two he might have added 2 *Cor.* 2. 7. χαρίζεσθαι, *to forgive*, and παρακαλεῖν, *to comfort*; and others also, as teaching, exhorting? all which cannot be taken from women, servants, aged children, except you exime them from the Law of Love. And howbeit the rebuker be the superiour as he rebukes (which yet is not true in an unjust rebuker, for he is inferiour) yet either too much shall be taken from, or too much given to godly women by Mr. *H.* his way.

Mr. *H.* objects, *If the people should censure the Pastors, then there should be Pastors of Pastors, and the Sheep should be Shepherds, not the Sheep.*

Ans. *The consequence is feeble, because the people judge not as officers, but as members of the whole, to whom by vertue of the common Laws of combination they have subjected themselves to be ordered, for the common good.*

*Ans.* Mr. *H* fathers not this argument upon me, nor upon any of ours, but *Stapleton*, *Grego. de Valen.* *Toletus*, *Pererius*, *Esthius*,

*Eſthius*, and other Papiſts, who urge the like to exime their Clergy from being ſubject to civil powers. Own the Argument, for then the ſhepherd ſhould be ſubject to the ſheep, which is not abſurd, in *diverſo cauſarum genere.* But theſe who gave power as officers to excommunicate, are here ruled by ſuch as have that power, and ſuch, to wit, the people and flock, have that power, have the keys.

By Mr. H. his way, the flock are over the ſhepherds, the flock feed, and watch for the ſoul of the paſtors.

2. Are to edifie by excommunication, 1 Cor. 5. 5. 2 Cor. 10. 8. 1 Tim. 1. 20.

3. The Rulers are to obey the people, as ſuch, *who watch for their ſouls*, *Heb.* 13. 17.

4. Take heed that they periſh not, and therefore muſt give warning and rebuke, leſt theſe periſh over whom they have the power of the rod that way. And ſo the people authoritatively watch for their ſhepherds, and the ſhepherds, to wit, all the officers muſt ſubmit unto the ſheep, the people, *as being over them in the Lord*, having the power of excommunication above their heads.

2. It is but a conceit, to ſay, that the brethren excommunicate not their paſtors *as if they were officers*, for they excommunicate them, as having received the keys to uſe them againſt their Paſtors, as the Church having authoritative power over their Paſtors, as members of the Church; and it hath no ſenſe to ſay, that the Church excommunicates, not as the Church, and contrary to *Mat.* 18. 17, 18. nor can members as members excommunicate; but ſaith he, *the officers are not excommunicated as officers, but as members.* Nor are any the moſt ſcandalous excommunicated as officers, or as ſaints, or as members, but as ſcandalous officers, or ſcandalous profeſſors, or as rotten and leavening members corrupting the whole lump.

It is but a poor evaſion of Mr. *H.* that the people doth excommunicate the officers, not as officers, but as members; for none are *ſure* to be excommunicate, but as ſcandalous and rotten members.

Mr. *H. Suppoſe the members of a Claſs offend, the reſt who cenſure them are not Paſtors of Paſtors to theſe whom they cenſure.*

*Anſ.* The whole watch for themſelves, and rule, and govern themſelves, as the Parliament do rule their own members. But it is non-ſenſe to ſay that the ſheep *are in the Lord* over the flock, for the Scripture ſaith the contrary, *Heb.* 13. 17. 1 *Theſ.* 5. 12, 13. v. 7.

Mr. *H. Suppoſe the Paſtors turn Heretick, the ruling Elders with*

*with the rest censure them; here are the inferiours judging the superiours.*

*Ans.* This is to beg the question, for if there be none to excommunicate the Pastors, but only the ruling Elder with the people, Christ committed not half a Key to any society. The Key of Ruling without the Key of Preaching is committed to no society on earth; and therefore not to the ruling Elder with the people. If there be more teaching Pastors with the ruling Elders, then an heretical Pastor may be censured by the whole Judicature, and by the ruling Elders *in Collegio*, where he hath an equal vote with the teaching Pastor, and doth not as an inferiour judge the teaching Elder, but as a collateral and joynt Judge censure with the whole Judicature.

The ruling Elders there alone with the people have no power by the Word to judge the Pastors.

Pag. 189, 190. Mr. *H. Its a staple Rule, No man by nature hath an Ecclesiastical power over another by constraint; one comes a Christian convert from* China, *to a Country or City where many Churches are, none of them can, by the rule of the Gospel, compel him to joyn with one more than another. He may freely choose what is most suitable to his heart, and may be most to promote his spiritual edification.*

It is no staple rule, that one cannot be compelled to joyn in a congregation.

*Ans.* Neither Civil nor Ecclesiastick power here hath place. 1. This staple Rule (Mr. *H.* abounds with staple Rules which are much irregular) except it be proved by the Word, is a staple untruth. No man by Nature hath a spiritual power, either gift, office, or grace: But *by Nature* here is opposed to free consent. Children born in *Abrahams* house are without free consent members of that Church: Be it so, one congregation more than another cannot compel the *China-convert* to be a member of their congregation; but if he be baptized and profess, the godly Magistrate may compel him to hear the Word, and receive the Seals in the place he resides, so it be a found Church. The Magistrate cannot compel him to faith and heart-duties, but he may compel him to external profession; nor doth his being a member of this rather than of any other Church, make him a member of the visible Church; nor is that any thing but *staple forgery*: the Ruler cannot compel a man to love his Neighbour, but he can compel him to the external duties of love, and punish him if against love he beat or kill his Neighbour. He cannot

not compel any to the faith, but if one come to years desert his faith professed in baptism, both the Church and the Magistrate may punish him as a run-away.

*The Church cannot by carnal weapons* (saith he) *impose any Church-constitution, as Nature gives not this power Ecclesiastick:* true, it is a free gift of God: *So a civil Ruler* (saith he) *should not impose it,* that is a poor consequence, *he should impose all civil duties that are external,* and which the mans baptism and profession ties him unto. *What ever is done here* (saith he) *in the constitution of Churches, is done by an Ecclesiastick Rule, not by a Rule of policy.* This yet is most weak. *The Magistrate makes no rule of constitution of Churches,* nor any Ecclesiastical Rule, as Mr. *H.* saith. But it follows not, therefore he cannot impose it, when it is made. The *Magistrate* makes not the hearing of the Gospel to be lawful; but it follows not, *Ergo* as the preserver of both Tables of the Law, he may not command Christian subjects to hear the Gospel: yea, to me its most probable, he may compel heathen people lawfully conquered to desist from Idolatry, blaspheming of Christ, and to hear the Gospel.

The Ruler makes no Church-laws, but he may compel Christians, yea and subdued heathens in some case to obey them when they are made.

The man comes from *China* acknowledging God in all his wayes, as *Abraham* left his Country, *Gen.*12. if he be an Idolater, they should not lodge him, 2 *Joh.*10. he comes not as indifferent to be married to this or this Church, or to none at all; as a man sins not if he marry none at all, 1 *Cor.* 7. but if he be a professor that joyns to no Church he lives scandalously; therefore the adequate cause of membership, or to this membership, is not mutual consent, as in marriage, but both parties are under a command to confess Christ before men; and its a selfish thing to make a mans own heart the Judge and Determiner of his membership, and not the Churches led by the Rule of the Word: and so the Church is obliged to receive him, and he is obliged to joyn a member, according to *Cant.*1.7,8. *Mat.* 10.32.

Pag.190,191. There is no Scripture that unofficed men have a power of creating of officers.

Mr. *H. The power scattered in many, When they are voluntarily combined, they may give it to one, and this is a power of Office, and they may covenant to submit to him their united right. Hence it is more than plain, they may give a call and power to such and*

*such to be Pastors, and yet themselves be no Pastors? Christ gave some to be Pastors*, Ephes. 4. *he furnishes men*, 1 Corinth. 12. 28.

*Ans.* Where is Mr. *H.* his Logick now? Why made he not once a Syllogism, or a face of a Consequence?

1. *There is a power scattered in many.* What power? of ordaining by laying on of hands to make men to be Pastors which were none before? By what shadow of Scripture or Reason is this said? one half of a Command, or Promise or Practise shall silence me, if they may give their scattered powers of Jurisdiction to one, they may create a Monarch, an *Arch-Pastor* or *Pope* over themselves. I judge Mr. *H.* thinks not so: but Scripture should here speak, and not Mr. *H.* and tell us, who gave to people, to men and to women (who have no less a power to know the voice of Christ in this Pastor, and to choose an officer than men) the scattered powers official to call and create officers.

2. *They may give this power to one*: prove this; its a *non ens*, a power of ordaining even virtual they have not, therefore they cannot give it.

3. *Christ gave gifts to men, God hath placed Pastors in the Church, Apostles*: *What!* Ergo, *the people gives power of being Apostles, Pastors, to men who were not Apostles and Pastors before?* This is Mr. *H.* his Argument: Are Mr. *H.* his words Oracles, and Principles that cannot be denied?

Amesius in Bellarm. enervato tom. 2. l. 3. c. 2. Does rationales (feminæ, adolescentes, pueri, servi) possunt eligere suos pastores, non per jurisdictionem, sed potius per subjectionem. See the mistakes of D. Bilson, Perpetual Governm. c. 7. Page 191

4. The people, men and women as sheep, choose a Pastor by no act of *Jurisdiction*, saith *Amesius*, but rather by *Subjection*: and Election makes not a Minister, but onely appropriates his labours to his people, *quoad administrationem*, saith *Cyprian*, Ordination is the call and juridical sending. Now the *Apostles* and *Presbytery* ordained Elders, *Tit.* 1. 5. *laid on hands and ordained*, Acts 6. 6. 1 Tim 4. 14. 1 Tim. 5. 22. *committed the charge to faithful men, able to teach others.* 2 Tim. 2. 2. 1 Tim. 3. 1, 2, 3. Shew me so much for your *new Male Church, excluding Females*, who may be unbaptized men converted in *China*.

Mr. *H.* *A divided power in many, is not an united power from many. The peoples is a divided power, lying in many combined, and therefore not the same. Hence the power of judgement is not*

*the power of office, and therefore the fraternity may have the one, when they have not the other.*

*Anſ.* Here is no Argument at all. This new Church, that now is called the *Fraternity*, a new name, not in Scripture, in this ſenſe hath neither a divided nor an united power, to make, ordain and call to the holy Miniſtery one who was no Miniſter before; and ſo the queſtion is begged, *A divided power to chooſe in many, is not an united power.* Its true of the power of electing and chooſing of Officers, they are divers powers, and therefore the ſociety hath the united power of chooſing a Miniſter: but ſome men there alone have not a power, being divided from the Church of women, children and ſervants.

Many brethren have no divided powers to make one an officer.

2. Mr. *H.* finding himſelf ebbe in proving, he tells us, *that the fraternity may have the power of judging, and not of office*: and he hath given no Word of God to prove, that the power of office, and the power of juridical judging (for of that we now ſpeak, for the judgement of diſcretion women have) are different, that is, in divers ſubjects: But I deny that any hath official power, but that man hath juridical power alſo; or that any hath juridical power, but he hath alſo a power of office. Mr. *H.* brings no argument of the weight of a feather on the contrary. I deny not but they have divers formal exceptions, and *becauſe the power of judgement is not the power of office, therefore the fraternity may have the one, not the other.* Weak Logick. *Differunt conceptibus formalibus*, Ergo, *differunt ſubjectis.* A power of diſcourſing, *rationale*, is not a power of laughing, *riſibile*; ſure: and therefore (ſaith this ſimple Logick) a man may have the one, and not have the other, that is, a man may be rational, and yet not riſible: I am ſorry that godly and judicious men build ſuch hay and ſtubble upon the foundation.

3. Why does Mr. *H.* give this new Church a Latine Name, *The Fraternity*, that is, a Church of *Redeemed ones built on the Rock*, made up of Brethren and no Siſters? Ah! are women, ſervants, aged children, not redeemed, not *built on the Rock*? So is there a Goſpel-inſtituted Church deſcribed. The word

The fraternity or brethren are in no place of Scripture put for the male-Church of the Churches, of Redemed ones, far leſs for the congregational male Church. Way of the Churches, cap. 1. ſect. 1. pag. 1, 2.

ἀδελφότης, as *Stephanus* tells us, is onely twice in the New Testament: 1 *Pet.* 2. 17. *Love the brotherhood*, that is, the company of the brethren, say Mr. *Leigh*, *Beza*, *Calvin*, *English Annotators*, The company of the brethren; *Lorinus*, The Church; *Esthius*, The brethren by regeneration, and new birth. So *Piscator*, The brethren that are regenerated; as *the Nobility is put for the Nobles*. Let any man judge, if name or thing be so much as hinted at, when *Paul* and the rest of the Apostles exhort the brethren, *Jam.* 5. 12. *My brethren, swear not*, does he not forbid women to swear? or speak they of the brethren onely of a single congregation? Yea, and when *Paul* determined to come to the brethren at *Rome*, Rom. 1. 13, 14. to whom he was debtor to preach the Gospel, came he onely as such a debtor to brethren of a single congregation? or onely such brethren of a single congregation justified by faith? are they onely no debtors to the flesh? *Rom.* 8. 12. & 7. 1. & 10. 1. & 7. 4. *Wherefore my brethren, ye are become dead to the law by the body of Christ*: are not women dead to the law through Christ? See *Rom.* 8. 12. 1 *Cor.* 1. 10, 26. and in many places of the Old and New Testament, if the Scripture mean onely unofficed men by the Fraternity and Brethren. *Cyprian* hath the word *Fraternity*, the *whole Fraternity*: but all that reade him know, he means most ordinarily the whole Church and flock of men and women. And when it is taken for onely men, it is brethren in office, *Act.* 10. 23. & 15. 23. never for brethren of this new devised Church. *Augustine* useth it sometime for brethren in the Ministery, and so doth *Basil* and the Fathers.

*Stephan.* in Concord. N.T. Mr. *Leigh* Crit. Sac. N.T. p. 7. *Beza* אחוה *achava* pro fratrum cœtu. *Calvin.* Pro fratribus collectivè sumptis. English Divines and *Lorin.* ipsam Ecclesiam. *Esthius.* Qui regeneratione fratres sunt. *Piscator.* Τὴν ἀδελφότητα, *die brudrschafft* id est, totam multitudinem fratrum: sic infra 5. v. 9. sic Latini nobilitatem pro nobilibus. *Cyprian. lib.* 3. *Epist.* 17. Cum fraternitatis nostræ vel utilitas vel necessitas sic utique gubernetur—— fraternitatem universam meo nomine salutate. So *Cypr. lib.* 3. *c.* 18. *Augustine. Basilius* Epist. ad Galliæ Episcopos fratres.

Mr. *H. However the Elders are superior to the fraternity in regard of office, rule, act and exercise, which is proper onely to them, and not to the fraternity, the people or Church are superiour to the Elders in point of censure, each have their full scope in their own sphere and compass: The office of Major, King, Emperour is not prejudged, because the Corporation, Parliament, Princes and States for faults may depose them.*

*Ans.* What he calls the *fraternity* in the one line, in the next he

he calls it without all Scripture, the *People* or *Church*, as if women and ſervants were no part of the people and Church redeemed by Chriſt. If brethren & Church be all one, women muſt be no members of the Church:

2. Whereas he makes the people or Church ſuperior to the Elders (all of them if Hereticks) in regard of cenſure, not of office and rule: He makes cenſuring or excommunicating no part of rule, contrary to Scripture. Excommunicating is either an act of teaching; or 2. of adminiſtring the Seals; or 3. of viſiting, by private exhorting, convincing or comforting, for an act of feeding for publick edification it muſt be, 1 *Cor.* 5. 5. 2 *Cor.* 10. 8. But that it can be none of theſe, it needs no probation; to excommunicate, is not to preach, &c. M. H. makes cenſuring no act of ruling.

2. It is contrary to Mr. *Cottons* words. *Cottons* Keyes, c. 4. n. 2. p. 16.

Excommunication is one of the higheſt acts of rule in the Church, and therefore cannot be performed but by ſome Rulers: Now where the Elders are culpable, there be no Rulers left in that Church to cenſure them.

3. The Ordinance of Chriſt is prejudged, where unofficed men take on them the name of the Church, and are not the Church, and to excommunicate, where they have no ſuch power of the Keyes given to them by any word of Chriſt. The inſtances of a Major, King, &c. prove nothing: All free Societies may, by the Law of God, create, and alſo chooſe *Solomon*, *David* to be their King, and unking them again for a fault, as elſewhere I have proved. And here is a clear Law of God, but that a new deviſed *fraternity* of ſome few unofficed brethren ſhould rule and over-rule, and the ſheep excommunicate all their officers, muſt have a word of inſtitution, not Mr. *H.* his naked word. *Lex-Rex*, q. 6. pag. 28, 29, & *ſeq.*

M. *H.* *Hence the cenſure of Excommunication, for the act is common to the Elders, onely for the manner of managing of it, its peculiar for the Elders to be leaders in that action: and thence it is they are called (Leaders)* ἡγούμενοι, *Heb.* 13. 17. Page 191.

*Anſ.* I know not why the cenſure of Excommunication ſhould not be common to both the Elders and this new fraternity, both in regard of the power and the act of Excommunication, except Mr. *H.* ſhew, that the office addes a new power of Excommunication, which the *fraternity* hath not; and if ſo,

The

1. The *fraternity*, before they were officers, and now when they are all turned grievous Wolves, do excommunicate, and yet they want this new official power of Excommunication, which is strange; for then they shall not have the complete power of Excommunication: and yet they exercise the act with commission from Christ.

2. It is to me a mystery, what superiority *in the manner of managing the act of Excommunication*, the officers have above the fraternity, *they lead*, i.e. *they preside and moderate in the actual dispensing of censures*, and therefore are called *Overseers*, Heb. 13.17. Good; *Ergo*, moderating the acts of judging, makes the Pastor an overseer and *watcher for the souls of the members of the Judicature, as one who must give an account to God*, for so the place *Heb.* 13.17,18. is. Was ever Scripture so tortured? The scope of that place is, *Heb.* 13. that men, women, obey their watchmen, feeding by the Word preached, by Seals and Censures, the flock; so the words. So *Beza*, *Calvin*, *Pareus*, *Marlorat*, *Piscator*; so *Cajetanus*, *Justinus Martyr*, προεστῶτες, Rulers. Never man, I dare say, Father, Protestant, *Lutheran*, *Papist*, or Interpreter, who expound that passage, dreamed that the officers are called overseers, *Heb.* 13.17,18. because they lead and preside, or convene and dissolve the congregation. For it follows, the Moderator of a Judicature hath a superiority of office over the members of the Synod, and *watches for their souls*.

M. H. abuses, but expounds not the place Heb. 13.17. in making all pastoral autority over the people to be in the pastors, presiding and ordering of the meeting in the censures, especially of Excommunication.

*Calvin.* Ut plebs fidem & reverentiam pastoribus habeat.

*Pareus.* Obedient in domino. *Marlorat.* In summo pretio habeant cum charitate, 1 *Thess.* 5.12. *Piscat.* Hortatur ad obedientiam erga ipsorum duces & ductores, id est, pastores, doctores, gubernatores. *Cajetan.* Subditos ad obedientiam hortatur. *Estius* idem.

2. That he is the Pastor of Elders and Pastors in the act of Excommunication, and rules them, but teacheth them not, and this is the Prelate.

3. When there be twelve Pastors over one congregation of *Jerusalem* in acts of censure, *Peter* or some other leading the action, must be a Pope with superiority of office over *these to watch for their souls*.

4. When the Brethren excommunicate all their officers, an unofficed Brother must lead the action as an overseer, *Heb.* 13.17. What superiority of Jurisdiction hath this or any Moderator

tor or Speaker in Parliament, or Prolocutor in a Synod? for he hath but one vote. If it be a priority of honour, for age, and grace and gifts, we muſt obey all the aged, and ſuch as in learning and holineſs exceed us, *for they watch for our ſouls*, by the place *Heb.* 13.17. as Mr. *H.* teacheth us.

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## CHAP. II.

### *Of the firſt ſubject of the power of the Keys.*

MR. *H. The power of the Keys is committed to the Church of confederate Saints, as to the firſt ſubject thereof; it is no new opinion.* Survey, par. 2. c. 11. ſect. 2. p. 191.

2. *I oppoſe Fathers to Fathers.*

3. *If it be in the peoples power to hinder excommunication to take place, then the Elders only have not a power given them of Chriſt, to manage this: but this is againſt the wiſdom of Chriſt to ordain means that cannot attain the end; which muſt be, if the people may hinder it.*

*Anſ.* If man be the firſt and proper ſubject of capacity to laugh, then muſt all contained under this ſubject, *Peter*, *Anne*, be capable to laugh; but women, ſervants, aged children are as properly the confederate and inchurched Saints by Mr. *H.* his words, as men. *Cyprian* and moſt of the Fathers take in the people with the Rulers in the exerciſe of cenſures, by way of conſent, but without vanity, I ſay, never Fathers, Greek or Latine, Councels, old or late, Doctors, Schoolmen, Proteſtant, Papiſt, or any Divine, till of late the Socinians, and now the brethren of the Congregational way, and the Separatiſts and Anabaptiſts taught, that the Church of believers of a ſingle congregation, hath formally a power of juriſdiction in them to make and unmake officers, to call and excommunicate them. But you ſhall find all the principles and grounds of this new way in the

*Cypr. lib. 1. Ep. 4. pag. 1. ca. 11 p. 186.*

*Par. 1. c. 2. p. 15.*

The way of our brethren in moſt of its principles is the Arminian way.

the Arminian Authors and Socinians cited in the Margin; and Mr. *H.* never laboured to vindicate their way from these impure Sects. For,

1. They deny the notes of the visible Church, as the brethren do against the reformed Churches.

2. They deny the word *Church*, either Mat. 18. or elsewhere to signifie any thing but Believers, never Rulers only.

3. They deny the definition of a visible Church, from a profession, and require reality of holiness, at least some of them, as our brethren with Anabaptists do.

4. *Episcopius* maintains separation.

5. They deny all jurisdiction and necessity of lawful Synods, as our Brethren do.

6. All Churches to them are visible congregations which meet in one place to hear the Word; so our brethren Churches of *Ch.* in new *England*, *c.* 1. *sect.* 1. *par.* 1, 2. and Mr. *H.*

7. Our brethren reject ordination by the laying on of the hands of the Presbytery, and all juridical mission by officers of associate Churches, and teach that aptness to teach, and holiness of live is sufficient for a call, so the people desire them, or chuse them; and so do also the Arminians and Socinians.

Episcopius Arminianorum antesignanus in respons. ad dilemata decem Pontificia, to 2. quæst. 2. p. 255. Nusquam sub Ecclesiæ nomine pastores, Episcopi, Doctores veniunt, uti videre est, *Act.* 14.1. & 14.22. & 15.12. 20.17, 18. & 1 *Cor.* 12.28. & 14. *Philip.* 1.11. pag. 156. Si quæsitor secundo sensu a nobis judicato Ecclesiæ vocem sumit, unam sanctam catholicam Christianam multitudinem vere piorum & simplicium Christianorum reperiri, qui ubique in sacris Christ oves aut ovile, Christi corpus, & Ecclesia vocantur, pro certo etiã apud nos esse, professionem cum dicimus (notam Ecclesiæ, inquit idem Episcop. part. 3. disp. 28. thes. 9.) eam intelligi volumus, quã non singuli tantum, sed plerique singulatim, doctrinam Christi salutarem profitentur dictis ac factis: sed juncti etiam ea faciunt quæ Deus fieri voluit, & quæ non nisi in cœtu fieri possint. *Remonst. in declarat. sua c.* 22. *t.* 9, 10. *thes.* 7. Externum mandatorum Jesu Christi observationem tam esse Arminius in disp. 54. 11. 8. signa hæc sunt veræ fidei, professio, & vitæ secundum spiritus præscriptum & instinctum institutio, quod ad externas actiones attinet, de quibus solis judicare possumus homines. disp. 58. 11. 3. Concilium nullum (maxime orthodoxum) potest successoribus suis præscribere Episcop. *par.* 3. *disp.* 31. 11. 12. nec enim fas est, ut quis se socium in celebratione nominis ac beneficiorum Jesu Christi faciat ejus quem nil il minus quem Christianum *esse novit.* Eccemanifesta est separatio prorsus illicita. *Idem ibid* 32. *th.* 5. Si vero ad decidendum alicujus in religione capitis, sive veritatem sive necessitatem indicantur, non tantum non utiles esse conventus, sed periculosos etiam & tyrannicos asserimus. *Remonst. Declar. c.* 25. *th.* 2. 6. conditio Synodorum, si quod in iis statutum est, libero semper examini (1 *Joh* 4. 1. 1 *Thess.* 5. 21.) & ulteriori revisioni subjectum relinquitur. *Remonst. Apolog. c.* 22. Scriptura testatur nos per fidem fieri filios Dei, membra corporis Jesu Christi, imo corpus Jesu Christi (visibile de quo loquuntur) ut unam quidem corpus cum eo esse, per eundemq; fidei spiritum.

8. That

8. **That the whole Church, *id est*, the Brethren, and the Officers by accident, being only ſeparable adjuncts of the Church, have a juridical power of excommunication; ſo Socinians acknowledge all the godly and believers to be the viſible Church, though ſcattered all the world over, and reject the authority of all viſible Churches and Councels, deny all juridical calling and ordination; ſo that it is clear that they judge the viſible profeſſors and people to be the viſible Church, which governs and excommunicates, which is the mind of Mr. *Hooker*.**

Mr. *H.* And the brethren and (9.) ſome Socinians, as *Nicolaides* and others, hold that wicked men by no law of God are to be ſuffered in the viſible Church, and they are not there *Jure*. Mr. *H.* offends, that unregenerated men, when known to be ſuch, are to be ſuffered to be there, or that the ordinances ſhould be diſpenced to them; which to be, is againſt

*Joan. Volkelius Socinianus de vera Religione, Lib. 6. cap. 1.* Particularis Eccleſia eo hominum cœtu continetur, qui in certo quodam loco convocatus eſt: veluti eſt Eccleſia unius domus ac familiæ, *c.15. p.690.* Animadvertendum eſt Eccleſiam loci illius, in quo res iſta geritur, totam in unum locum cogendam eſſe, ut nimirum tum omnes, de ejus, qui excommunicandus eſt, peccato juſtiſſimum judicium faciant, tum ipſius animadverſâ malitiâ uno conſenſu eum in Chriſti membris nullo pacto haberi poſſe ſtatuant. *c.16. p.695.* Ubi ſit vera Eccleſia, res non eſt ſcitu neceſſaria ad ſalutem. *c.17. p.669.700.* Nullæ ſint notæ aſpectabilis Eccleſiæ, & quas credis eſſe has (aſſignatas à Proteſtantibus) non ſint veræ. *Theoph. Nicolaides, de Eccleſia & miſſione Miniſtrorum r.ſu. cap.2. p.9.* Ego oſtendo Socinum affirmare, quæſtionem de Eccleſia non omnem, ſed aliquam, nempe quænam, & apud quos ſit, eſſe non ſimpliciter & abſolutè, ſed vel propemodum vel modo quodam inutilem, refut. *c.3.p.27,28.* Certe etiamſi in Eccleſia eſſe poſſunt tam boni quam mali; non eſt tamen vera Chriſti adſpectabilis Eccleſia, in qua mali ſunt perpetuo. Nam mali qui ſunt in Eccleſia, qua mali, ferendi non ſunt, ſed aut ad frugem perducendi, vel tandem excommunicandi, ita ut dici non poſſet jure (ita plane *Robinſonus*) in Eccleſia eſſe vel bonos vel malos, 16.29. non dici illo loco, *Epheſ.4.* Chriſtum dediſſe paſtores—— donec occurramus omnes—— in Eccleſia perpetuo exituros apoſtolos. Poſſe enim verba illa ad ſola Apoſtolorum tempora referri, quibus ſcilicet multa extabant quæ ab unitate fidei remotiſſima erant, & tantum doceri quodnam ſit officium paſtorum 31. ſemen eſſe ſemper ad finem mundi, etiamſi non ſint qui illud ſpargunt. *c.9. 89.* In prima Apoſtolica Eccleſia, ſemel tantum ad conſilia itum eſt. *c.10. p.197.* An liceat docere abſq; miſſione, hoc eſt, an abſq; antegreſſa humana vocatione & licentia ab aliis datâ, quam ille mediatam miſſionem vocat, liceat ei qui ad docendum alios aptus, & vitæ inculpatæ, alios docere Evangelium Chriſti. Notandum vero hic inprimis illud eſt, nullam miſſionem quæ ab hominibus proficiſcatur, vel mediatam dari. Miſſio ſolius Dei eſt Jeſu Chriſti: Adeo ut nec ipſi Apoſtoli quenquam mittere proprie loquendo, potuerint, aut miſiſſe legantur. 102. Qui nova revelat ei miſſione nec opus eſt, nec eſſe poteſt: Apoſtlis opus fuiſſe miſſione, non miniſtris qui nunc ſunt.

1. The patience and meekneſs of Chriſt (I ſpeak of the known non-regenerated, that are not ſcandalous) and ſo againſt the patience and meekneſs required in his ſervants and Church in order to his end.

2. Againſt the inſtitution of the viſible Church, the ſchoole of Chriſt; no maſter ought to exclude out of the ſchool a child, who though dull of learning, yet is well diſpoſed, and keepes the laws of order and diſcipline; for it is ordained *eo fine*, that the non-regenerate may be effectually call'd.

3. None ſhould be excommunicated, but theſe who are extremely ſcandalous, or obſtinate; and ſo none are to be excommunicated for ſimple non-regeneration, which can appear only to be non-regeneration to ſome regenerate only, *Pſ.* 36. 1. and not to them infallibly.

4. By the command of Chriſt, and ſo *jure*, *John Baptiſt* baptized huge multitudes, of whom he had no aſſurance that they were regenerate, when by the ſpirit of God he names them a generation of Vipers, and rebukes them as Hypocrites, who thought it holineſs enough to be the carnally born ſons of *Abraham*, *Mat.* 3.

10. I do not ſpeak this to lay any *odium* upon the brethren, as if they loved the wayes of Arminians and Socinians, but upon a twofold account.

*Pag.* 104. Socinus ſatis eſſe ad munus publicè docendi comprobandũ, ſi illi ita velint, qui cohortationes & explicationes iſtas audiunt, id eſt, ſolam & nudam electionem populi abſq; ordinatione paſtorum facere comprobatum miniſtrum: Belle. *Socin. adverſus Gabr. Ementropium adverſus Cap.* 1. —— *p.* 7. Quænam & ubi ſit Eccleſia, plane incertũ. Socinus. *Reſp.* 11. —— *ad Reſp. Andr. Volani*, nullus deinceps hominibus quantumvis doctrinâ —— & authoritate, adde etiam ſanctitate pollentibus, nullus hominum conciliis quamvis ſanctè in ſpeciem & legitimè congregatis, nulla deniq; —— viſibili Eccleſia quamvis perpetua & univerſali —— in judicio —— divinorum oraculorum interpretatione ſtandum nobis *Jonas Schlighintingius* ex prælectione. *Joan. Crelbi Com. ad Galat. in c.* 5. *p.*263. Duo autem tantum ſunt quæ hoc Chriſtianæ communionis vinculum rumpere poſſunt: vel peſtilens aliquod dogma, quod ſalutem prorſus adimat; vel mores minime Chriſtiani —— ſi in errore pertinaciter hæreat; aut etiam ob flagitia pro Synagoga Satanæ haberi debeat, nihilominus ob mores flagitioſos, niſi prorſus ſunt flagitioſi, non tam licet uni alicui, aut multi minori parti ab aliis recedere, quam omnibus ab uno, vel longè pluribus à paucioribus, ſi ipſis interea paucioribus liceat ſecundum Dei præcepta vivere, ac conſcientiæ ſuæ conſulere, & nullus extat cæteris Chriſtianus purior —— vel etiam ſperari poſſit. *Valentinus Smalcius in Refutat. Theſium Wolfangi Iranthii, diſp.* 12. *pag.*297. Ubi vero non eſt obedientia, ibi nulla eſt vera Eccleſia. *Idem pag.*282. Vera & ſincera doctrina forma eſt Eccleſiæ, quæ ſcilicet illi dat eſſe, & gyrus eſt valdè ridiculus, ſi pro notis Eccleſiæ doctrina vera & ſalutaris cenſeatur; tam enim incertum eſt, ubi ſit vera Chriſti Eccleſia, quam incertum eſt ubi ſit vera & ſalutaris doctrina, nota enim ſemper eſt notior eo cujus eſt nota.

1. Becauſe

1. Becauſe Mr. *H.* paſſes all what I ſaid of this, as not worthy the anſwering; though indeed, to ſpeak or comply in opinions with enemies to Chriſt, his redemption, ſatisfaction, and free grace, is not overly to be looked on; eſpecially in a new frame of government ſpiritual in the houſe of God.

*Ref. Theſ. de ordine Eccleſ. diſp. 4. p. 377.* An hujuſmodi conſtitutio (miſſio) ſit prorſus neceſſaria ad conſtituendum verbi Dei Miniſtrum: Hoc autem nos negamus, nihil enim tale (quod caput rei eſt) legimus in deſcriptione eorum quæ ad Epiſcopum conſtituendum requiruntur, ubi tamen omnia ea recenſeri neceſſe eſt, ſine quibus munus iſtud conſiſtere nequit; nec curandum eſt quicquam, quod ii qui alios docent ab illis nec vocati nec miſſi ſunt, dommodo ſecundum canonem Apoſtolicum apti ſunt ad munus illud obeundum. *Catecheſ. Raccovien. de Eccleſia Chriſti, c. 1. pag. 334.* Non multum juvat ſigna veræ Eccleſiæ inquirere——at tenere ſalutarem doctrinam, cum eccleſiæ Chriſti ſit natura, ſignum illius, ſi propriè loquaris, eſſe non poteſt, cum ſignum à re cujus eſt ſignum differre oporteat. *c. 2. 240, 241.* Nonne ii qui docent in eccleſia, ut ſingulari aliqua ratione mittantur, opus habent? *Reſp.* Nullo modo——Apoſtolus deſcribens diſerte omnia quæ ad conſtituendas perſonas ejuſmodi pertinent, nullam miſſionis facit mentionem.——Cum his duabus rebus præſtant, vitæ innocentia, & ad docendum aptitudine, proper ejuſmodi conſtitutionem meritò apud omnes juſtam authoritatem invenire debent. *Ita Epiſcop. diſp. 26. th. 2, 3. Oſtorod. inſtitut. cap. 42. defenſ. Socin. Tract. de Eccleſ. & Miniſt. miſſ. contra Miedzebo, c. 1, 2.* Falſum eſt Apoſtolos ſemper requiſiviſſe in Miniſtro ordinationem. *Andr. Radecius in notis in Refut. nodi Gord. c. 4.* Abſq; approbatione aliorum aliquem munus aliquod obire non poſſe concedimus, ſed hac ratione miſſio eliditur, nam ut liberum eſt in liberâ republicâ, eum qui aptus ſit ad munus obeundum eligere, ſic in Chriſti eccleſia, eum qui aptus eſt ad docendum alios ad id munus eligere, notum eſt Orbi Chriſtiano Arminianos & Socinianos tolerantiam, locum habere debere profiteri in omnibus doctrinæ capitibus, exceptis pauciſsimis, quæ fundamentalia vocant. *Epiſcop. diſp. 28. th. 14. Remonſt. in Apol.* Ubiq; in declar. in Præf. Arminius ubiq; libertatem prophetandi vaſtam prædicat. *Theoph. Nicolaid. in refut. Tract. de exer. de Eccleſia, c. 2. Socin. Com. m. 1. epiſt. Joan. & ubique. Socin. tractatu de Eccleſ. pa. 4.* Eccleſia ſignificat omnes non profeſsione tantum, ſed ſimul etiam re ipſa Chriſti fideles & revera pios——*p. 1.* Eccleſiæ nomine intelligere debent cœtus omnes adſpectabiles, qui Chriſti ſalutarem doctrinam profitentur. *Adolp. Venator. in declarat. ſua, pag. 164.* Credo Eccleſiam cœtum eſſe in unum evocatum, ad audiendum ea quæ divina & ſpiritualia ſunt, & ad ſalutem ſpectant. Quæ ad ſalutem neceſſaria pauciſſima ſunt——*Remonſt. in Confeſſ. cap. 22. ſect. 4.* Sub uno tamen præcepto fidei in Jeſum Chriſtum (ſed veræ, ſed vivæ per charitatem operantis) comprehendi poſſunt. *Theoph. Nicolaid. Refut. Tract. de Eccleſ. c. 11. S. 2. c. 3. Socinus Tract. de Eccleſ. ſect. 124.*

2. Becauſe the Presbytery is called *Antichriſtian*, prelatical, formal, by our brethren. I love not high appeals, judging that they often fail againſt the third command; as for toleration maintained by Socinians and Arminians I impute it not to Mr. *H.* or the brethren of *N. E.* But there be not many, to my knowledge (I ſay no further) for the congregatonal way, but they

they are for toleration in non-fundamentals: and how few fundamentals there be possibly.

2. What they are, who can define? so that this way seems to me no less new, then other sinful ways of Arminians and Socinians; and what mischiefe toleration brings forth in *Britain* also.

Lastly, we hold that censures should not be dispenced against the peoples mind; for as *Augustine* saith, the censure shall not edifie, if most of the people be infected with the same scandal; and if the people shall not in their practices yield, it may breed a separation and a schism. But it is a naughty consequence, if the people may hinder excommunication, then it is no ordinance of God, which is executed without the peoples judicial power; this follows not, except the people had a *Jus*, a judicial power from Christ to hinder excommunication, which they have not; yea, and though they had a judicial power, yet if they use it not right, but abuse that judicial power (suppose they had it) it follows not, *Ergo*, excommunication is not an ordinance of God. For,

*August. contra Donatistas.*

Though the peoples not consenting may hinder excommunication to be, it shall never follow, that therefore the people have judicial power to excommunicate.

1. The Elders may abuse their power, and so hinder excommunication; and without them, saith Mr. *Cotton*, no act of *ruling and excommunicating can be*; shall therefore excommunication be no ordinance? persecutors do hinder the preaching of the Gospel, shall the preaching of the Gospel for that be no ordinance of God? but the people lawfully may withdraw their consent, and then there shall be no excommunication. This yet proves not; *If the peoples power lawfully used hinder undue excommunication, then the Elders onely have not power.* For the peoples power lawfully used, hindered King *Saul* to put *Jonathan* to death, and hindered all the Judges from doing the same; *Ergo*, King *Saul* and the Judges only have not judicial power of life and death, but the people have it also? it follows not: yea, but (saith he) that Christ shall appoint a means of reformation, and purging the Church, that in an ordinary course shall not attain the end, is deeply prejudicial to the faithfulnes, wisdom, and power of Christ: any manner of way this is an argument carnall and humane.

1. Where hath Christ interposed his faithfulnes and wisdom, that

that if officers and brethren make use of the judicial power he hath given to them, the Church shall be actually purged, is not this the question?

2. Where hath he promised a reformed Church, in case these who have power to reform, stand in the way, shall Christs wisdome be accused, or the Gospel reproched, because either men hinder it to be preached, or these to whom it is preached, believe it not? or does the faithfulness of God fail, though *all men are lyars? Rom.* 3. Is his wisedom darkned, though all become vain and foolish in their imaginations? yea, if women, servants, children of age refuse to withdraw from the excommunicate, the censure cannot edifie; they have not for that a judicial power to excommunicate by Mr. *H.* his way.

Mr. *H. The keys of the kingdom, by way of Metaphor, signifies all that ministerial power by Christ dispenced, and from Christ received; whereby all the affairs of his house, in point of opening to such as stoop to him, and of shutting to such as will not come under his authority, are acted according to his mind.*

*Ans.* Learned Mr. *Wilson*, Mr. *Liegh*, *Beza*, *Beda*, *Chrysostome*, *Augustine*, *Jerom*, *Cyprian*, tell us that the keys noteth ministerial power, never since Learning and Tongues were in the world, given to unofficed and private men, to exercise and make use of them, but to the *œconomus* Master-household, or steward. *Cyprian*, and the learned Annotator, who answers *Pamelius*, make *Stantes* distinguished from these who fell a part of the Church, because they are not utterly to be debarred *ut prophani & canes*, as prophane, *ab omni rerum Ecclesiasticarum cognitione*, but never indued with juridical power, as the Rulers; to these Mr. *H* answers nothing: onely all such means (saith he) *as are sufficient, private, or publick, to open and shut Heaven, may be called the keys.* All means of promises and threatnings in the mouths of women. *Abigail* and others of

The Keyes by all Interpreters not a judicial power of officers.
*Wilson Dict.* the power of teaching and ruling.
*Leigh.* Potestas animadversionis & pœnarū est & symbolū docendi.
*Beza.* Κλεῖς Metaph. Oeconomi potestas, *Ef.* 22.

*Chrysost. Hom.* 55. *in Matth.* Magna potestas notatur. *August. de Civ. Dei, lib.* 20. *cap.* 19. *Beda in Joan.* Potestas solvendi & ligandi. *Cypr. Epist. ad lapsos Ep.* 27. *alias lib.* 5. *Epist.* 6. Et tibi dabo claves —— inde per temporum & successionum vices Episcoporum ordinatio & Ecclesiæ ratio decurrit, ut Ecclesia super Episcopos constituatur, & omnes actus Ecclesiæ per eosdem propositos gubernetur, cum hoc itaq; divina lege fundatum sit, miror quosdam audaci temeritate sic mihi scribere voluisse, quod Ecclesia in Episcopo & Clero & in omnibus stantibus.

aged

ged children and ſervants, yea, and of theſe of another congregation are ſure means of the word, for opening and ſhutting Heaven; ſhall theſe women and children, and ſervants, for that bear the keys of the Kingdom of God?

Mr. *H. The key of Royalty is only in Chriſt, the key of charity in the hand of all believers, who out of Chriſtian love lend ſome help, but have no power judicial to proceed. There is the Key of ſubordinate power which only ſuch and all ſuch have as are combined in a ſpecial corporation, and come under the external government of the Scepter of Chriſt; ſuch have good law to proceed againſt ſuch as will not ſtoop to the rule.*

Women, ſervants, & others have the Key of love as well as the Male-Church.

*Anſ.* 1. What the Brethren have more then *the key of charity*, to lend help out of love, is the debate; ſure if women be not excluded from the Law of Love, this key cannot be taken from them.

2. *If only ſuch, and all ſuch* (omne & ſolum) *as are combined in a ſpeciall corporation, have the key of ſubordinate power*; this power eſſentially and univerſally muſt agree to the ſo combined body. But women, aged children, ſervants, are eſpecially combined by the Church-covenant, as is eaſie to prove from Mr. *H. quod convenit omni & ſoli convenit reciprocè & univerſaliter. Ergo*, only the combined Church-members, and all the Church-members (ſo women) muſt excommunicate, and all for them; then the officers, as members combined, not as officers do excommunicate; I quit all Logick, if this can be eluded. Now Mr. *H.* ſayes that confederate Saints, all, and onely have the keys.

Mr. *H.* Pro. 3. *The keys of ſubordinate power are ſeated firſtly in the Church, and by vertue of the Church, they are communicated to any that in any meaſure or manner ſhare therein: heat is firſt in the fire, as its proper ſubject, the faculty of ſenſe belongs firſt to the ſenſitive ſoul, &c.*

How the Church is the ſubject of the Keys, 1. Virtual. 2. Formal. 3. The Object.

*Anſ. The power of the keys* belongs to the Church of Believers, of men and women, as the firſt virtual ſubject.

2. To the rulers and guides, as to the formal ſubject, as heat is in the fire, ſo every part of the fire is formally hot, as a part of the firſt formal ſubject: as iron is hot by participation, by the fire. But by this Mr. *H.* muſt ſay all the parts of the Churches

of

of Believers are endued with this power of binding and loosing, as the partial and incomplete subject. So yet must women, children and servants be endued formally with the judicial power of the keys: but this is false.

3. The keys are in the whole, in the exercise, in the rulers formally by the judicial power inherent in them, in the people, men, and women by consent, not by any inherent formal power juridical.

4. The keys belong to all rulers, ruled, men, women, masters, servants, parents, children, objectively and *finaliter* for the edification of the whole body, and every part thereof, *Eph.* 4. 11, 12. 2 *Cor.* 10 8.

Mr. *H.* *It suits not with right reason to cast some part of the power firstly upon the people, some part upon the Rulers, as though there were two first subjects of this power which the letter of the text gainsayeth, to thee will I give, not to them: it were to speak daggers and contradictions to make but one first subject of the power, and yet have others to share in this power, is more wide from the mark.*

*Ans.* Judge if it suits with reason, which judicious and godly Mr. *Cotton* saith, *when the Church of a particular Congregation walketh together in the truth, all the brethren of the Church are the first subject of Church liberty, and the Elders thereof of Church-authority, and both of them together, are the first subject of all Church power needful to be exercised within themselves, whether in Election, Ordination, or Censures of their own body.* Keys, cap. 7. 3 Prop. 33.

The subject of the Keyes according to Mr. Cotton.

They may distinguish between the power of the keyes, and between Church power. But it suits as little with reason to make two, to wit, Elders and Brethren, the two first subjects, or one complete first subject of Church power, as to make them one complete first subject, or two first subjects of the power of the keys. Nor is it against reason, that the body organick be the first virtual subject of the Keys, and the same body be the first formal subject of both the Keys, and of Church-power in the exercise, the Rulers acting their way, and the people their way, as is said; nor are there for that two subjects of power.

2. The Argument by which Mr. *H.* proveth this is most feeble,

ble, *It is ſaid to Peter, to thee I will give the keys, not to them*: *Ergo, Peter* repreſents the people, Believers only, *id eſt*, the male-Church of the redeemed: I would not buy ſuch Logick for a Nut, for σοὶ is a collective, and repreſents many, for the Keys of the Kingdom noteth the Keys of juriſdiction, of preaching the word, &c. Now ſee, he gives the keys of knowledge principally and firſtly to the people, and ſecondarily to the Elders *who labour not in the Word and doctrine*, in ſo far as they concur to make the word effectual. Nor can the Lord have given the Key of only ruling to the preaching Elders, and therefore he ſpeaks to *Peter* as repreſenting two ſubjects.

3. It is neither *dagger* nor weapon of blood, that the Catholick viſible Church of the firſt-born including rulers and ruled, be the firſt ſubject of free redemption, of all power of the Keyes in their ſaving fruit, of all ſtyles, the Spouſe, Body, Love, &c. the ſaving priviledges of ſpecial note, that are promiſed in the covenant of grace, the new heart, remiſſion of ſins, perſeverance, ruling in the viſible kingdom by binding and looſing, and that your particular congregation and ſociety ſhare of all theſe at the ſecond hand. And Mr. *H.* muſt be content that we look upon it as weak Divinity, that Chriſt gave himſelfe for the Catholick Church, and beſtows all upon her firſtly, and that this be the firſt natural recipient ſubject of all theſe, as the element of fire, not this or that fraction or fragment of that Element is the firſt adequate, natural recipient ſubject of heat, as is above explained.

Mr. *H.* Prop. 4. *The power of the keys take it in the complete nature thereof, is in the Church of Believers, as in the firſt ſubject, but in the manner and order of ruling that Chriſt appointed, in the parts.*

*Anſ.* Mr. *H.* ſpeaks not diſtinctly, and ſhould have told us what the power of the keys is in its complete nature, and what in its incomplete and half nature it is.

2. When he ſayes the Church-congregational, and the male-Church of Believers ſo confederate, is the firſt ſubject of the Keys, he ſaith an untruth like to this, this particular fragment of the Element of fire is the firſt ſubject of heat. And Sir, what ſay you of the reſt of the quarters of the Element of fire, muſt they,

they, I pray you, be the subject of heat secondary, and by way of participation? So you may say *London* is the first subject of the power of government in *England*, yea, or *Norwich*; now the first subject by you is *omne* and *solum*, and so doth Mr. *Cotton* go before you; it is like *England* would take it evil, and judge that *Norwich* did not logically distinguish. Our Brethren must be content no Congregation is any other but an integral part (as D. *Ames.* grants) of the Catholick visible Church. And Christs design of Love was, that the whole, by order of nature, as the first subject, should partake of all the speciall priviledges.

*Cotton*, Keyes, cap 7. 29. The first subject 1. Receiveth that power reciprocally. 2. It first addeth and putteth forth the exercise of that power. 3. It first communicateth that power to others.

1. Grace.
2. Redemption.
3. Covenant blessings, &c. power of binding, loosing, seals in their blessed fruit for the whole.

Nor can I say *Amen* to that of Mr. *Cotton*.

Keys, chap. 7. p. 81. 1 Prop.

*A particular Church or Congregation professing the faith taken indefinitly, for any Church (one as well as another) is the first subject of all the Church Officers, with all their spiritual gifts and power— whether it be* Paul, *or* Apollo, *or* Cephas, *all are yours (speaking of the Church of* Corinth, 1 *Cor* 3.22.)

*Ans.* 1. Mr. *Cotton* must prove that *Paul* there speaks of a particular Church that comes all together into one place, as he speaks, citing 1 *Cor.* 14.23. and that formally as a single congregation meeting in one. It were a most comfortless Doctrine to limit that soul delighting priviledge, 1 *Cor.* 3.21. *all things are yours*, then Christ, and Grace and Glory are yours. And vers. 23. *ye are Christs*, onely to Saints, as they are a Church-meeting in one place. What is this, but by the scope of that place, you have right to Christ and Salvation, and Covenant-promises, as the first subject only under the reduplication of a congregation meeting in one place, as an organized Church.

The place 1 *Cor.* 3.21. *All things are yours &c.* misinterpreted by Mr. *Cotton*.

If the congregation *in abstracto*, as the congregation, be the first subject of all officers, gifts, graces, by this, *All things are yours*, then the godly Saints visible are excluded from Christ onely; because they are not members of a congregation, and no promises of a new heart, of remission, are made to any, but to and for the congregation.

Ah! and ſhall not Chriſt and all things be theirs, who are in no Church-ſtate like that of *Corinth*, but wander *in deſerts, and in mountains, and in dens, and caves of the Earth*, Heb. 11. 38 and have no certain *dwelling houſe*, nor fixed Church congregational, 1 *Cor.* 4. 11?

2. What agrees to Believers, as Chriſtians, and Believers, to believing women, aged children, ſervants, and to the ſcattered Saints. Now in no ſuch Church ſtate, as Mr. *Cotton* imagines the Corinthians to be in, and to *John* in the Iſle of *Pathmos*, and to the Apoſtles as believing Apoſtles, that cannot agree to a congregation as the firſt ſubject, which reciprocally and only receiveth this power. But ſuch is this, *Revel.* 21. 7. *He that overcomes ſhall inherit all things, all are yours*, death in the ſweet fruit of it belongs to women, and to Chriſtians as Chriſtians, though in no congregational ſtate; *Ergo*, women, and the whole Catholick Church, whether in ſuch a Church-ſtate or not, muſt be the firſt ſubject of the Keyes. And it is wretched Logick; *Paul* ſaith, *all things are yours, and ye are Chriſts*, to a congregation that meets in one place: *Ergo*, ſuch a promiſe is made to a congregation, as to the firſt ſubject, and as to a congregation: then may I infer the promiſe *to eat of the Tree of Life, to receive the hidden Manna, and the morning Star*, and to ſit in a Throne with Chriſt, is made to ſuch as overcome in the congregation (as our Brethren ſay) of *Epheſus*, of *Pergamos*, of *Thyatira*, &c. *Rev.* 2. 3. therefore theſe promiſes are made to the Church of a congregation, as to the firſt ſubject; upon the ſame ground all the congregational Church muſt be the firſt ſubject, and ſo the only ſubject of all priviledges of the congregational Church of *Corinth*, of being juſtified, ſanctified, Temples of the Holy Ghoſt, redeemed and bought with a price, &c. And if ſo, theſe priviledges muſt agree to the congregation firſtly, and to all other for the congregation, as that agrees firſt to the fire, and then to iron, to water for the fire.

3. *Paul* ſaying, *all are yours*, whether *Paul*, &c. he cannot mean *Paul*, as an Apoſtle, is proper to you as a congregation, in all his Apoſtolick travels, for that is falſe: nor can the meaning be, *Paul* as a fixed Paſtor is yours, for he was no fixed Paſtor to them, tyed to that congregation only. Then the meaning muſt be

be, *Paul*, and by a *Synechdoche*, all the Apostles and Pastors, and the World, and Life and Death, in their labours must be for you, and the Catholick Church, and all the Saints all the earth over, whom they must gather in, and perfect as Christs body, and parts of his body, *Ephes.* 4. 11, 12, 13. and not as a congregation; so our Brethren in this as in many other points abuse, but expound not the word.

Mr. *H. The power of the keys is in her (the Church congregational of Believers) as in the cause subordinately under Christ, and it may thereby here be acted as* potestas judicii, *in admission of members, in the absence of Ministers, in censuring by admonition, for each man is a Judge of his brother, and there is a judicial way of admonition, when the parties are in such a state as in* foro exteriori, *they can make process* juridicè, *against each other, so there is a power of gift in all elections. Or else this power of the keys is communicated from her to the officers, the soul doth not see but by an eye, makes an eye and sees by it, so that the Church makes a Minister, and dispenseth Words and Sacraments by Officers.*

*Answ.* We seek Scripture, and see only Mr. *H.* his naked assertions.

1. The power of the Keys is *radically* in the Church of redeemed ones, to wit, the *male-Church* of redeemed ones, a creature for name and thing, not in the Word.

The Scriptureless and unproved assertions concerning the Male-Church excluding women.

2. That this *male-Church* by a judicial power admits members, prove that.

3. In the absence of Ministers this is done, then Ministers and Elders with the male-Church excluding women, aged children, judicially admit members, then all female members, and children, and servants with blind obedience must own these members, and watch over them: prove this, for women have neither consent nor vote.

4. That every one may judicially process another, that is, judicially accuse one another and complain, and bring witnesses against one another, and prove the scandal: that is true, and may judicially accuse before the Church the daughters, or servant women, yea, or men that are incorrigible after private admonition, but that the members of the male-Church judge one

another by the power of the Keyes, is the question. Give us Scripture for it.

5. There is *Potestas doni*, a power of a gift in all elections, well; a power of a gift of discerning & trying, who shall be my Pastor, sure women have their gift of discerning; why should Pastors be obtruded upon women blindly? should men have dominion over their faith? I am glad that Mr. *H.* gives no juridical power to the call and making of Officers: but only a power of gift, *Potestas doni*. But the Church communicates this power of the Keyes to the Officers, that is, the male Church of redeemed Brethren. This is proved by no word of God, but by a similitude, in which it is said (by poor Physiology) *The Soul makes an Eye*, and the Brethren make their Officers, which we deny: God makes them by the laying on of the hands of the Elders, *Acts* 6. 6. 1 *Tim.* 4. 14. 2 *Tim.* 2. 2. 1 *Tim.* 5. 22.

Mr. *H. The power of judgement is the Church formaliter.*

*Ans.* It is often said, never proved to be *formaliter* in your male Church.

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CHAP.

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## Chap. III.

### *Whether Mr.* Hooker *his Arguments conclude ſtrongly that the People have a power of judging.*

MR. *H.* 197. *The power of judgement is in the Rulers directively (as formally in the people) they cut of an office power, leading the whole proceeding therein.*

All power of office is by Mr. H. only in moderating and opening the Aſſembly, which is no power of Juriſdiction.

*Anſ.* I never heard that a chief member, either Speaker in Parliament, or Preſident in Councel, or Chair-man in Committee, or Moderator in Aſſembly, was a place of juridical power, or office over the Judicature, or Members of the Church; a place of priority of order it is, which one may have to day and want to morrow: for the nature of order requires that one open the Aſſembly, and moderate the meeting: if this be all, the official power that Mr. *H.* gives to officers, is weak, and of no worth.

2. There is no power, no act of ruling and governing given to the Paſtors above the Brethren. For,

1. To call an Aſſembly, *Joel* 2. Is not proper to the officers, the Aſſembly by its intrinſical power from Chriſt, may convene in his name. Nor,

2. To examine members, whether they be Apoſtles or not, by their way cannot be proper to the Elders ruling, for it agrees to other members, as well as to them.

3. Ordination is, and may be (according to our Brethren) and creating of Officers, though Mr. *Cotton* make it peculiar to Officers, becauſe of *Act.* 6. 6. 1 *Tim* 4. 14. as Mr. *Cotton* cites, yet Mr. *H.* ſaith, the Brethren may do it.

4. It is no act of the Key of Authority, that the Elders open the doors of ſpeech more then that one ſpeak before another, or that *Elihu* ſpeak more then the reſt of the friends,

is no act of the power of the Keyes. Nor,

5. Is the preparing of matters, and receiving of complaints, by our Brethrens way proper to them then to other officers more, since Mr. H. saith all equally have the power of the Keys from the Church of Brethren. What power of the Keyes the Pastors have in preaching and exhorting, they have it rather over the congregation, then over the male-Church of Brethren; nor is it so properly a superiority of rule, as of doctrine, which in Synods they have over Churches; nor can the Pastor have a *directive* power as a Pastor over the brethren, since by M. *H.* his way, they may judg and censure him. Can the King be their Judg with a *directive* power, who not being a Parliament, may judg authoritatively whether he should be King or not, and may dethrone him?

Mr. *H.* Arg. 1. *Ejusdem est instituere & destituere, The people have power to censure and depose Officers in case of heresie, or other iniquity, for they gave power by election to Rulers.*

*Ans.* It is ordinary to our Brethren to prove in a Circle, the fraternity have power to chuse Officers, ere they have power to depose; and they have power to censure & excommunicate, he whole being above the part: *ergo*, they must have power to ordain: we deny the Fraternity can either make or unmake officers.

2. That is not so undeniable a proposition, an Assembly of Officers, a Church of thirty may constitute themselves in a Judicature, and so may a Parliament, by an intrinsecal power in themselves: *Ergo*, they may for heresie and scandal against the Law of Nature destroy and censure themselves, it followeth not.

Men have not the being of Pastors by every new call to preach.

3. Apostles were immediatly called of God, and made Pastors *habitu*, by that call and special direction of the spirit (which was in stead of Election) *Paul* is forbidden to preach in *Bithynia*, and called to preach in *Macedonia*: how many times should the Ppostles be made Pastors, and unpastored again, if the present call be that only which makes them Pastors? Levites were ordained to serve the Tribes joyntly, and when the Tribes were dispersed, the Levites were dispersed, and remained Levites in whatever place they came to, as Mr. *Hudson* sheweth.

Essence and Unity of the visible Church chap. 6.

4. If Pastors be baptized, and members of the Church only to which they are chosen Pastors, then as to the former part, they

they and all other baptized to one ſingle congregation, when that Church is diſſolved, are no more baptized, and as Paſtors cannot exerciſe paſtoral acts, but to their own Church; neither can they act as baptized profeſſors in another Church, baptizing being a Citizens ſolemn incorporation to the Church, and by this way to the Church independent only: as a man that is only a free Citizen in *Norwich*, cannot for that be a free Citizen in *York*, or perform the acts of a free Citizen in all free Cities in *England*, as he can perform them in *Norwich*. And ſuppoſe that *Norwich* loſe its freedom, the man is a Citizen of no free City of *England*: for as he is made ſolemnly by admittance into the Church, into which he is baptized a viſible member incorporated by Baptiſm, as by his Burges Writ, or Burges Ticket, when the City is diſſolved, and no free City, either his Burges Ticket to be a member of that City is null, or then by his Burges Ticket he was made a member of all other congregations. *John Baptiſt* and the Apoſtles, *Act.* 8. *Joh.* 3. after a confeſſion never asked for their converſion, but baptized, for παραχρῆμα, ſtraightway without delay, even in the night (for ſo the word noteth, *Matth.* 21. 19. *Luke* 4 39. & 5 25. & 8. 44.) The Jaylor and his houſe, *Act.* 16. *Cornelius* and his houſe, *Act.* 10. the Eunuch, the multitude of *John Baptiſts* hearers were baptized members of the univerſal Church, 1 *Cor.* 12. 12, 13. where there was no particular congregation to receive, & admit them as members, as Mr. *Richard Baxter* ſolidly obſerves: nor is it worthy the refuting, that the Apoſtles by an extraordinary power might baptize them, though to no certain Church, but Paſtors now have not that power: for the Apoſtles baptizing and preaching, and adminiſtring the other ſeal differ not in ſpecies and nature, from the ordinary paſtoral acts of an ordinary Miniſter, they ſpeak with tongues, work miracles as Apoſtles; but they preach and baptize *hic & nunc*, as ordinary Officers. And as to the other part, the calling of a Miniſter ſo, muſt be up and down, as he officiates to his own Church, he acts as a Paſtor, as to theſe of another flock he tenders the Lords Supper as a gifted man.

It may be ſaid if profeſſors be members baptized to one only congregation, they are unbaptized when they depart and turn members of another congregation.

The Apoſtle & John Baptiſt asked for no congregation but immediatly upon confeſſion baptized.

The Apoſtles preached and baptized in all places, as ordinary officers by the ſame command, Mat. 28. 19. by which we teach and baptize.

5. Though a congregation be of Divine right, and *Paul* be aſſigned to teach the Gentiles, *Peter* the Circumciſion, *Gal.* 2.

by

by an ordinance of God, yet it follows not, that *Peter* acts not as a Paſtor, when he baptizes Gentiles, or that *Paul* acts not as either Apoſtle or Paſtor when he baptizeth the Jews, and that *Paul* was ten hundred times a Paſtor, and again no Paſtor, as God called him to act paſtorally in ten hundred congregations, and went from them; for the call of Gods divine leading where to preach, and where not, in *Macedonia*, not in *Bithynia*, *Act.* 16. but the local diviſion of congregations and provinces: as the ſecond General Councel defines; and that the provinces that belonged to *Epheſus* were added to *Conſtantinople*, as *Socrates* ſaith was from cuſtom.

*Concilium Nic.* Τὰ ἀρχαῖα κρατείτω, *Socrat.* l. 3. c. 8. *Concilium Conſtant.* c. 2.

When the Biſhop of *Spalato* defending the Supremacy of the Pope, ſaith, *that he thus differs from other Biſhops, that he is univerſal Biſhop of all the Churches on earth, but other Biſhops are Paſtors of their own particular Dioceſſes and Churches.* D. *Joan. Crakanthorp* Chaplain to King *James* wrot a learned book, in which he proves, that all Paſtors are Paſtors of the Church Univerſal, *habitu & actu primo*, as well as the Biſhop of *Rome*, eſpecially becauſe in General Councels 2. and without them, they are to care for all the Churches on earth.

Every Biſhop is a Biſhop of the Univerſal Church, as is the Pope. Doct. *Joan. Crakanthorp* in defenſ. Eccleſ. *Anglica*, contra *M. Antonii* de Dominis Archiep. *Spalato* injurias *Anno* 1625. Ed. per *Joan. Burkham* c. 28. p. 168, 169. Epiſcopi omnes, quâ Epiſcopi, Univerſalis Eccleſiæ paſtores ſunt conſulendo, hortando, monendo, arguendo, increpando, ſcriptis ſimul & voce alios omnes inſtruendo, & cum vel hæreſis ulla vel Schiſma graſſari cœperit, velut incendium publicum illud reſtinguendo & ne latius ſerpat providendo.

2. That the particular deſignation of ſingle congregations, is by no divine right aſſigned by Chriſt, but by the prudence of the Church.

1. For if it were not ſo, there could be no tranſporting of Miniſters from one Church to another.

2. Becauſe Churches then could not be enlarged, nor diminiſhed, nor changed, which we ſee may be done. *Cyprian* as moſt ſound in many things, ſo in this is to be conſidered, we are (ſaith he) *Many Paſtors, but we feed one flock.* We ſaw how Mr. *H.* was pleaſed to fall upon me, becauſe I ſaid that every Paſtor is a Paſtor to the Church-univerſal, by exhorting in Word and

*Cyprian.* l. 3. *Epiſt.* 13. Paſtores multi ſumus, unum tamen Gregem paſcimus, & oves univerſas quas Chriſtus ſuo ſanguine & paſſione quæſivit, colligere & fovere debemus.

Writ.

Writ; yea, by ruling in Councels, and is not tyed as a Paſtor to employ his labours to one ſingle flock only: we therefore condemn in our Brethren; (1) That the care paſtoral of any Church, but of one congregation, of which the man is Paſtor *Jure divino, quaſi glebæ affixus*, is periſhed, ſince the Apoſtles died.

2. That they diſtinguiſh not between a Paſtor as he is a Paſtor to all Churches, as the Lord in providence ſhall call, and between the ſame Paſtor, as tyed to his ſingle Church, rather than to another, by no divine right, but the prudence of the Church which is not infallible.

3. That it is utterly unlawful to tranſplant Paſtors upon any neceſſity of the greater good of the Church, againſt the law of nature.

Mr. *H.* 2 Arg. *Its in the power of the Church and Fraternity to admit members*; Ergo, *to caſt them out, as appears in the admitting of officers.*

*Anſ.* 1. Obſerve the circular probation between this and the former Argument, as is ſaid.

2. Give us one Scripture or jot where the Fraternity is either called the Redeemed Church, for ſo women are not Redeemed, or the governing Church, for the officers are not Rulers; or let Mr. *H.* give us a third Church.

The ſole fraternity neither is, nor is called by any Scripture, the redeemed or governing Church.

3. That the Fraternity onely, and no women, gave their tacit conſent to the chuſing of *Matthias*, Act. 1. of the Deacons, *Act.* 6. of the Elders, *Act.* 14. 23. ſince their conſciences were concerned, and they are parts of the fed and redeemed Church as well as men, can never be proved: and who can deny women to be of the plebs, people and fraternity as *Cyprian* ſpeaks? and of the brethren that *Paul, James*, and the Apoſtles wrote unto? Doth not *Cyprian* divide the Church *in ſtantes & lapſos?* were there not women that both yielded to the Perſecutors, and denied the truth, and ſtood to the truth and ſuffered? Reade *Cyprian* cited by Mr. *Cotton*, and in other places.

*Cypr.* l. 3. ep. 3. Plebs maxime poteſtatem habet vel dignos ſacerdotes eligendi vel indignos recuſandi. *Cypr.* l. 1. ep. 5. alias ep. 66. Lib. 1. ep. 7. alias 64. Lib. 4. ep. 6. alias ep. 56.

M. *H.* 3 Arg. *Either the people have a cauſal virtue in judging, or onely a conſent; the latter cannot be: To conſent to evil is ſin; to diſſent from a juſt ſentence, makes them to hinder the execution of a juſt ſentence.*

*Anſ.* This is already anſwered, and hath not the weight of the ſome of the water. Elders have either a cauſal virtue in judging, or onely a conſent: the former I ſee not how they have.

M. Tho. Goodwyn and Mr. Philip Nye, Preface to Mr. Cottons treatiſe of the Keyes.

Mr. *H.* Mr. *Tho: Goodwyn*, and Mr. *Philip Nye*, give them onely *an authoritative directing power, ſuch as Parents have in the marriage of their daughter, which is an authority extrinſecal, which the Magiſtrate and Paſtor in their kinde have; but the Virgin hath the onely formal and intrinſecal power to conſent, and ſo to make the marriage, and to diſſent ſo as it ſhall be no marriage:* In which caſe the Fraternity onely or Male-Church formally, intrinſecally judgeth, and may judge, though there were no officers, as the Maid may marry, though Parents and Tutors were dead; and the directive authority of the officers may be wanting, as the directive authority of the Magiſtrate may be wanting.

The people have no cauſal virtue in judging, but onely in conſenting by the judgement of diſcretion to the ſentence. The argument is retorted.

2. The officers cannot conſent to a ſinful ſentence, it's not their duty to ſin, nor can they diſſent from a juſt ſentence, for then they might hinder the execution of a juſt ſentence, and the officers ſhall keep communion with a man whom the people excommunicates; and that the people may erre, is too well known, in the condemning of *Jeremiah*, of *Chriſt*, and of others. And whereas he ſaith, The diſſenting *ſhall blemiſh the wiſdome of God*, its anſwered already: It blemiſhes our folly, but not his wiſdome, when people are divided from Rulers, and Rulers from people.

3. There is a midſt between conſenting to an unjuſt ſentence, and a diſſenting from a juſt ſentence, to wit, a conſenting by the judgement of diſcretion tacitly to a juſt ſentence, in which there is a cauſality popular, not judicial nor juridical, coming from the inherent power of the Keyes.

Pag. 197, 198.

There is a neceſsity of telling the Preſbyterial Church, by M. H. his own argument.

Mr. *H.* Arg. 4. *It croſſeth the rule of righteous proceeding, to underſtand the Church.* Mat. 18. *of the Elders onely: Suppoſe three Elders in a Church all have been convinced before witneſſes in private of an offence, they will not hear; the offended brethren muſt tell the Church: that is, they complain to theſe three Elders of theſe three Elders, and make the guilty both judge and party in their own cauſe.* 2. *Suppoſe of theſe three two be offenders, the*

*grieved*

*grieved party muſt tell the third, and ſo one ſhall be the Church.*

*Anſ.* This inconvenience follows clear from the hampering of all power of the Keyes within one ſingle congregation, in the midſt of ſix congregations round about.

2. The Book of Diſcipline of *New England* ſaith, A Church Independent may conſiſt of four officers and three brethren, three brethren are offenders, if they cannot in this caſe tell the Elders onely, for they are not the Church, *Mat.* 18. ſaith Mr. *Hooker*; *Ergo*, the three offending brethren muſt complain to the three offending brethren, and make themſelves both Judge and party; therefore the Argument neceſſitates us to tell the Elders of aſſociate Churches.

Mr. *H.* Arg. 5. *If the power of judgement be in Rulers, then it is either in ſome or one, to wit*, Peter, *and to him derived from the reſt, and that is Popery, or it is in them all equally; for thoſe that are equal in commiſſion, are equal in power, but that is not, for the teaching Elders are in degree and alſo in power ſuperiour to the ruling Elder.* Page 198.

*Anſ.* The iſſue of this Argument is to ſtrip the officers naked of all power of Rule, and Mr. *H.* muſt take it away off his own way, as well as off ours.

2. The teaching Elders are *worthy of double honour* above the ruling Elder, 1 *Tim.* 5. 17. for they ſpeak *to us the Word of the Lord*, Hebrews 13. 7. and are the *Ambaſſadors of God, who in Chriſts ſtead beſeech us to be reconciled to God*, 2 *Cor.* 5. 20. *Their feet are pleaſant*, becauſe of their meſſage, and in this have power above ruling Elders, and thoſe who ſerve Tables, *Act.* 6. and above the brethren and Church, as being ſent of God with paſtoral power, not onely *vi materiæ*, by vertue of their commands, but as in an Epiſtle is ſpoken judiciouſly to this purpoſe by Mr. *Tho. Goodwyn* and Mr. *Philip Nye*, by reaſon of their Miniſterial Authority. Now how they can be equal in commiſſion of judging to the people, is the queſtion: for as the woman is independent in regard of intrinſecal power of conſenting or diſſenting in point of marriage, the Parents directive power of commanding extrinſecal, as the judicious Preſacers ſay, ſo the Fraternity is the onely judging ſociety by them. Yea, Mr. *H.* ſaith, The Elders are ſuperiour to the fraternity or

M. Tho. Goodwyn, Mr. Phil. Nye, Epiſt. to the Reader prefixed to the treatiſe of the Keyes.

Pastors & ruling Elders are equal as touching power juridical, but as touching the power pastoral of the Keys of knowledge, they are not equal, but the pastor is above the other

brethren (I would he had said to the sisters also) *in office, rule, act and exercise*, and in managing the censures, are ἡγούμενοι, *overseers*, by *Heb.* 13.17. How are leaders and overseers in the same managing of censures, equal in power, and not above those whom they lead and oversee, yea, to whom they are to yield obedience, as Mr. *H.* cites to that purpose the place *Heb.* 13.17. are Parents equal in power who do command the Virgin, whose it is to consent to the marriage?

3. Let the godly Reader consider, whether the Brethren, though believers, yet ignorant of the mystery of *Balaams* doctrine, and of *Jezabels* teaching, *Rev.* 2. and of the learning and qualification of pastors, and of the deep and subtile Heresies for which pastors must be cast out, are by the Word of the Lord equal in judicial power, and trying of Doctors and Pastors, with the Rulers, whose office it is to know more of the minde of God, than Brethren? and whether are they by Divine Institution so?

Pag. 198, 199.

Mr. *H. If Rulers alone have power to excommunicate by* Mat. 18. *then may three Elders excommunicate* 400 *or* 500 *brethren; and if so, Rulers should not onely censure the fraternity, but destroy themselves: for where no flock is, but all are excommunicated, there are no shepherds. Besides, as* Ames. *saith, a body cannot be cast out of it self.*

No Scripture for the judicial power of the male-Church, but Matth. 18. which is to M. H. a Church of redeemed men and women meeting in one place to partake of all the ordinances. M. Cott. Keys, c. 5. p. 22, 23. as Act. 19. 9. Exo. 33. 7. Mar. 6. 11. Act. 13 46.

*Ans.* 1. Observe in all these six Arguments, there is not one jot of Scripture, but the one *Magna Charta* of *Mat.* 18. where yet Mr. *H.* will not stand to the signification of the word *Church.*

2 They are not there alone to excommunicate the Church of believers, without the consent of the Church; and we judge it no way of Christ to excommunicate not 400 onely, but six thousands, who all made one congregation of *Jerusalem*, say our Brethren: But Mr. *Cotton* saith well in the case of the defection of a congregation to blasphemy and persecution, and no help by a Synod is to be hoped for, the Elders may withdraw, and separate disciples from them, and carry away the Ordinances with them, and denounce judgement against them.

*D. Ames.* de conse. l. 4. qu. 29 11 10, 15.

3. *D. Ames.* whose name is savoury in the Church of Christ, saith, But if a Church should be excommunicated, then a body having

having and retaining its eſſence, ſhould be caſt out of it ſelf. No Judge can properly puniſh himſelf, but the Presbytery and Synod may declare a Synagogue of Satan to be a Synagogue of Satan.

4. It is againſt the meekneſs of Chriſt, and not warranted by any Scriptures, that faithful paſtors that are paſtors to the univerſal Church ſhould be unpaſtored, becauſe this or that particular flock to which they were ſent, leave off to be the flock of Chriſt, that is as much, as becauſe they are faithful in his houſe, Chriſt will have them caſt out of his houſe. The argument will conclude, That the Church excommunicating all the officers, deſtroyeth it ſelf. Of this before alſo.

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## CHAP. IV.

### *Mr.* Ruthurfurd's *Arguments that prove that the People are not the firſt ſubject of the Keyes, are vindicated from the unſatisfying Anſwers of Mr.* Hooker.

MR. *H. That is not to be held, that is neither in Scripture directly, nor by conſequence:* Sect. 3. p. 199, 200.

*But that believers lay hands on men for the Miniſtery, or receive witneſs, or have in them any ſuch power of Government, is ſuch. So Mr.* R. *&c.*

Anſ. *The firſt three Arguments touch not the queſtion, for office-power is formally in ſome ſelect perſons, who have a Miniſterial ſpirit and gifts. Mr.* Robinſon *ſaith, The Government before and under the Law, and in the Apoſtles time, and ſtill now, is not in the multitude, but in ſome chief men: But it follows not becauſe office-power, which is a little part of the power of the Keyes, is in officers, therefore the power of the Keyes is firſtly in the officers, but firſtly in them who gave both the power and the office, and therefore had a power before they gave it, and therefore can take it away.*

Anſ.

Due right of Presb. c. 1. ſect. 2. p. 9, 10, 11, 12.

*Anſ.* Mr. *H.* hath quickly expeded my Arguments with *Veni, vidi, vici*; It is a ſcorn to ſay, without all proof, that the *office-power is a little part of the power of the Keys*: For the includent by no Logick is a part of the thing included, the City is not a part of the Houſe which is a part of the City; but the contrary: now the office-power in Rulers includes preaching, adminiſtrating of the ſeals, as Mr. *H.* grants, and alſo it includes a power of binding and looſing, and of ordaining, ſince the holy Ghoſt gives rules of right ordaining of Elders to *Timothy*, and to Teachers, 1 *Tim.* 3. 1, 2, 3, & 10. 1 *Tim.* 5. 17, 18, 22. 2 *Tim.* 2. 2. *Tit.* 1, 5, 6, 7, &c. as to Paſtors, not as to Believers, and by this to rebuke, cenſure, ſhall be no ruling at all, if Mr. *H.* deny ruling power to agree to Paſtors as Paſtors, or to be a part of office-power, becauſe ruling power in officers is common to both officers and brethren.

The office power is not a part, but the whole power of the keys.

1. He begs what is in queſtion, for the brethren are ruled and to obey, and not Rulers.

2. If it be ſaid ruling power is not office-power: its replied that Mr. *H.* ſaith that the *Elders are ſuperiour to the Brethren or male-Church in regard of office, rule, act and exerciſe.* Now if ruling be common to both officers, and the Brethren, or ſuch a male-Church of the redeemed; then are not the officers as officers ſuperiour *to this Church in rule; yea, this Church giveth power, and taketh away the power of governing* by way of cenſure, from the officers: and ſo the brethren in ruling muſt be above the Officers, as for the ſuperiority official in preciding and managing the actual diſpenſing of cenſures, as Mr. *H* violently alledges *Heb.* 13. 17. to this purpoſe, it is a ruling over the ruling of the Brethren, the like whereof was never heard, the mouth of a Judicature ordereth, but judgeth not the ruling, and judging of the Judges. Again, if officers be both officers in teaching, adminiſtrating the ſeals, watching over the manners of the people, and alſo in diſpenſing cenſures with the Elders, then muſt office-power take up and include both official acts, and alſo judicial acts and power in governing; *Ergo*, the power of office is not a part of the power of the Keys, but the whole power of the Keys.

Page 191.

2. It is not to the purpoſe, to ſay that *Government is not in the*

*the multitude, as in the first subject*; for then the multitude and Church of Redeemed, that meets in the same place, for all the ordinances is not the instituted Church, to which the offended must complain by *Mat.* 18. nor is it the first subject of the keys. Expound to us then *Matth. Tell the Church*, i. e. tell some select persons, the Church of some males, only excluding women, aged children, servants: alas that is not the Church *Mat.* 18. nor the New *England* instituted Church, which is defined to us in the first words of their Book of Discipline; for that is not a Church of selected persons, but includes men, women, servants, children of age, as I demonstrate from their words.

The Church Mat. 18. binding & loosing is not a church of selected persons, by our brethrens way.

1. *The Church which Christ in his Gospel hath instituted, to which he hath committed the Keys of his Kingdom, the power of binding and loosing, the tables and seals of the covenant, the officers and censures of his Church, the administration of all his publique worship and ordinances*, Is *cœtus fidelium, a company of believers?* These are their words. But I assume some select Brethren only is no Church.

Way of the Churches of Christ in N. E. c. 1. pro sect. 1. p. 1, 2.

1. To whom Word and Sacraments onely are due.

2. Such only are not such a Church as the Church of *Corinth*, justified, sanctified.

3. Such only is not the company *that meets in the same place to partake of all ordinances*, as they teach; for women, aged children, servants were justified, sanctified, partakers of ordinances, as well as select Brethren: *Ergo*, the visible Church instituted by Christ, is not the first subject of the power of the Keys, except you mean the virtual subject, then it is not the first formal subject, as fire is of heat, nor is the complete virtual subject.

But Mr. *H.* saith cap. 11. sect. 2. page 192. *The power of the Keyes is committed to the Church of confederate believers, as the first and the proper subject thereof.* Pro. 1. page 193. *That the power of the Keyes is seated in the Church as the proper subject is no novel opinion.* Ib. *We will suffer years to speak a little in this place, The place of those that* Peter *sustained in* Mat. 16. *to them the keys were given. But* Peter *speaks in the name and sustained the place of the Church: as the Antients*, Origen, Hillary, Augustine, *frequently — troops of our Divines say.*

*Ans.* I pray our Brethren, do the Fathers mean the Church

of

The church of believers built on the rock is not the formal first, and proper subject of the keys.

of visible Saints, the multitude of Believers? or go our Divines in troops along with them in the *formal, first and proper subject of the Keys*, as fire is the first formal subject of heat. As Mr. *H.* page 193. Now I judge Mr. *H.* means his own only instituted visible Church in the new Testament, that meets together in one place for the ordinances; if I should say the whole element of fire is the first proper and formal subject of heat, and yet exclude four quarters or parts of this body, as utterly uncapable of heat, were I worthy to be called a Philosopher? But the same way Mr. *H.* maketh the Church confessing as *Peter*, Mat. 16. such a formal subject, and saith the fourth part of this subject, women, children of age, &c. are not capable of the Keys; if it be said, the organical body is the proper subject of seeing, of hearing, &c. yet neither legs nor hands are capable of either seeing or hearing.

I answer: Then 1. the organical body is not the first and formal subject of seeing, but Arms and Legs are capable of touching; but women, aged children, servants, though essential parts of the visibly confessing Church, *Mat.* 16. are formally capable of no power, of no exercise of the Keyes at all.

2. If God give the power of seeing to the eye, as to such a watching member, then gives he not the power of seeing to the organical body; but if God give the power of seeing to the eye, as to a member and part of the body: *Ergo*, he gives the power of seeing to all the members, *Quod convenit, qua tale, convenit omnibus*; *Ergo*, he must give the power of watchers to women who are members.

Mr. *H. Office-power is but a little part of the power of the Keys, and therefore it may be in Officers, and yet the power of the Keyes not be firstly in them, but in them who gave Office-power.*

*Ans.* This is, as if one would say, the power of a Master-household and of a Steward, is a part and a little part of the power of the Keys of a family; when these only under the Lord of the house have the Keys committed to them, shew in all Oeconomies in state, a family where the Keyes are committed to any but to those in office, and such as are subject of the power of the Keyes, *a part and a little part of the power of the Keys*, is

not

not the Key, the nible of a Key is not the Key. Yea, but it may be ſaid, the *Queen and Miſtreſs of the Royal Family is above the Officers of the Royal Houſe, ſince they are her Servants, no leſs then the Kings Servants.*

*Anſ.* The officers are the believers ſervants objectively and *finaliter*, for the building of their ſouls, *Eph.* 4. 11. but the queſtion now is, whether they be ſubjectively ſent *Poteſtate miſſionis*, by ordination, and laying on of hands (the ceremony to me is Oeconomy not to be deſpiſed, but for the thing it ſelfe I contend) of Elders, or people, and in an official power of the Keys to ſhut or open Heaven, either by preaching, ſeals or diſcipline; there is not any above the officers, not the Church of believers in an authoritative way; as for a way of Chriſtian dignity, believers are, without all doubt, above all the officers on earth. And when the Miſtreſs is a ſociety of ſinners, that ſhe hath the power of the Keys in any authoritative way, over her ſelfe, or any other way committed to her, but by a whole conſent, or godly withdrawing when the Rulers turn Wolves, is againſt Scripture and all Reaſon.

How the officers are above the Church of Believers, and the Church of Believers above them.

Mr. *H. Not only the Officers, but Offices alſo are included in the Keys, as being of that miniſterial power by which Heaven is opened and ſhut; and Officers and Offices are ordinances and Chriſts gift to the Church*, Eph. 4. 11. *He gave ſome to be Paſtors, &c. As* Mr. K. *with* Chryſoſtom *acknowledge.*

*Anſ. To ſay the Officers and the Offices are included in the Keys, is to ſay needleſs, that both the Stewards and the office of Steward included in the power of the Keys*; or the King himſelfe, and the royal office are included in the royal power: what ſenſe or rather non-ſenſe is here? Its true, the office and officers, *Epheſ.* 4. 11, 12. are given to the Church of men, women, children, ſervants, to the multitude of redeemed, for the perfecting of the Saints, for edifying of the body of Chriſt, verſ. 12. *finaliter* and *objective*, even till the coming of Chriſt; but Mr. *H.* muſt prove by that Text (I doubt if he can, or any for him) *That Offices and Officers are given to the Church ſubjectively*, that is, not to the multitude, but to *ſome ſelect perſons*, the male-Church of the Fraternity; that this new power may ſhuffle the power of the Keys from her, to ſome officers. But,

The offices & officers are with as little ſenſe included in the keys, as if we would ſay, the King and the royal office are included in the royal power.

There is no Church of only believing males wanting officers in Scripture.

1. Who gives our brother leave to leap from one signification of the Church Catholick of the visible Saints to the new male-Church?

2. From the gift given *objectively* for the Church, as clear it is in the Text, to the Church *subjective* of his owne devising.

3. Why contends Mr. *H.* for the accidents, or gifts, or priviledges of nothing, or a *non ens*, for in Old or New Testament he cannot give us a Redeemed Church of onely believing males.

Mr. R *The offices that include both the power of the Keys, and and the exercise of them are given*, Mat. 16. *to some select persons, to Peter.*

Ans. *Therefore they must be given to some that are not officers, for how unpleasant is the sense to thee who beareſt the place and person of an office, I will give an office, thou that haſt an office, to thee will I give an office.*

*Ans.* This quirk (for an objection it is not worthy the light) is not against me, but against the Scripture, and *Beza*, *Bullenger*, *Pareus*, *Calvin*, and all the Fathers, who say there is promised to *Peter* who now was an Apostle confined, as yet to *Judea*, the power of the Keys as an Apostle all the world over, and in him to all the officers. As when a Prince gives a confirmation of the office of Sheriff with larger priviledges, then he had before. He saith, *I give to thee who beareſt the place and person of an Officer, and Magiſtrate, that same Magiſtracy with more ample priviledges.* And doth not Mr *H.* speak as unpleasantly? *I create thee* Peter, *who waſt a viſible Saint before, now a viſible Saint.* Beside that he ties so the Apostles to be fixed members of one single congregation, which he knew their Apostolick office could never permit them with a good conscience to discharge.

Βελ λέγω, non dedit, sed dare promittit. *Bull.* non dicit dedi. *Pareus* promittit in futurum. How Christ gives to *Peter* the Keys, as representing the officers

Page 201. Mr. *H.* Arg. 4. *This complete power of binding and loosing is given to the officer. firſtly, either as teaching. or as ruling in a ſpecial work, or as officers ruling in general; if the firſt, then the power muſt be given to teachers only ἀντισεφάνως, as* Mr. R. *and ſo only Teachers ſhall be Rulers. If this power be given to them as Rulers, in regard of the common or general nature of ruling, then*

it

*is their equal power of ruling in both Teachers and Elders.*

*Anſ.* The Keyes are given, *Non uni diviſim, ſed unitati conjunctim*, to all in the Colledge of the Judicature. The ruling Elders vote, if according to the rule, is of as much weight as the teaching Elders vote; and it is not abſurd, but neceſſary that all be alike here, except Mr. *H.* hold a ſort of Epiſcopacy of Rulers over Rulers in the ſame Judicature. This conceit (for there is no ſolidity of reaſon here) might prove that the King and Parliament, the General and Councel of War, the Major and the Aldermen are not the firſt ſubject formal (for of the virtual ſubject we ſpeak not) of their reſpective military power, or civil State powers. Yea, the Paſtor as a labourer in the Word and Doctrine, is in honour and power above the ruling Elder; the King and General acting ſeverally, are above their generall Councels. A Child in Logick may anſwer ſuch arguments.

Mr. *H.* *If the faithful may not lay on hands, nor receive witneſſes, as* Paul, Titus, Timothy, *then are they not the firſt ſubject of the power of the Keys.*

*Anſ. The conſequence is falſe, for ruling Elders cannot ſo lay on hands, nor ſo receive witneſſes as teaching Elders do, yet they have the power of the Keys.*

*Anſ.* The Argument is not mine, in that place. I neither call the organick Church the ſubject, nor the firſt ſubject; but only ſay, ſince the world was, the people are never Key-bearers, nor ſo called; the Presbytery layes on hands, 1 *Tim.* 4. 14. the Apoſtles, *Act.* 6. 6. *Timothy* a Paſtor, 1 *Tim* 5. 22. for to bear the Keys is borrowed from a Steward, *Oeconomus*; as all agree, both Fathers and latter Divines. As to bind and looſe is borrowed from ſuch as command Gaols, as *Pareus* obſerveth. *Pſ.* 105. 18, 20. 2 *Kings* 25. 27. *Pſ* 149. 8. *Act* 12. 6. but no official power nor act of office, as of a Steward or Jaylor is given to the people. And it is like much Logick I have here met with; the *ruling Elders cannot ſo lay on hands, and ſo receive witneſſes as the teaching Elders*; *Ergo*, teaching and ruling Elders for all that may well be the firſt ſubject of the Keys; my meaning is, they lay not on hands ſo, that is, by any paſtoral teaching power. But as for the people, they bear not the Keys at all over themſelves, nor are they in any ſort Stewards to feed themſelves;

Mr. *H.* with no better Logick may prove the General and Councel of War, the Major and Aldermen are not the firſt formal ſubject of their reſpective powers, as Paſtors & Elders cannot be the ſame formal ſubject of the Keys.

*Pauls* Presb. c. 1. p. 9, 10.

Becauſe they be here laid not hands on nor ordaine Miniſters at all, therefore they do not ſo lay on hands, and ordain as the officers do.

and therefore they are no more the subject of the Keys then private servants of the house, to exercise the Keys authoritatively: the Ethiopian is not white at all, *Ergo*, he is not so white as a Raven.

Page 401. Mr. *H. To whomsoever Christ giveth the Keys, to them he gives a ministerial Spirit by way of special Embassage to remit or retain sin.*

Ans. *This is unsound, for the Keys are given to ruling Elders, who have no such ministerial Spirit; it is not enough to say, that power of preaching is not formally given to ruling Elders; yet it is* effective *given in the fruit to them,* as Mr. R. saith: *for they who receive the same commission, or equal power of the same commission, must receive the power of the keys formally.*

*Ans.* The Keys in a ministerial way of special Embassage, to remit and retain sins, are given to teachers by a concional way of remitting and retaining sins, and to both teachers and ruling Elders effectually (saith Mr. R.,) *in the judicial and authoritative application in the external Court of Christs Church*: but believers as believers, and as visible Saints confederate, have no such power judiciall formally, or effectively. Let Mr. *H.* prove this, and it shall be seen there it sticks, *hic hæret ei aqua*: nor is it denied, but ruling Elders have the same power of the Keys formally, as touching the judicial application of the word preached in the external Court: For the whole Court, Teachers and Elders, do formally, in a judicial way, apply to the conscience of the incestuous Corinthian his sin, thus; *Thou by name hast committed incest, we, by the formal power and ministerial spirit given to us by Christ, deliver thee to Satan, &c.* All have alike formal and effective, and so causal influence in this sentence. 2. I also thus frame the Argument:

? *Paul's* Presb. c. 1. p. 9, 10. The ministerial spirit of forgiving and retaining sins in the external Court, though not in a concional way, is due to the ruling, as to the teaching Elder.

To whatsoever society Christ hath given the Keys, to some of that society he hath given the spirit to remit and to retain sin by way of concional preaching the Gospel, *John* 20. 21, 22. *Matth.* 28 20. *Mark* 16. 15, 16 for there is a binding and loosing chiefly in the preached Word, and to all of them he hath given a formal power of binding and loosing in the Court of Christ, conjoyned with the former binding, and not to be separated from it. Give us in the word Excommunication separated from

from the preaching of the Word. But Christ hath given no power judicial of this kinde to excommunicate all the officers, to ordain all the officers, to the society of brethren destitute of Pastors. And give us leave to keep this ground of vantage, we can produce Scripture for this practise, that the Elders laid on hands, and ordained Elders, *Act* 6.6. 1 *Tim.* 4. 14. & 5.22. 2 *Tim.* 2.2. *Tit.* 1.5. Let our Brethren shew, where the male-Church of onely unofficed brethren did the like, and give precept or promise, and we are silent.

The male-Churches ordaining wanteth an institution of Christ. Pag. 202. Pauls Presbyt. c. 1. p. 10.

We may justly ask, By what power unofficed men may make officers; there must be an institution for this, and its hard to prove positive institutions by far off consequences.

Mr. *H. Ruling Elders do not effectually* (he should say effectively, as I do, which is a far other term) *apply the Word in the external Court: why? because the application of the Word thus dispensed, implies that it is issued and ended.*

Its childish to say, because a Sermon is closed before the censure be dispensed, therefore there is no application of the word made to the conscience of delinquents in excommunication.

*Ans.* If the meaning be, the Sermon is closed and done, and the incestuous man repents not, therefore all place for judicial application of the Word to the conscience of the scandalous man in the Court of Discipline, is ended: How weak and watery is such a consequence? except we say that the whole Court & Teachers and Elders do not apply medicinally to the man in the externall Court the Word preached; which to say, were to destroy all Church-discipline.

Mr. *H. There is a Judicial power in making application of the Word preached by any of the members who have power to admonish judicially.*

*Ans.* That is to beg the question: for none have power to admonish judicially as the Church, but the officers, and those that are stewards, who bear the Keyes; otherwise women have power to apply the Word, and to rebuke, and to exhort.

2. This contradicts the former just now spoken. The Elders cannot *effectively* apply in the Court the Word preached; why? the *Word dispensed and preached is ended*: But here every member may judicially apply out of the Court, though the Word dispensed be ended.

Mr. *H.* Mr. *R.* Arg. 4. *The government of the Church is complete in officers, their number, their dispensed censures of binding*

and

*and loosing without any power of the keyes in the people, and therefore it is superfluous; yea, if the believers have power there alone to excommunicate all the officers, as Mr. H. saith, the Elders in governing must be as superfluous as the sixth finger in the hand.* Anſ. *Though the people have power of judging, yet they have not power of office, which is necessary.*

Officers are superfluous in dispensing censure, by M. H. his way.

*Anſ.* Power of office is necessary to the preaching of the Word, and to the administrating of the Seals, of which we now speak not. I hope Mr. *H.* questions not the necessity of a standing Ministery to the end; but since officers are created, and all the officers may be excommunicated by the onely brethren, as Mr *H.* saith, contrary to Mr. *Cotton* and the Word (now ordaining of pastors, and excommunicating of them are the higheſt acts of Rule) then the Elders are as superfluous as the sixth finger to the hand, in the higheſt point of Ruling, and officers must be onely necessary *ad bene esse*, for the better directing and managing of censures, as Mr. *H.* saith, onely for authoritative ordering and counselling; as Mr. *Goodwyn* and Mr. *Nye:* But they may be wanting, and censures well administred without officers.

M^r. *H.* *M^r.* R. Arg. 5. *The multitude of believers must have this power either from heaven or from men; if from heaven, either from the Law of Nature, or a positive Law of God.*

*Anſ. There is a positive Institution,* Mat. 18. Mat. 16. *Mr.* R. *saith, God hath not made all Rulers, and have left none over other in the Lord.* Anſ. *To have the power of the Keyes is one thing, and to be Rulers another. The Court of Aldermen can proceed against a delinquent Major, yet not one of them is Major. The members by covenant, not as officers and προϊσαμένως, censure one another, though in the manner of dispensing the censure, they need officers as guides. And so the seventh is answered.*

*Anſ.* Mr. *H.* grapples with my Arguments by two's, but answers them all with a begging of the Concluſion. Its good that these two onely places, which are sometimes expounded of the Church of believers meeting in one place for the Ordinances, and that includes all Saints visible male and female, as your Diſcipline; sometimes Mr. *H.* expounds *Matth.* 18. *the Church*, firstly, as it is an integral body of both people and Elders; and

Way of the Churches, c. 1. sect. 1. prop. 1. p. 1, 2. Survey, ch. 10. arg. 5. p. 133.

3. Mr.

3. Mr. *H.* takes it for the Church of the Redeemed, and offends that Mr. *Ball* and Mr. *R.* takes *Mat.* 18. for the *governing Church*. Now 4. here the *Magna Charta* of the word *Church* from *Mat.* 18. & 16. muſt not onely be the male-Church of ſelected brethren; ſo doth the ſick man love to change his bed. Now *Tell the Church*, muſt be, *Tell the male-Church*, *Mat.* 18. which is built on a Rock, againſt which the gates of Hell ſhall not prevail; as if there were no fixedneſs on the Rock for women, aged children, and believing ſervants, but they muſt all turn Apoſtates, and onely the male-Church, *Mat.* 16. perſevere in grace, and dwell finally upon the Rock.

Survey, ch. 11. par. 1. p. 186. Mr. H. takes the word *Church* in the *Magna Charta*, Matth. 18 & 16. ſometimes for viſible Saints, male and female. 2. Sometimes for the Church of Elders. And 3. here, for the male-Church without officers and women, and other viſible Saints.

2. To have the Keyes, and to be Rulers, are ſo one thing to us, as twice three and ſix are one thing. And its a wide mockery to ſay, that members covenanting are to ſubmit to one another; and, in a Church-way, judge one another, by rebuking, exhorting and gaining one another, and yet are not made rulers and key-bearers to one another; that is, they exerciſe the keyes and power of ruling over one another, and yet they rule not one another προϊσαμένως, this is to diſtinguiſh between *Iſaac* and the ſon of *Abraham*. 2. Do not women covenant to gain the younger women in their way, by rebuking, by *Mat.* 18. 15. *Lev.* 19. 17. 1 *Sam.* 25. 25, 26, 27. *Tit.* 2. 3, 4. both men and women? and do they for that rule, as the male-Church? and by what Oracle? am I not to rebuke a treſpaſſing offender of another congregation dwelling within twenty cubits to my door, and being my beloved brother in Chriſt? are not the brethren both rulers and ruled, both the ſtewards uſing the Keyes, and members of the houſe, both ſhepherds and flock; and what ſenſe can that have? *Obey them that are over you in the Lord, &c.* 2 Theſſ. 5. 12. Heb. 13. 17. except it be a ſpeech to onely women, and children, and ſervants, whereas he writes to all, and directs ſuch exhortations to all, except to officers, in the judgment of all Divines whoever before our brethren ſo expounded Scripture; yea, he ſhould have ſaid, *Obey one another, for ye are all over one another in the Lord.*

Members judg and cenſure, & excommunicate one another, and yet they bear not rule over one another, as M. H.

If all be rulers mutually one to another, as M. H. muſt ſay that word, *obey them that are over you in the Lord*, muſt be ſpoken only to women and children.

3. The compariſon of Major and Aldermen halts, except Mr. H.

Mr. *H.* ſay, the Citizens have power of ruling authoritatively over, and to depoſe from office both Major and Aldermen, if delinquents.

Mr. *H. There is a peculiar office-power in the officers that is not in the flock.*

*Anſ.* In order to preaching there is, but in order to juridical ruling there is none at all; and ſo the eighth Argument ſtands untouched.

Mr. *H.* The 6 and 11 Arg. of Mr. *R. If the power of the Keys be given to believers as believers under that redupplication, then all believing men and women and children have authority over the congregation, for* à quatenus ad omne valet conſequentia, *and all ſhould be paſtors.*

Anſ. *Its ſtrange that Mr.* R. *ſo often acknowledges, that we require onely charitable Saintſhip in members, yet he frequently ſuppoſeth that we require ſincerity: 2. The believers as believers ſcattered, are not the firſt ſubject, but as covenanting and fitly capable, and counted ſo; which women are not.*

*Anſ.* To this I before anſwered: Nor is it ſtrange that I ſhould charge real contradictions, which by good conſequence follow, upon my Adverſaries repugnant principles.

2. The queſtion is now, What is the firſt ſubject of the power of the Keys? but whether the place *Mat.*18. proves (as Mr. *H.* ſaith) that the firſt ſubject is not believers as believers, but believers with three limitations. 1. *As viſible to judicious charity.* 2. *As covenanting Church-wiſe.* 3. *As capable to Rule*, excluding women and children: but all the three are forgedly added to the Text, *Mat.*16. The firſt is added; for *Peter* in this confeſſion repreſents not Saints as viſibly to mens account, but real Saints. For,

*Peter* was not viſibly bleſſed, as *Magus*, Mat. 16. nor did he repreſent hypocrites like *Judas*, who are M. H. his ſaints and make the ſame confeſſiō

1. Chriſt pronounces *Peter*, and all that confeſs truly and really (though viſibly, for theſe are not here ſuppoſed) Chriſt to be the Son of the *living God*, really and truly bleſſed, as *Peter*, whoſe heart the Lord ſaw. But *Peter* is not bleſſed, nor all whom he repreſents bleſſed, by Mr. *H.* his way, and by his wreſting of the Text onely in a viſible way, as *Judas*, who might give the ſame confeſsion with other rotten hypocrites, and not be bleſſed, but curſed.

2. All

2. All who give this confession as *Peter*, have received the Spirit of revelation from the Father, which is neither visible nor audible, but is as *the hidden Manna*, known to the man himself, and to God onely.

3. All that so confessed, are really upon the matter differenced from all the false Religions and Sects, of which, some said *Christ was John Baptist*; some, that he was *Elias*, &c. as is clear otherwayes, if Christ speak of a visible confession, which *Magus* and other Church-members like him may give; the so confessors were no more blessed, than the wretched *Herodians*, who said Christ was *John the Baptist* risen from the dead, and denied him to be the Son of the living God.

4. The so visible confessors are the Church, whom *Christ builds on the Rock*, that shall prevail against all temptations of Hell, and be saved, but such are the really and eternally saved onely, not the so built on the Rock, as *Judas* and *Magus* were, and therefore that is but sand, not a rock, which is given to believers in charity combined, and who *are counted fit by Christ and capable, which women, children, deaf and dumb are not.* So Mr. *H.* doth make the Text or our Saviour say, *I charitably judge* Peter, *and* Judas, *and* Magus *are blessed, are built upon the Rock.*

2. The other two limitations are as blasphemous, and contrary to the scope of the Text: for our Saviours scope is to furnish solid consolations of sound faith not to *Peter* onely, not to seeming believers onely, not to Church-members onely as such, but to all persons who renounce false Religions, such as *Herodians* were, and others, *v.*13,14. men and women, *Mary Magdalen* and others, who by this very Scripture do really, and with the reality of saving faith, from the Spirit of the Father of Christ, confess Jesus to be the living God, as *v.*17,18. And I appeal to the consciences of our brethren (I say not any thing to those that are asleep in the Lord) whether *Magdalen* and others should in sincerity confess, that Christ is the Son of the living God, and had received the anointing, and had received no Keyes, no visible membership like to what they say, may not as well claim to this place and blessedness as *Peter*. And if Christ should answer them, *Ye women, who by the Spirit of the*

M. H. deprives all women & believing children of age of all comfort from confessing Christ as *Peter* did, and of being built on the Rock, because they are not capable of the Keyes.

*Father of Christ confess me to be the Son of the living God, and for that suffer death from* Herod *and other persecutors, are blessed; but ye have no right to real blessing by* Mat. 16. 15, 16, 17, &c. *for I count you women not capable of the Keys.* O what perverting of the Word of God is this! Surely Mr. *Smith* in his Parallels hath more reason for him to prove that women share of the honour of the Keyes as well as men, from *Mat* 18. and *Mat* 16. But of this hereafter. Shew me a place in all the Scripture where Christ saith, *I give the Keys to the Church of Redeemed ones.* 2. Shew me where in Scripture the blessing of real and sincere confession of Christ from the teaching Spirit of revelation, and anointing, is hampered and confined to male-believers, and to male-believers onely, members by marriage-covenant of one single congregation. Sure the brethren fail here, as the Papists, who retrench it to the onely Church of their Pope and Clergy.

Mr. H. gives to none the benefit of the faith, joy of believing, peace, consolation in the like confession of *Peter*, Mat. 16. but only in & through visible membership of a single congregation, which is as due to Magus the forcerer, as to all real believers.

Mr. *H.* *The rule of Mr.* R. *faileth much against the fundamentals of Logick,* quod convenit καθ' αὑτὸ, convenit ἀνὶ συμμέτρως, *yet visible Saints and believers accounted according to the rules of charity, are the subject matter of the Church, and therefore though they be justly excommunicated, yet in Gods account they may be inwardly Saints. And again, close hypocrites, as* Judas, *may be real unbelievers, and therefore the profession is sufficient to keep such in their office, and to evidence that all their actions Ministerial are valid.*

Pag. 104.

*Ans.* As Mr. *R.* hath, following *Aristotle*, expounded καθ' αὑτὸ, that which agrees as the ultimate specifick form, or as a proper passion, agrees to the subject reciprocally; as *rationale* καθ' αὑτὸ, *risibile*, καθ' αὑτὸ *homini*, See the *medi* καθ' αὑτὸ above expounded: But make fundamental or superstructure Logick of these two, except the Logick of contradiction, and I am silent. Mr. *H. Survey*, cap. 11. pro. 2. p. 194. *Subordinate power (of the Keys) only such, and all such have,* (a perfect reciprocation) *who are combined in a special corporation, and come under the external Government of the Scepter of Christ in the Gospel.* If women, servants, aged children be excluded, they being *combined in a special corporation, and under the external Government of the Scepter of Christ*, judge, Reader; and yet *believers* as *believers*,

A contraction in M. *H.* his first and proper & formal subject of the Keys.

*lievers* (saith Mr. *H. Survey*, cap. 11. pag. 203, 204.) *are not the first subject of the Keys, but believers, as* 1. *Combined by Church-covenant:* 2. *As counted in charity believers:* 3. *And counted capable men*, not women. Any man remove that contradiction.

3. I ask, *If profession be enough* (according to our Brethrens way) to evidence the ministerial actions, Baptizing, *&c.* for example, of *Judas*, to be valid, why saith not Mr. *H.* profession is enough to render their ministerial actions to be valid, but onely to *evidence that they are valid?* If profession do onely evidence them to be valid, they may be, *in se*, in themselves null and invalid. What is under this, I know not: If Mr. *H.* his sense be, that *Judas* was blessed, and had a Spirit of revelation to teach him to give *Peters* confession, and upon this account of a profession though rotten, yea to Christs charity apparently fair, yet Christ for his seeming confession gave the Keys to *Peter* as to *Judas*. If Mr. H. would cause the Text speak this, *Mat.* 16. he should gain much upon me: But no wit of men, but our Brethrens, shall throw this out of the Text. What a poor comfort is it, this profession keeps *Peter* in office? yea, it makes him blessed above men.

Mr. *H.* must hide somthing under that, That professiō is enough to evidence the ministerial actions of Judas and such to be valid.

## Chap. V.

*The reſt of Mr.* R. *his Arguments proving that the Male-Church of onely unofficed Brethren have no power of the Keyes, are delivered from the unſatisfying Replies of Mr.* T.H.

Rag. 204. 205.

Mr. *H. The 9 Arg. of Mr.* R. *If Chriſt give the Keys to believers, he gives anſwerable gifts to them.* Anſ. *Such as have received the anointing, can diſcern the voice of Chriſt and follow him, are able to chooſe to themſelves Paſtors, as being able to reliſh the ſavour of ſpiritual adminiſtrations, and to feel what key will beſt open their lock, can ſee and diſcern what courſes be ſinful and ſcandalous, perſons obſtinate and pertinacious therein, therefore they may chooſe and reject officers— They need not the tongue of the learned, they are reproved for careleſs watching, in not purging out the inceſtuous man,* 1 Cor. 5. 2, 3.

*Anſ.* 1. My Argument is mangled. And whereas I, with the Word, ſay, If the male-Church be Rulers, Watchmen, the onely men appointed to rule, make and unmake officers, I demand if the Epiſtles to *Timothy* and *Titus* be Canons to the brethren of the male-Church that they muſt *rule well*, 1 Tim. 5. 17. *rule their own houſe well, be apt to teach*, 1 Tim. 3.

The Epiſtles to *Timothy* and to *Titus* muſt, by Mr. H. his way, be written to unofficed brethren, the maſs only of a congregation.

2. Whether unofficed brethren muſt be ſuch Rulers as are to commit the Word to *faithful men, able to teach others.*

3. Whether the endowments that are required in Biſhops, 1 *Tim.* 3. 1, 2. *Tit.* 1 5, 6, 7, 8.

4. Whether the count that Watchmen, who muſt ſtand and feed, and not ſleep, nor let the flock periſh, *Ezek.* 3. *Chap.* 34. *Iſaiah* 56. *Zech.* 11. lie upon unofficed brethren?

5. Whe-

5. Whether the crime of usurping be theirs, and not the Prophets, *Jerem.* 23. and yet they are the onely feeders, rulers, Judges of all to the highest censure of Excommunication. But all the qualifications that Mr. *H.* gives to the male unofficed Judges are saving grace of anointing, 1 *Joh* 2. 20, 27. which women, who have Christ for their Advocate as well as men, 1 *Joh.* 2. 1, 2. the discerning of the voice of Christ, and following him, which all the sheep and Elect of God have, *Joh.* 10. 27, 28. except women, aged children, servants, be excluded out of the number of the sheep of Christ, this is a turning of the Gospel upside down, to Popishly confine all the Priviledges of Saints, the anointing the *spiritual discerning What key will open the heart*, to some few male-believers: 1. Aged; 2. Incorporate, so and so. But I retort it thus: To whom Christ hath given the onely qualifications spiritual of Rulers endued with power of judging, those hath he called according to the rule of the Gospel to be such Rulers, and they must dig their Lords talents in the earth, if they improve them not for that end. But the Lord hath given to all Beleevers as Beleevers of the same or of another flock, whether in Churches this way, or not, to women, as to males, in some measure, the anointing grace to know Christs voice. *Ergo.*

The spiritual qualifications for calling of Ministers, as Mr. H. describeth them, as being able to relish the savour of spiritual administrations, to discern & know the voice of Christ & follow him, &c. are given to women and to all.

2. Let it be observed, that the tongue of the learned, *Esay* 50. of which *Mr. R* spoke, to absolve and open heaven to a man swallowed up with griefe, and a gift of a son of thunder, to shut the gates of heaven against the obstinate, and such as are to be delivered to *Sathan*, are not required in the exercise of the keys of the Kingdome, but onely such gifts as are in women; is this a good frame of Church discipline?

Mr. *H.* *God gives to men no calling to a place, but he gives rules how they are to order and direct themselves in it. But the Word hath no Canons how the people should order the Keyes.* Pag. 205.

Answ. *Matth* 18. 15. If thy brother, *&c. The Lord points his finger to the Fesene, and says, Build up one another in the most holy faith,* 1 Thess. 5. 11, 12, 13. 2 Thess. 3. 14. *Heb* 13. 17. Rom. 16. 17. *Observe those that cause dissentions among you,* &c.

*Ans.*

The argument of Mr. *R.* that there be no rules in the Word how the male-Church should rule & judge, *Ergo*, there is no such judging Church, stands unanswered. Mr. *H.* his way overturns the Ministry.

*Ans.* My Argument is mistaken. If there be Rules in the Word how Officers should acquit themselves, 1 *Tim.* 3. 1, 2, &c. how Judges, Kings, &c. so ought there to be Rules how unofficed brethren, the onely Judges, (for Church-officers do but order and regulate judging, as our Brethren say) should behave themselves. But this is not by our Brethrens way.

2. The Reader may observe all along, that Mr. *H.* and his way lays the Ax to the root of the Ministery; for he ascribeth the Church acts of office, of opening and shutting heaven, of the learned Tongue, of Excommunicating, &c. to unofficed men; or then he denies that there is any necessity of such in judging, and ascribes such acts and qualifications as are in women, to their judging Church; the very way of Anabaptists and rigid Separatists.

See Mr. *John Collins* his vindic. Minist. Evangel. *an.* 1651. the question accurately and clearly discussed.

3. *Mat.* 18. 15. shall make every Church-member, brother or sister, who are to gain by admonishing one another, a Church-Judge, to exercise the Keyes one over another. I thought the power had been given, not *uni sed unitati*, to brethren in the Judicature, not to stones scattered.

The Pulpit guarded with 20 Arg. *an.* 1652. A Plea for the use of Gospel-Ordinances, by *Hen: Laurence* against Mr. *Dell*, 1652. p. 44, 45. Vindication of Presbyt. Governm. and Ministry, by the Ministers of the Province of *London*, *an.* 1649. M *Gillespy* Miscel. q. 1. p. 1, 2, 3. &c. Vindic. Minist. Evang. by the Ministers of *London*. The *Jus Divinum* of Presbyt. c. 11. p. 180.

The edifying one of another, and comforting one another, and withdrawing from dividers, are acts of love required of men, women, and of Christians of all ranks, and by no word tied to those of the same single congregation, but to all the Catholick Church; should not women withdraw from dividers? and therefore these places, 1 *Thess.* 5. 11. 2 *Thess.* 3. *Rom.* 16. are abused.

Ch. 11. p. 191. M. H. his way destroys the ministry of the N. Testament.

4. *Ambrose*, *Theophylact*, *Oecumenius*, *Paraphrastes*, *Beza*, *Calvin*, *Marlorat*, nor any Interpreter dreamed the place *Heb.* 13. 17. was meant of unofficed brethren, who watch and must give an account for souls: yea, Mr. *H.* expounds it of officers, and yet he cites *Heb.* 13. 17. *Obey them that are over you in the Lord*, i. e. Brethren of the male-Church obey brethren.

Mr. H.

Mr. *H. The prwer of the Keys is larger then the power of office, and therefore the Lord requires not so much abilities in the brethren as in the Officers.*

*Ans.* The difference is said, not proved.

2. If God require the highest abilities in officers to the laying on of hands, 1 *Tim.* 5.22. to the highest censurer, 1 *Tim.* 19. 20, 21. compared with 1 *Tim.* 3. 1, 2, &c. 1 *Tim.* 3. 6 7, &c. then he must require these same far more in brethren, the first and proper subject of all power, or then the Lord calls them to highest actings, and promises to them no gift to, or for these highest actings, such as delivering to Satan, cutting off of members.

*Mr. H.* denies that the highest abilities that are required in the Epistles to *Timothy* & *Titus*, are required to be in such as open and shut Heaven by the Keys. Page 206.

Mr. *H. The Keys are given to* Peter, *as representing Church guides*, Matth. 16. *not excluding the consent of the people.*

Ans. *We so give the power radically and firstly to the Church of Believers, as by them we communicate office power to the Elders, though they be not the first subject.*

*Ans.* Such a shifting of office-power from the Church of believers, which yet is but the third part of the redeemed single Church to Elders, if Christ teach, *Matth.* 16. or elsewhere, we rest.

Mr. *H. If the Keys be given to the Church, the house of wisdom*, Prov. 9. 1. *of* God, 1 Tim. 3. 15. Heb. 3. 4. *builded by Pastors, Teachers*, Ephes. 4. 11, *then not the Church of Believers without Pastors.* Mr. *H. the assumption fails, for a Church without Pastors is wisdoms house, as we prove it, and is* Act. 14. 23.

Page 207. Due Right. l. 2. c 9.

*Ans.* Mr. *H.* answers nothing to the places, *Pro.* 9. wisdom hath maids and a table; the house in which *Timothy* was to walk, was built by officers, *Act* 20. 28. 1 *Tim* 3. 1, 2, 3. 1 *Tim.* 5 17, Give us a pattern of your homogeneal Church, for clear it is the Church *Act.* 14. 23. was the Church of believers, no politick ministerial Church until *Paul* and *Barnabas* with the free election of the people, made them a politick Church: so until *Titus* ordained Elders, the Churches of *Creet*, bear the name of πόλις, Cities, and though these Cities were Churches, yet could they exercise no politick actions, nor frame Organs official to themselves, until the first founder made them politick ministerial Churches. Otherwise, as *Paul* and *Barnabas* exhorted them.

The ninth argument of *M. R.* stands unanswered, the Apostles made the Church a politick church by framing organs official in it.

them to continue in the faith, ſo they ſhould have commanded them to uſe that radical power, to create officers and not have encroached upon their power of the Keys.

Mr. *H. Paul charging the Elders to feed the Flock, or the Church,* Acts 20. *implyeth there is a Church diſtinct from feeders.*

*Anſ.* No doubt, there is a flock of redeemed and fed ones of men, women, children, 1 *Pet.* 4. 2. *Jam.* 2. 2. *Act.* 15. 35. that were of late Catechiſed, *Gal.* 6. 56. different from watchmen, but *Paul* bids the feeders cenſure the grievous Wolves, *v.* 29, 30. but he bids not the fed Church do it, far leſs implyes he, that the third part of the redeemed was the male-Church, and did, or could exerciſe diſcipline over both officers, and women, ſervants, and children. Let us ſee that implyed.

The feeders & the fed church are different, but this fed church is not the ruling and judging church.

Mr. *H. If they want Officers* (ſaith Mr. *R.*) *they want the power of edifying.*

Anſ. *They want the power of edifying, as an organick body, but it hath power to edifie it ſelfe, as* totum eſſentiale.

Anſ. *Chriſtian edifying one of another in divers congregations,* 1 Theſ. 5. 12. *Col.* 3. 16. *Heb.* 3. 13. by women and children of age we deny not, but a Church edifying without Paſtors, or a perfecting of the body without officers, *Eph.* 4. 11, 12. 1 *Cor.* 12. 12, 13, & 28. 1 *Cor.* 14. 4, 12. we find not. (2) Your male-Church edifying without Paſtors, muſt alſo edifie as an organical body. In it women and children be ſilent, and ſome unofficed brother teach, pray, and preſide in the creating of officers, and do the like, when the Officers turn grievous Wolves, and are to be caſt out, for then ſome unofficed brother muſt be Mouth and Organ to the reſt, and that is the very charge that *Peter* ſuſtained in paſtoral preaching, at the creating of an officer, and the Apoſtle *Matthias*, *Act.* 1. 15.

Mr. *H.* gives to unofficed men what is peculiar to Paſtors.

Mr. *H. Let* Mr. *R. tell how God ſet teachers in the Church, if teachers be before the Church.*

*Anſ.* Let Mr. *H.* tell how *God giveth breath to them that walk on the Earth,* Iſa 42. 5. Was there breath before there was a living man walking on the earth, or was there a living man walking on the earth, before there was breathing? Teachers are before Converts, as Fathers are before Children. *John Baptiſt* and the *Apoſtles* were before ſuch as they converted

The Church is no politick Church before they have officers.

ted to the faith and baptized. *Noah* before the Vineyard, which he dreſſed, God planted Apoſtles and Teachers, even in the organical politick Church, before it was a politick organical Church; for by ſetting Organs in the body, he made it an organical body; but it is a ſenſeleſs inference, *Ergo*, theſe Organs, who are both Organs and Fathers, and cauſes procreant of the Church, had no being before the politick Church had being; for natural organs in a phyſical body are only organs, but not cauſes of the natural body, but politick organs may be both, and in this caſe are both.

Mr. *H. To theſe are the Keys promiſed, who are Stewards of the myſteries of God*, 1 Cor. 4. 1. *ſervants of his houſe*, 2 Cor. 4. 5.

Anſ. *The Servants are Paſtors and Teachers in theſe places, then the ruling Elder ſhall bear no Key.*

*Anſ.* Yet the concluſion is ſtrong againſt the unofficed bearers.

Mr. *Cotton* & the New *England* Diſcipline and *Paul* are herein as much croſſed as I am; for to them the ruling Elders are Stewards applying in cenſures in the external Court of Chriſt, the Word, as the Teachers apply it concionally. Mr. *Cotton* makes the ruling Elders to be included with the Teachers of *Epheſus*, Act. 20. And by the Argument *Mr. H.* may deny office-power of overſeeing the houſe, to all, but to ſuch as labour in the Word and Doctrine.

Way of the Church of *N. E.* c. 2. ſect. 2. p. 13, 14, 15. & p. 36.

Mr. *H. The places*, Iſa. 9. 6. Revel. 3. 7. *ſpeak of Monarchical power in Chriſt onely, and prove not the point of delegated power.*

*Anſ.* Nor did I bring them for any other end, but to prove that the Keys whoever bear them, Head or Servants, do ſignifie a power of office, ſteward, *Oeconomus*, Commander of the Caſtle, and ſo are never given to unofficed brethren, for which cauſe I brought Fathers, Doctors, Divines, Proteſtants, Learned Papiſts, ſaying the ſame. And *Mr. H.* paſſes them all without an anſwer. So the Learned *Pagnin*, *Mercerus*, *Shimlarus*, *Buxtorf. Ark* of *Noah*, *Mr. Leigh*, and all Dictionaries expound the word, מַפְתֵּחַ, when given to Houſe, Priſon, Gaol, Kingdom; and *Stephanus*, κλεῖς, and *Mr. H.* dictates againſt the authority of all the Learned Interpreters and Linguiſts, and tells us

Mr. H. denies the ſignification of the Keyes given to all officers contrary to all the learned read, מַפְתֵּחַ Iſa. 14. 17. Iſa. 50. 5. Iſa. 26. 2. Iſa. 22. 22.

beside an office power, it noteth, *Matth.* 16. a judicial power of the *spouse and wife to admit unto, or reject out, in the family as cause requires.* But 1. one word of Scripture he gives not. 2. Nor saith Christ, *Matth.* 16. any such thing, as he gives the Keyes to the Church upon the Rock, as the formal subject, though it may be gathered, he gives them for that Church as the *object* and final cause.

Page 209.

Mr. *H. To these Mat.* 16. *doth Christ give the Keyes, to whom he giveth warrant and official authority, for actual exercising of opening and shutting; but this he giveth to* Peter, *as representing Teachers and Elders: to thee will I give, &c. whatsoever thou shalt bind on earth, &c.* So Mr. *R.*

Ans. *All may be granted, and the official authority may be formally in the officers, and originally and virtually in the Church.*

2. *The proposition is false, to wit, to them the power of the Keyes is given, firstly, to whom warrant and official authoritie is given for the exercise of the same Keyes; for the power of the Keyes is larger then office-power.*

Mr. H. wrongs this argument of mine, for by Mat. 16. both the power *actu primo*, and the exercise of binding and loosing *actu secundo* is given to *Peter*; *Ergo*, these two cannot be given to all believers as believers.

The keys cannot be given to *Peter*, as representing believers, & also as representing the guides.

*Ans.* 1. My Argument is yet wronged, to the same person to whom he promiseth the power, or keyes, or the power in its essence, *actu primo*, to the same person he promiseth shall exercise the specifick acts of the power and the second acts, that must be the first formal subject to which God promiseth a reasonable soul, and the second and specifick acts of discoursing, and that must be essentially a man: Now unoffised brethren are not Embassadors, but they are onely these, to whom the Embassadors and officers are sent.

2. By *Mr. H.* the Keyes must in their official power be given to *Peter*, as representing the Guides, and also the power of the Keyes, in the power of ruling must be given to *Peter*, as to the first subject representing believers: If the Text speak this, it is a new conceit, that never an Interpreter dreamed of, and it must be made out, that *Peter* is spoken of in the Text, in that twofold relation; but that *Peters* binding and loosing on earth are acts of office, or at least include acts of office, and acts both of concional and also juridical remitting and retaining of sin, and who despiseth *Peter* and the officers in either, despiseth Christ and him that sent him, is clear, and that remitting and retaining

sins

sins is a binding and loosing, cannot be denied, and that remitting and retaining of sin flows from Christ calling the Disciples to an office, is as clear, *John* 20.21. *As my Father Apostled me, so send I you, receive the Holy Ghost, whose sins ye pardon, they are pardoned, &c.* And that this is a clear commission to *Peter* and all officers in him to exercise an official power of binding and loosing, is apparent by this Text, if by any in the New Testament. But Mr. *H.* against this clear Text saith, here Pastors have *good warrant for their office power, because the Church hath received power to admit, chuse and refuse officers, &c.* But because Mr. *R* said they have clear commission for the Keys, both in power, v. 19 Καὶ δώσω σοὶ τὰς κλεῖς, and in the acts and exercises, Καὶ ὃ ἐὰν δήσης, and *what thou shalt bind on earth, shall be bound in heaven*; But, though the place be clear, and all Interpreters teach it, yet will not Mr *H.* grant that by *Mat.* 16. to *Peter* and other Church-officers, Christ gives both the power of the Keys, or the Keyes and the exercise of the power, v. 19. *I will give to thee the Keyes— and whomsoever thou shalt bind, &c.* And if Mr. *H.* say not this, he shall be forced to say that these, to wit, the power of the Keys, and actual exercise of the Keys, which are clearly holden forth, v. 19. are given to *Peter*, so confessing Christ, that is, as he represents all believers so confessing Christ. And so all such must have both the Keyes and the formal exercise of pastoral binding; for that pastoral binding is given to *Peter*, v. 19. and brethren and women so confessing, must pastorally bind, v. 19. Then how can an official power be given to *Peter*, as he represents this male-Church upon a meer allegiance? As to the place, *Matth.* 28. 19. it abundantly warrants the Disciples to an office-power. But the question yet remains, whether this place, *Matth.* 16. especially doth not warrant more clearly, Pastors as Pastors to both the power and exercise of the power of the Keys: And by this, *To thee will I give the Keys*, must yet have this sense, *I will give the Keyes to thee Peter, as representing both the Pastors and Believers of the male Professors only.* Yet *Peter* gave not that blessed confession as an Apostle, but as a Believer enlightned by the spirit of the Father above flesh and blood; nor was *Peter* as an Apostle builded upon the Rock, and above the prevailing temp-

Binding and loosing flowes from the Lords calling to an office, *Joh.* 20. 21 22.

So *Cyprian* as is cited before.

The place Mat. 16. must warrant all officers to their official calling and to the acts thereof, to wit, of binding & loosing by way of preaching.

tations of Satan and Hell, except we hold from this place, the *Popes* infallibility; but it is good that it is granted, that by this place, the Keyes muſt be given to *Peter*, as repreſenting the officers alſo: for here (ſaith Mr. *H.*) *Paſtors may have good warrant for their office power.* Then is the thing we contend for granted, if M. *H.* would prove the other, that here the male Church excluding women hath good warrant, as the firſt and proper ſubject to challenge the power and exerciſe of the Keys here ſpoken of, *Matth.* 16. he had indeed performed a great point. But this remains that the Reader is left in the miſt what to make of our Brethrens way by theſe words, *upon this Rock will I build my Church, and the gates of Hell ſhall not prevail againſt it.* Nor is it fair arguing to flee to the old Teſtament, ſaith judicious Mr. *Firmin*, becauſe the Children of *Iſrael*, *Numb.* 8.10. layed hands upon the Levites: for what if one ſay, *Moſes* the Magiſtrate layed on hands?

Mr. *H.* grants that by Matth. 16. the Keyes are given to *Peter*, as repreſenting the officers alſo.

*Firmin*, Separation examined. p. 70. 71. The Children of *Iſrael* laying on of hands, *Num.* 8. what it was, that it is no ſhadow for the male-Church to ordain officers of the New Teſtament.

2. If it be a good warrant where officers are, as in the place were *Aarons* ſons, yet the people only, and not the Presbytery, though there be a ſufficient one, muſt lay on hands.

3. *Aaron*, as Mr. *Firmin* noteth, verſe 14. completed the ordination; for *he did wave thoſe Levites before the Lord.* 2. How is it proved that *Moſes* gathered the whole people, *Numb.* 8. 10. *Thou ſhalt gather the whole aſſembly*, the whole Church: and they ſhall offer them in ſacrifice (ſaith *Vatablus*) and by that (ſaith *Menochius*) who collects from *R. Stephanus*, *Vatablus*, and others) they did *not authoritatively ordain the Levites, but gave over to the Lord and his ſervice the Levites*, *Deut.* 31. 20. *Gather to me all the Elders*, v. 30. *and Moſes ſpake into the ears of the Congregation. Rebal, Junius, Diodati, Engliſh Divines*, they conſented to the call of the Levites. *Cyrillus*, *Alexandrinus*, and *Cyprian*, *Tertullian*, as *Leo Magnus* alſo ſay, the people chuſed,

*Aria. Mont. Certum.* אֵת־כָּל־עֲדַת *Vatablus*, offeret Levitas in oblationem Domino. *Menoch.* Ut hac manuum impoſitione teſtentur ſe Levitas contribules ſuos à ſe abdicare, & Deo quaſi munus & ſacrificium offerre, in ejus dominium & miniſterium transferre. *Junius* Numb. 8. approbante Eccleſia. *Cyril. Alexand. Cyprian.* Epiſt. 24. 33. 68. De divina ordinatione deſcendit, ut ſacerdos plebe præſente ordinaretur. *Tertul.* Apolog. c. 39. *Leo Mag.* Epiſt. 87.

or

or the Levites were called, they being then present. So *Beda*, *Lyranus*, *Junius*, *Piscator*, *Ainsworth*, say a part of the people laid on hands on the Levites. *Cajetan* and *Lorinus*, the Princes of the Tribes, in place of the people, layed on hands and consented, *quia offerens* (saith *Lyra*) *debebat ponere manum super oblationem suam*. So *Diodati*, they imitate such as offered by laying on the hand on the oblation.

Quidam ex populo manus imponebant. *Junius.* *Piscator.* *Pareus.* *Cajetan.* *Lorinus.*

Principes Tribuum pro populo. *Lyran.* Numb. 8. Ponent manus] quia assensum devotionis electioni debent præbere.

Now Mr. *H.* his binding & loosing comprehendeth all acts of Church-power *not only by publick preaching (for so the ruling Elder should have no key) but also by excommunication and admission, admonitions which issue from judging power, as we proved.*

*Ans.* That is said *gratis*, admonition and consent to receive in, and cast out members by consent, necessarily agree to women, it so much concerning their dayly practices and conscience, and they have no judicial power.

A filiis *Israelis* *Beda*, sub multorum testimonio & cognitione facienda est electio, ut examinatio digna celebretur, ut nemo reprehendere possit, debent enim testimonium habere bonum.

Jer. 40. 4. Psal. 105. 20. Rev. 9. 14. Job 12. 18. Psal. 105. 17. Judg. 15 10. Psal. 149. 8. Act. 21. 8. Act. 22. 4. Mark 3. 27. Psal. 102. 20.

2. By no Scripture can Mr. H. prove that admonition of Brethren is Church-binding and loosing, and that it is limitted to one congregation. Nor can a single flock bind a member of the Catholick Church, or a sojourning visible Saint to Church-judging in one single congregation; nor is there one jot in Scripture to tye the *Brother*, Mat. 18. 15. *If thy Brother trespass, &c.* To a Brother member of that onely congregation, of which the Plaintiff is a member.

Binding and loosing are acts of authority by the Scripture in Rulers, who have command of prisons, which unofficed people have not, they not being Rulers.

3. I said that binding and loosing are words of official authority undue to unofficed brethren, as the Scripture saith. See the Margin, *Jer.* 40. 4, &c. above.

Mr. *H. The promise is made to Peter, because of his confession in name of the Believers.*

*Ans.* The Text saith no such thing, but because of his confession.

1. He, and all men and women, who so sincerely confess, are blessed, because really regenerate; *flesh and blood hath not revealed that*, &c. v. 16.

2. Be-

2. Becauſe of this confeſſion, a promiſe of perſeverance is made to the whole Catholick Church invifible, then the way how to fulfil this promiſe is ſet down, I will make this invifible Church viſible, and I will give the Keys of Word and Cenſures to thee *Peter*, and to all the called Paſtors, &c. for the Churches ſalvation of men and women, that they may be kept invincible upon the Rock.

The true ſenſe of that, I will give to thee the keys of the kingdom, &c.

Mr. *H. grants, that the Keyes are given to believers who may be hypocrites.*

*Anſ.* Adde, and to them as the firſt formal ſubject: This is before refuted. But it is asked, Why Brethren believing and as ſo incorporated, ſhould be made the firſt ſubject of the Keys by this Text, and not alſo the firſt ſubject of the love of Election and Redemption, by which they are built on the Rock, and made impregnable againſt the gates of Hell; for the one is ſaid of the Church here, and not one word that he will give the Keys to the Church.

Its not ſaid, Mat. 16. that Chriſt promiſeth the keys to the Church of redeemed ones.

As alſo Mr. *H.* granteth, that Chriſt ſpeaks not to *Peter* as repreſenting all believers, but onely the diſciples and male-believers: *But whom ſay ye that I am* (ye diſciples?)

*Anſ.* Its true, he propounds the queſtion to the diſciples onely, but ſaith he that hence onely men and unofficed Brethren of a ſingle congregation who give ſuch a ſincere confeſſion, are bleſſed, and built on the Rock? So he ſaith, *Matth.* 13.10,11. to the diſciples onely, *To you it is given to know the myſteries of the kingdom of God, to them it is not given:* Are there then none the Elect of God, men or women, to whom the grace of ſaving faith is given, but onely the diſciples? So *Luke* 22.28. *Ye are they that have continued with me in my temptations:* v.29. *And I appoint unto you a kingdom.* Then to the diſciples and men, not to women who ſuffer with Chriſt, there

The evaſion of Mr. *H.* that Chriſt ſaid, Whom do men ſay that I am? to the diſciples onely, as repreſenting only the male-believers of a ſingle congregation, excluding women and all who ſo

confeſs Chriſt with the ſame ſincerity, hath no feet. How far from the minde of ſound Antiquity and of Proteſtant Divines, the places Mat.16. Fleſh and blood hath not revealed this; and, Upon this Rock, &c. See Magdeburgenſ. Hiſt. Vol. 1. Cen.1. l.1. c.4. p.56. ib. p.32. as ſuper hanc Petram, i.e. confeſſionem. Ib. p.40. What is the true Church, ſee hiſt. Magd. ib. Cent. 1. l.1. c.4. p. 127,129.130. The Magdeburgenſes hiſt. Vol. 1. Cen.1.l.1. c.4. p.138. expounds it ſoundly of the perſeverance of the Saints, not of the viſible Church, as Papiſts do.

is

is a kingdom appointed. Upon this account, all the Promiſes and Conſolations of ſending the Comforter, of the many manſions in his Fathers houſe, which he was to prepare for them, do belong to the diſciples, as brethren, and as a male-Church of a ſingle flock without officers, not choſen women, aged children that believe: and therefore theſe words of Mr. *H.* that *Chriſt ſpeaks not to all believers in the perſon of* Peter, *Bleſſed are ye, for fleſh and blood, &c.* moſt injuriouſly bereave all women, all men, that are not members by Covenant of this male-congregation, of all the Promiſes of the Goſpel, and comforts which Chriſt uttered to his diſciples onely. Not to ſay what before I ſaid, that

1. This is contrary to the ſcope of the Text. And

2. contrary to the Peace, 2. Comfort, 3. Joy, 4. Bleſſedneſs in the ſtate of Regeneration, 5. Faith of their Perſeverance, and 6. Victory over temptations, from the gates of Hell; of all, who contrary to Sects and Hereſies, and fundamental Errours touching Chriſt his Nature, Offices and Dignity, ſincerely believe, and confeſs that he is the *Meſſiah* the Son of God, be they women, aged children, ſervants, ſincere viſible Saints of another congregation, or ſojourning Saints.

Mr. *H.* his expoſition of Mat. 16. that *Peter* in that confeſsion repreſents the male-members of the congregation onely, is contrary to the ſcope of the Text, and to the faith, comfort and bleſſedneſs of all believers ſo confeſsing.

Mr. *H.* *If believers* (*ſaith Mr.* R.) *as giving* Peters *confeſſion, and built upon the Rock Chriſt, be made a miniſterial Church, then the official power of binding and looſing ſhould be made as firm and ſure from defection, as the Church of believers built on the Rock.*

Anſ. *The Aſſumption is denied, for the Church to whom the Keys are firſtly given, though they have a virtual power to call men to office, yet they have not formally official power; nor is official power, which in great Apoſtaſies may fail, of like ſtability with the viſible Church, which can never totally fail.*

*Anſ.* My Argument is not faithfully repeated (of which I often complain) if the Miniſterial formal power of ruling, and creating and unmaking of officers (a virtual power of which he of new ſpeaks, I know not, for who hath the formal power of

of calling officers then?) be given to believers, though deſtitute of Paſtors, becauſe believers are in a congregational frame built upon the Rock, nothing hindreth but miniſterial power, that is, the power of the Keys given to believers, which is but a giſt given to hypocrites often, ſhould be as firm as though believers were built on a rock. Mr. *H* denieth the Aſſumption onely, and ſeems to yield the Propoſition. I appeal to the Reader, if theſe words, *I will build my Church* (in the frame of a Congregation Independent) *upon the Rock Chriſt*, of the confeſſion of *Peter*, have any ſuch ſenſe; for in all Scripture the building upon the rock hath no ſuch ſenſe, but noteth Chriſts building of real believers on himſelf in the moſt holy faith, which building cannot fail. And whereas Mr. *H.* ſaith, *The viſible Church cannot totally fail*, as our Divines ſay, they mean the Catholick viſible Church, and not your Independent congregations, of which they knew nothing who teach this Doctrine. So this Argument of mine ſtands. Promiſes of never falling are made in Scripture to things, not to perſons, as to the Kingdome, to the Goſpel, to the Dominion of Chriſt, *Pſal.*72.8. *Iſa.*9.7. *Luke* 1.33. *Iſa.*55.11. *Pſal.*110.2. *Mat.*24.14, *&c.* but ever in order to perſons, eſpecially to that excellenteſt of perſons: But of temptations to offices, and inſtitutions and promiſes to ſuch, as here, we reade not.

If to be built upon the Rock be to be built in a congregational Church-frame, then the gates of Hell cannot prevail againſt the office, againſt the viſible frame of congregations.

Some of our Divines make the Church of believers, men and women, the virtual ſubject of the Keys, and of all Church-power. But Mr. *H.* maketh them more than a virtual ſubject, for he muſt make the formal calling and creating of officers, and excommunicating of them, and ſo preaching, as was the Apoſtle *Peters* caſe, Act.1.15. and the Prophets, Act.13.3. who prayed and laid on hands on *Saul* and *Barnabas*, and ſent them as Apoſtles to the Gentiles, a formal act of the Church of Redeemed ones, men and women, ſervants and children, for which we have no Scripture, and as little Reaſon, for we may ſo ſay the Flint formally makes fire. Hiſt. Magdeb. Vol.1. Cen.1. l.1. c.4. p.138.

Mr. *H.* *Thoſe to whom (ſaith Mr.* R.) *Chriſt giveth the Keyes, do repreſent the perſon of Chriſt, and who deſpiſeth them, deſpiſeth Chriſt, and who honour them, honour Chriſt*, Mat.10.40. *Now Scripture never ſaith ſo of believers, They that hear and obey believers, hear and obey me.* Anſ. *The Propoſition is falſe, to repreſent Chriſt as ſtewards, belongs onely to them who have office power; but the Sponſe had power in the family before the ſtewards and officers were.*

*Anſ.*

*Anſ.* 1. Yet that muſt be meant of believers, men and women, He that deſpiſeth the preaching male Church, deſpiſeth me.

Thoſe who bear the Keys repreſent Chriſt as ſent by him. But this do not the male-Church.

1. The forgiving or looſing from excommunication, as well as preaching the Goſpel, 2 *Cor.* 2. 10. and excommunication it ſelf, which is given to unofficed brethren by Mr. *H.* is done, 1 *Cor.* 5. 4. in the name, ἐν προσώπῳ Χριστοῦ, therefore they who deſpiſe the unofficed Brethren excommunicating, deſpiſe Chriſt; and excommunicating of heretick Paſtors, or judicial rejecting there cannot be, except unofficed brethren publickly rebuke, 1 *Tim.* 5 20. and in the Name of Chriſt judicially declare the man an Heretick, and the doctrine Hereſie, *Tit.* 3. 10.

The Scripture makes not every male-church the Spouſe & body of Chriſt.

2. The compariſon that makes every male-Church a Spouſe of Chriſt, and ſo multiplies Spouſes and Bodies of Chriſt; whereas the Scripture makes but one viſible Spouſe on earth, *Cant* 4 1,2. & 6. 8, 9. & 7. 1,2. *Eph.* 5. 26,27. one Body, 1 *Cor.* 12 12,13. *Eph.* 1. 23. *Col.* 1. 18. will not furniſh an Argument. For,

Theoph. Nicolaides de miſſ. miniſt c. 10. p. 91,92, 93,94.

1. A Spouſe without ſtewards may feed; may therefore unofficed brethren preach, and tender the Seals, as Socinians ſay they may baptize one another?

2. A Spouſe may create ſervants of her own deviſing; ſo may not unofficed brethren do.

3. The Scripture makes the Catholick Church Chriſts Spouſe by faith; what Word of God warrants every male-ſociety to be a Spouſe of Chriſt by a new deviſed Oath or Covenant? and our brethren cannot give us a Scripture, where the male congregation excluding women is called the Spouſe, Body of Chriſt built upon the Rock, &c.

Mr. *H. Thoſe to whom the Keys are given (ſaith Mr.* R.*) do authoritatively forgive and retain ſins: The fraternity (ſaith Mr.* H.*) forgives judicially*, 2 Cor. 2. *the officers authoritatively.*

*Anſ.* Brethren and ſiſters forgive by way of charity, the officers authoritatively. A judicial forgiving diſtinct from both in a male-Church, is the queſtion begged by Mr. *H.* not proved.

2. He ſuppoſeth *Paul* writeth to this male-Church void of

The male-Church of *Corinth* doth neither judicially forgive, nor is it written unto by *Paul* excluding women & others.

Paſtors; whereas there were many Paſtors there, 1 *Cor.* 14.29, 30, 31. & 4.15. & 1.12. nor could they without officers celebrate the Lords Supper, as they did, 1 *Cor.* 11. frequently.

3. He ſuppoſes they onely were judicially to forgive the inceſtuous man; whereas all in their own way, men and women, were to forgive him, and to converſe with him as a brother, 2 *Cor.* 2 7,8. as is ſaid before.

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## CHAP. VI.

*What Church it is that is built on the Rock,* Mat. 16. *whether the viſible or inviſible Church, the Catholick or the ſingle Independent Church.*

Chap. 11. pro. 2. p. 215.

BEfore I examine Mr. *H.* his Reaſons, take notice of what Mr. *H.* ſaith, which may conduce to this:

*The Keys and power (ſaith Mr.* H.*) muſt be given to a ſingle ſociety,* i.e. *to a ſort and condition of men under ſome ſpecial relation, To thee will I give, &c. as to a ſingle ſociety, not to them.*

*Anſ.* That the Keys muſt be given to a ſingle; that is, according to Mr. *H.* his ſenſe, to a ſingle Independent congregation onely, that they may exerciſe Juriſdiction onely within themſelves, and that all others, though as free Churches as it, are ἔξω, without is never proved by Mr. *H.* nor gives he us a pattern of ſuch a Church Independent in Juriſdiction.

Ch. 7. ſect. 4. p. 128. Many thouſands may be one Church.

2. His Argument, *Becauſe it is ſaid, To thee, as a ſingle ſociety, not to them,* is naught: Did not the Lord give, in *Peter*, the Keys to the twelve Apoſtles, and to ſix or ten ſundry ſocieties in *Jeruſalem*? but they were one Church; ſo the combined Elders in a Presbytery is but one ſingle ſociety: yea but ſaith he, they are many Churches. *Anſ.* They are, and may be but four ſocieties meeting in four ſundry places, and ſcarce all eight hundred,

hundred, and therefore a more ſingle ſociety than eight thouſand and above, which Mr. *H.* ſaith made but one congregational Church of *Jeruſalem:* And is not the ſociety of a Synod Provincial or National, one ſingle ſociety alſo by this account?

2. Let the Reader judge how our brethren uſe the word *Church*, as Kid leather ſtretching it in and out at their pleaſure, as it ſerves beſt for their turn, for here the ſingle ſociety capable of the Keys, is a new male Church of redeemed ones.

Way of the Churches of Chr. in N.E. c. 1 ſect. 1. pro. 1. p. 1, 2.

Alſo conſider but the firſt propoſition.

1. Theſe words, *The inſtituted Church of Chriſt in the Goſpel, to which Chriſt hath committed the Keys, the power of binding and loſing, the ſeals, officers*, are moſt ambiguouſly ſet down, and can hardly bear truth either in a paſſive or an active ſenſe: for its falſe that the Keys paſſively are not committed to women, for they muſt be bound and looſed, and have the Seals and Tables of the Covenant, as well as men.

The 1. propoſition concerning a Church inſtituted, Way of the Churches of N.E. c. 1. ſect. 1. prop. 1. p. 1, 2, 15. is examined, & found inſufficient & faulty.

2. In an active ſenſe, its falſe, that to women, underſtanding children, the diſpenſing of Cenſures, Seals and Tables are committed.

3. The power of the Keys are not committed to the Church inſtituted, as to the proper ſubject, but onely by thoſe pious Authors, to a limb or wing of it, the male-redeemed are never called, *The inſtituted Church of the New Teſtament.*

4. And how the ſeals are given to the male-Church as to the ſubject, when they want Paſtors, I ſee not: *The Tables and Seals* are given to men and women redeemed, as the *end and object* for their ſalvation and edification.

How our brethren make the ſeals to be given to their congregation.

5. So they are given to Paſtors, Doctors, Elders, Deacons, to all viſible Saints, but in the intention of God, to all Rulers and ruled, men and women, not as meer viſible profeſſors (for God intends no ſuch thing to a meer *Magus*, to whom agrees the complete eſſence of a viſible member) but as inviſible and choſen ones.

6. Nor is it either didactick or ſuitable to a Syſteme of Church-policy, *That the adminiſtration of all Chriſts publick Worſhip and Ordinances, is committed to a company of believers*, for the active adminiſtration of Baptiſm and the Lords Supper,

and of the preached Word, is not committed to unofficed brethren, or to women, who are members of this instituted Church of the Gospel; otherwise in a passive sense all are to partake of the Worship and Ordinances, according as their capacity is: but how the male-Church void of pastors can receive them, I know not.

7. I say not much, that its not Grammar to say that this Church is *a communion of Saints*: A community it is, which word is in our language a Concrete.

8. That its a combination of Saints *meeting for that end* (to partake of the Ordinances) *by common and joynt consent into one congregation*, is utterly unsound; for as this is a delineation of a New Testament Church-Assembly, to partake of the Ordinances, so it makes it contrary to the institution of a Church under the Gospel, to members of another congregation to meet, to partake of pastoral preaching or seals in a Church, whereto they never *gave common and joynt consent*, as never being inchurched members thereof; yea, and all of another congregation by this reason hear the Word in that forreign congregation, not as visible Saints, but as Pagans, and such as are without. And its as strongly concludent against hearing in another congregation than their own, as against Church-rebukes, and (as our Brethren teach) Church-judging, and admonishing between brother and brother: for as there is indeed a providential necessity of partaking of pastoral preaching and seals in another congregation than the members own; so is there the same soul-necessity of the like rebuking and gaining of a brother, *Mat.* 18.15. If the trespass be committed in another congregation, and be private as yet, as if it were done in the offenders own congregation, except it can be proved that from *Mat.* 18. Christs minde is, if a brother of another congregation fall in a pit to the hazard of his salvation, I should let him perish there, I am not his keeper as touching any Church-remedy for gaining, according to *Mat.* 18. which sure we cannot do to our enemies ox, if he fall in a pit; yea, and there is as great, if not a greater necessity, to use the remedy of rebuking, *Mat.* 18. to gain him when he falls in a spiritual ditch in another congregation, as to preach pastorally, and to tender the Lords Supper

to

Our Brethren describe their Church from a Church-assembly, and exclude all of another congregation fro their Church-assemblies.

There is a necessity of Church-communion in rebukes, as in seals.

to him in another congregation, and as the Bread in the Lords Supper (say our brethren with *Mr Cot.*) is one Bread, and a *seal of our communion with the Lord Jesus; but also of our communion with his members not only of our own Church, but of all the Churches of the saints*: so we are to gain our brethren by admonition, teaching rebuking, by *Matth.* 18 not only as they are members of the single independent body congregational, but of the whole Catholick body, 1 *Cor.* 12. 16. *for whether one member suffer, all the members suffer with it, or one member be honoured, all the members rejoice with it.* And *Rom* 12.4,5. compared with verse 15. *for there is one Body (visible) one Spirit, one Lord, one Faith, one Baptism, one God and Father of all*, Eph. 4.4 5. and one body Catholick, into which all are baptized, Jewes and Gentiles, 1 *Cor* 12.12,13.

Way of the Churches of Christ in *N. E.* c.6.sect.1.pag. 103. *Cotton*, Keys of the Kingdom, c.4.p.17.

8. *It is false that there is no Church which Christ in his Gospel hath instituted — but a particular visible Church, that meets in one place all of them: for Christ hath sanctified and cleansed with the washing of water by the word*, a Catholick Church, *which he shall present as a glorious Church, without spot or wrinkle*, Eph. 5. 25,26,27. and perfected body (visible) when we all meet *in the unity of faith*, Eph 4.11,12,13.

9. That this instituted Church is to meet *together all of them, even the whole Church for the administration of the holy ordinances of God, to publick edification*, 1 Cor.14.27. is a manifest debarring of Infants born within the visible Church, from being members of that *Church, which Christ in his Gospel hath instituted*, &c. for they are neither capable of *convening in one place every Lords day, nor of publick edification by prophecying, as is meant* 1 Cor.14.23. cited by them. How they defend Infant-Baptism, who make them incomplete and unconfirmed members, let them see; the learned, pious, and grave Assembly at *Westminster* provided better, *that particular visible Churches members of the general Church were made up of visible Saints*, viz. *of such as being of aged professed faith in Christ, and obedience to Christ, according to the rule of faith and life, taught by Christ, and his Apostles, and of their Children*, Act.2.38,41. Act. 2. *v. ult.* compared with Act 5.14,&c. There is not one word of Infants in this large discription of instituted Churches of the Gospel,

Our brethren in the large description of the only instituted Church in the New Testament make no mention of infants, as do the seven Churches of Anabaptists, almost in the same terms. Propositions concerning Church government by the Assembly at *West. An.* 1647.

ſpel, and to it, in all, the Anabaptiſts ſubſcribe, yea, the ſeven Churches have, upon the matter the ſame deſcription of the viſible Church, without one word of Infants.

Confeſſion of faith of the 7. Churches, called Anabaptiſts, An. 1645. and An. 1646. Art. 33. which Church is a company of viſible Saints, called, and ſeparated from the world, by the Word and Spirit of God to the viſible profeſſion *of the Goſpel, being baptized unto that faith, and joined to the Lord, and each to other by mutual agreement* (Church-Covenant, ſay our Brethren) *in the practical enjoyment of all ordinances commanded by Chriſt their head.* Art. 36. Independency of Juriſdiction is aſſerted. As alſo Art. 42. Art. 34 The whole body of men and women are the Church which Art. 36. hath power to chuſe and call Elders. And Art. 42. *to caſt out any member.*

Pag. 216, 217. Mr. *H. That Church is here*, Matth. 16. *meant, which is built upon the Rock Chriſt, by the viſible confeſſion of* Peter, *as explicated immediatly before; but the inviſible Church is not built by a viſible profeſſion, ſuch as* Peters *was. The ſecond part of the aſſumption is clear by the oppoſition between viſibility and inviſibility. The propoſition is proved by the meaning of the words, Thou haſt made a confeſſion of my ſelfe a Rock, and therefore are called* Πέτρος, *and upon my ſelf ſo confeſſed, will I build my Church.*

*Anſ.* The propoſition is not true in his ſenſe, the aſſumption moſt falſe, the concluſion both untrue and unjuſtly expreſt: for the viſible ſingle congregation is not here meant, and *I will build my Church congregational, in its frame, upon the Rock by this confeſſion.* Except Mr. *H.* the place had no Author, no Divine, or any other for this ſenſe, ſo deſtructive to the text. Therfore there hath been ſome trepidation of mind upon the pious man. After *many thoughts* (ſaith he) *floating in my mind, what might be the meaning of our Saviour*, &c. And after many thoughts, he could not find a way to anſwer Mr. *R.* his Argumenrs, but by a Popiſh Expoſition, for *Bellarm. lib.* 3. *De Eccleſ. c.* 13. brings this place to prove that the viſible Church ſhall never fall away. So the Jeſuites of *Rhemes*, 1 Tim. 3. 15. cites the ſame place. D. *Fulk* anſwers, every true Chriſtian is builded on the ſame Rock, which is Chriſt. So *Cornel. à Lap. Matth.* 16. the viſible Church cannot erre: To the propoſition Mr. *H.* yeelded. That *the Church to whom the Keyes are given, may receive* that the Church is builded on the rock by the intervening of an hypocritical profeſſion.

See Hiſt. *Magdeburg.* vol. 1. cent. 1. l. 1. c. 4. pag. 119, 120, 121. cent. 1. l. 2 c. VII. p. 404. Hiſtor. *Magdeburg.* vol. 1. l. 11 c. X. pag. 423, 424. Celeberrima eſt confeſſio quam de Chriſto, tum à de ſuo, tum reliquorum Apoſtolorum nomine, edidit. Pa. 211. Ob. 4. M. H. Teacheth

*the*

*the Keyes by the intervening of an hypocritical confeſſion, or profeſſion of Chriſt, ſuch as is in* Judas *and* Magus. So the propoſition is falſe, to wit, that *Church is here meant which is built upon the Rock Chriſt, by the viſible confeſſion of* Peter *ſo explicated*; for it is explicated to be a viſible confeſſion.

1. Sometimes true, ſometimes hypocritical.

2. Sometimes it is expounded to be the confeſſion onely of the male-Church, excluding women.

3 Of the male Believers of a ſingle Church void of Paſtors: while the world ſtands, ſuch a viſible confeſsion as may be falſe, and lying is no means of Chriſt to build the Church of men and women ſo upon the Rock Chriſt, as they ſhal perſevere in ſaving faith; ſo as the gates of Hell, and the temptations of the World, the Devil and the Fleſh ſhall never prevail againſt them. The only internal and effectual way of building men upon the Rock, is the ſincere real believing on Chriſt, coming from the revelation of the Father of Chriſt, *Mat.*16.17. And the external building upon the Rock, is by the preached Goſpel; this is alſo Popiſh, for by a lying profeſsion none are builded upon the Rock Chriſt.

A hypocritical profeſſion Mar. 16. is never intended by Chriſt to be the meanes of building believers upon the invincible rock, againſt which hel cannot prevail, as

Mr. H. ſaith. Mr. *Ainſworth* Can.2. 14. the rock whither this Dove the Church was now fled, ſeemeth moſt properly to mean faith in Chriſt, as *Mat.*16.18. wherein ſhe hideth her ſelfe, for fear of Gods wrath for her ſin. *Junius*. My Dove that dwells in the ſecret decree of Election, *tanquam in rupe inacceſſâ*, as in an impregnable Rock.

2. The Scripture makes *being builded upon the Rock*, all one with being builded upon *God*, the Rock of ſalvation. So the door of the Word is the *houſe built upon the Rock*, *Matth.*7.24. the *ſpouſe* is the *Dove that dwells in the clifts in the Rock*, in the ſecret places of the Stairs, *Cant.*2.14. for which ſee the Interpreters in the margin: the believing Epheſians are by faith built *upon the foundation of the Apoſtles and Prophets, as lively ſtones, Chriſt being the chief corner ſtone, and made the habitation of God*, not through viſible profeſsion, but ἐν πνεύματι, by *the ſpirit*, Eph.2.21,22.

3. It may make any to tremble, to ſee pious men do ſuch violence to the word, for he tells us *this or that particular congregation may fall away, but the univerſal congregation, or Church, exiſt-*

The Church builded upon the rock cannot be the congregation, but the inviſible Catholick Church made viſible.

*existing in the particular Churches falls not away. Orthodox Divines, and Mr.* R. *grants that the viſible Church doth not fall.* The juſt contrary is taught by our Divines, that the Catholick Church ſhall never fall away; but there was a time when *Elias* complained, he only was left; The Council of *Seleucia* and *Ariminum* condemned the *Nicene* faith: *Hieronymus*, as alſo *Hilarius* complain, that the *Arrian* hereſie had overſpread all the World, and that mountains, woods, lakes and priſons, in which the Prophets mourned, were more ſafe then the towns. *Bellar. Valentia, Stapleton, Azorius*, ſay the Church is ever viſible, as a City on a mountain, D. *Fulk* anſwers the Jeſuites of *Rhemes, Calvin, Willet*, and ours ſay, that the Catholick Church all the world over can never totally fail, becauſe they are by faith builded upon the Rock, but that the frame of a particular congregation Independent, is a building upon the Rock Chriſt, never man dreamed: and that the gates of Hell cannot prevail againſt the viſible frame of a ſingle congregation, is wild Divinity.

*Hieronymus.* Contra Luciferan. ingemuit totus orbis & Arrianum ſe factum eſſe miratus eſt. *Hilarius.* contra Auxentium. *Bellarm.* de eccleſ. l. 3. c. 1. *Gregor. de Valen.* Tom. 3. p. 8. Eccleſ. jam omni tempore eſſe viſibilem *Stapleton.* Relect. c. 1. queſt. 3. art. 1. pag. 33. *Azorius.* Moral. inſtit. par. 2. l. 5. c. 21. *Rhemenſ.* in Mat. 5. *Calvin.* Inſtitut. l. 4. c. 8. D. *Willet.* Synopſi. *Papiſmi* 2. contr. Geneſ. 4. 3.

*Calvin.* Quorum ſinguli ſunt Dei templa. *Ainſworth*, Pſ. 18. 2. Two names of a rock are here; *Selaugh*, a ſtony rock or cliff, and *Tſur*, a ſtrong or ſharp rock.

4. *Calvin, Swinglius, Bucer, Marlorat, Pareus* on this place, *Perkins De prædeſtinatione*, D. *Twiſſe* extend this to all believers, of whom (ſaith *Calvin*) *Singuli ſunt Dei Templa, Every one is the Temple of God.* Now it is clear, that the building on the Rock, ſignifieth the building of perſons in the faith, not of the ſociety, as a viſible ſociety and frame external: hence all who are builded on the Rock Chriſt by a firme faith, do truſt in God, and can ſay, 1 *Sam.* 2. 2. *Neither is there any Rock like our God*, and ſo every ſingle man ſo built, may ſay, *God is my Rock*, Pſal. 18. 2. It is *often a title of God himſelf* (ſaith *Ainſwor* 1) Pſal. 18. 13 46. *Bleſſed be my Rock*, Pſal. 92. 16. Deut. 32. 4, 18, 30, 31. Pſal. 71. 3. Pſal. 42. 9. Pſ. 62 7. 2. *He only is my Rock and my Salvation, the Rock of Iſrael*, 2 Sam. 23. 3. Now how ordinary is it, that God is the Rock of his Saints? and inſolent and dry when Mr. *H.* muſt ſay, my *God is the Rock of this inſtitution of a ſingle independent frame?* And whereas perſons

persons are set upon a Rock, that this new institution is builded upon the Rock by the hand of Christ; and whereas persons are tempted by the ports of Hell, but being upon their Rock they are kept, to say institutions are tempted, but being upon their Rock, they are kept, is new and insolent Divinity. If it be said, the persons are built by Christ in this Church-frame of Independency, they believing and professing sincerity, it is almost the same.

That there is a promise made of the gates of hell not prevailing against the frame of independent congregations, or against persons, such as *Magus*, *Judas* (it may be) in that frame is an abusing of the Word, never heard of until M. H. first forged it.

For then 1. the persons in the very frame are kept in the frame, so that the ports of Hell shall not demolish the visible frame, they sincerely believing; but since the promise is made to all that sincerely adhere to their profession, and fulfil the condition, shall all such godly incorporations, as by persecution and malice of Satan, and the ports or strength of hell are dissolved, and all godly and visible Saints, who by banishment, exile, or violent death, are pulled away from visible membership, be thrown off the rock Christ? And doth the gates of Hell prevail against such believers? If it be said, yet in a spiritual sense, such are eminently and satisfyingly made members of a more glorious society, even of the Church triumphant, as the promise of the fifth command, *Eph.* 6. of long life is fulfilled to an obedient gracious son, who dies young; and so here: I am sure it will not be found, especially in the New Testament, that the Lord tyes a promise spiritual of perseverance in grace, and deliverance from the prevailing temptations of Hell to any single visible Church-frame.

Thus said also the *Donatists*, *August. de unit. Eccles. c. 9.* Cum libero arbitrio homo creatus, & si vult, credit in Christum, si non credit —— noluerunt homines perseverare, & defecit omnibus gentibus Christiana religio, excepta parte Donati.

But 2. the building *on the Rock*, and deliverance from the prevailing temptations of Hell, by this exposition is made by the grant of Mr. *H.* to the visible profession that may be in *Judas* and *Magus*; and is it to be believed that Christ promiseth with his own hand to build upon the rock *Magus* and *Judas*, who are as essentially stones of the building, and whose acts of the Keyes *are as valid* as these of sincere believers, so as the gates of Hell shall never prevail against these sons of perdition? So Mr. *H.* expounds it.

3. Many Martyrs faithfully perform congregational duties, yet doth not Christ make good this promise, for when members are dissolved by banishment, they are thrown off the rock. That which by our Saviour is set down, as contrary to their comfortable union with, and building upon Christ their rock, is being foiled with the Temptations of Satan and Hell, and being thrown off the rock, like the Hypocrite, *Matth.* 7. who is the house builded on the sand, for the strength of a war City, as *Calvin* noteth, and *Parens*, *were in iron gates and bars*, Psal. 127.5. Deut. 3.5. and so by this interpretation the Lords dissolving of a Church, which often is a work of mercy, and putting of his children to an honourable condition of Martyrdom, and glorifying of God by suffering and scattering of his Church, as *Acts* 8.12. must be a throwing them off the rock Christ, and a prevailing of the ports of Hell against them: contrary to the scope and intent of Christ in the Text.

See the *Magdeburg.* vol. 3. cent. X. c. 4. p. 104. 106.

*Leo in Natali* Apost. *Petri & Pauli*, Serm. 2. Et dabo tibi claves, &c. transivit quidem in alios Apostolos vis istius potestatis, sed non frustra uni commendatur quod omnibus intimatur; *Petro* enim singulariter hoc creditur, quia cunctis Ecclesiæ *Rectoribus* (non ergo populo) *formam dat fides & confessio qua Christum filium Dei viventis agnovit propere tur*.

6. It is a most uncomfortable doctrine, that men and women builded on the Rock Christ, and chosen to salvation, have only right, by this so expounded Text, to union with Christ their Rock, and victory over the gates of hell, in so far as they are inchurched covenant wayes into such an independent corporation; when the Saints builded upon the Rock, and persevering by the grace of God, contrary to all the machinations of hell, may be scattered, 1 *Pet.* 1.2. wander in the mountains and desarts, *Heb.* 11.38. and have no certain dwelling house, 1 *Cor.* 4.11. and sojourning visible Saints, and be not so much as visible members, and it is cruelty to say such are no members of Christs visible body, but ἔξω, without, and not builded on the Rock.

Way of the Churches of *N.E.* c. 1. sect. 2. page 2. *Hookers* Surv. par. 1. ch. XI. page 203.

7. Mr. *H.* grants a man may give *Peters* confession, par. 1. c. 6. page 62. and men may be scattered stones, visible Saints, and yet through some opinion concerning the visible Church, be members of no such congregation; are they for that not builded upon the Rock? and Mr. H. brings this interpretation,

*Salvo*

*Salvo meliore judicio*, by ſtreſs of argument.

2. As to the *Minor*; *But the inviſible Church is not built by a viſible profeſſion upon the Rock, as Peter was.* It is moſt falſe; for there is a twofold inviſibility, and twofold viſibility.

1. Such as in the election of God only, and are not called yet, are inviſible, as *Saul* perſecuting; ſuch indeed are not actually built upon the rock by viſible profeſsion, as *Peter* was.

But 2. *Peter* and all ſincerely profeſsing Chriſt, as *Peter* and the other ten are both the inviſible Church, in ſo far as ſincerity of faith, and love is only in the heart, and known infallibly to none, but to God, and to the man himſelf, who hath *received the white ſtone, the new name*, Rev. 1. 17. and alſo they all ſuch are, and may be built by the ſame viſible confeſsion of *Peter*, real and ſincere (for of a ſincere viſible and audible confeſsion only as real and ſaving our Saviour ſpeaks, *Mat.* 16. as Mr. *R.* holds) upon the rock. I grant there may be degrees of real ſincerity, more or leſs in men and women, but the ſame in nature, *& ſpecie*, that is in *Peter* is in women, by which they are built upon the rock, and ſo they are inviſible members in the latter ſenſe, and are alſo built viſibly & really upon the rock, by *Peters* faith coming out in a real viſible confeſsion, and the inviſible Church in this ſenſe is alſo the true real viſible Church; and a viſible confeſsion or profeſsion, is either real, or hypocritical and ſeeming, that it is real of which the Text ſpeaks Mr. *R.* proves, becauſe from it Chriſt pronounces *Peter* really bleſſed.

Two ſorts of viſibilities.

The ſame *Peter* is both an inviſible Saint, in regard his faith was known to God, and he really bleſſed; and alſo he was a real viſible profeſſor by his confeſsion that was audible and viſible to men.

2. Becauſe it was taught *Peter* by the Father of Chriſt, and not by fleſh and blood; Mr. *H.* contends that it may be ſeeming only. I deſire he or any for him, may prove it was ſeeming only, or may be ſeeming only; yea, it was excluſive of *Judas* the Traitor his confeſsion, for he knew nothing of the revelation of the Father, nor was he bleſſed as *Peter*, nor is it our Saviours purpoſe to praiſe and commend hypocriſie, *Mat.* 16. and therefore there is not truth in that which M. *H.* ſaith, that *there is a contrariety or oppoſition between viſibility and inviſibility.* So expounded, the oppoſition is not πρὸς τὸ ἀυλὸ, nor κατὰ τὸ ἀυλὸ, as *Ariſtotle* and *Ramus* both require; and therefore it is granted, that *the houſe of God*, 1 Tim. 3. 15. *in which Timothy was to behave himſelf right, was the viſible Church of Epheſus*, and the o-

Viſibility ſo expounded is not contrary to inviſibility. *Ariſt. de Repr. Sophiſt.* l. 1. c. 4.

ther Church Presbyterial; but that this *cannot consist with invisibility* is most false, it destroyes the ministry & faithful Apostles and Pastors calling, who are sent to gather into Christ all the invisible members of Christs mystical body, and to make them visible professors.

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And whereas he sayes, that this *direction of* Paul *to* Timo hy; *was to continue to all succeeding officers to the end, and that in all particular charges given to them*, is truth seen through a cloud.

Mr. R. grants a succession of officers & keys to the end of the world.

1. This direction in these Epistles was to continue to all succeeding officers; *Ergo*, the laying on of hands and ordaining watchmen and Bishops; and this direction appointing Elders, faithful men able to teach, and the rest belonging to the Keyes must be given to officers, not to the male Church.

2. Here is some succession of godly Pastors to the end, to all Pastors and Elders with such qualifications, as a Bishop must be blameless, &c. 1 *Tim.* 2. Deacons must be such, &c. the direction is given to all succeeding *officers to the end*: why not rather to the first proper subject of the Keyes to the male-Church?

3. That 1 *Tim.* 3. 15. *The house of God is the pillar and ground of truth*, and the body of Christ; for the perfecting and edifying whereof, *Eph.* 3. 12. *Christ gave Apostles, Evangelists, Pastors and Doctors*, 10, 11. is the single particular independent Church (*Salvo meliori judicio*, saith Mr. *H.* in his conjectural modesty) is contrary to all Scripture; and this is the very Church builded upon the rock, against which the gates of hell shall not prevail; and upon this account hearken to Mr. *H.* his distinction.

It is a comfortless doctrine, that this or that congregation, or this or that beleever may be thrown off the Rock, and may fall from saving grace, though the congregation universal shall continue on the Rock.

Mr. *R.* propounded an argument never yet answered to prove that the Church builded upon the rock cannot be the single visible congregation, against Papists & Socinians, and our Brethren.

*That Church is here* Mat. 16. *understood, against which the gates of hell shall never prevail: but against the visible independent congregationall* (the seven Churches of *Asia* now are fallen away) *Church, the gates of hell hath prevailed.* Ans. *This or that particular Church or congregation may fall away; but there must be a Church universal existing in its particulars, this or that Church, which Christ will have while the world continues*, Eph. 4. 11. D. *Ames. medulla l.* 1. *c.* 31. 37.

*Ans.*

*Anſ.* To begin with what *Ameſius* ſaith, its utterly impertinent: The title of that Chapter is of the Myſtical Church, the members of which can never fall away, but muſt be until the end of the world, as the title of the next Chapter is of the inſtituted Church; yea, *Amſius* ſaith, this place *Matth.* 16. is a ſpecial promiſe made to thoſe built on a Rock, to the Militant Catholick Church, and to real believers onely, not to hypocrites. Mr. *H.* by this teacheth the Patrons of the Apoſtaſie of the Saints, a diſtinction uſeful for their Errour. *Socinus* ſaith, The places which ſaith, *They are ſaved who are written in the Book of Life before the world was*, do not ſpeak of ſome particular man this or that, (as Mr. *H.* this or that ſingle Church may fall off the Rock) but ſome kinde of men, and therefore Mr. *H.* renders this a comfortleſs doctrine, which Chriſt makes a ſingular bulwark of Faith and Conſolation to ſingle perſons, *Peter*, *Mary*, who believe, and are built upon the Rock, that ſuch ſhall never fall away; but this or that congregation of ſome few perſons, though true and real believers, may and do fall away. This is the down-right Apoſtaſie of believers.

*Ameſ.* Medul. lib. 1. c. 31. De Eccleſia myſticè conſiderata. Cap. 32. De Eccleſia inſtituta.

Mr. H. his Expoſition of Matth. 16. 18. infers the apoſtaſie of real believers.

*Ameſ.* Coronis art. 5. de perſerver. arg. 2. pag. 413, 414. Si damnatio ſola fidelium per has portas intelligatur, tum conſiſtere poteſt hæc promiſſio cum totali defectu Eccleſiæ militantis, nihil enim ſponderet militantibus (Eccleſiæ Catholicæ membris, ut ex ſerie diſcurſus) ſed ſolis defunctis. *Socinus* in prælect. Theolog. c. 13. p. 71. Si tamen placeat eos qui in prædictis locis in lib. vitæ à conſtitutione mundi ſcripti eſſe dicuntur, ſatis eſt oſtendiſſe ibi non de certis quibuſdam hominibus agi, ſed de hominum quodam genere. *Pag.* 72. Verum nomen alicujus ſcriptum eſſe in libro vitæ, non ſignificat eum nullâ ratione prorſus interire poſſe.

2. This ſtrongly favours of the Jeſuit *Ruiz.* his *Neceſſitas vaga* (though Mr. *H.* hate Doctrine and Way, when his ſharp engine ſees them) when a thing is neceſſarily to fall out, in, upon, or about the kinde of men, but not in, or upon this ſingle man; as it is infallible and neceſſary that there be war and be peace, and that there be husbandmen and be ſailers, but *God* determines and bows the heart of no ſingle man to be a husbandman rather than a ſailer; he might ſay to be a King rather than a poor Beggar. This kinde of neceſſity is againſt the

*Henric. Wolfing.* lib. de offic. homin. Chriſt. p. 63. Decretum electionis, communiter loquendo, neceſſario refertur nō ad certas aliquas perſonas, ſed ad certum hominum genus qualitate aliqua obedientiæ vel inobedientiæ præditum.

pro-

providence of Gods ſpecial care, as to great things, as to Kingdoms, *Dan.* 4.32. ſo to all ſmaller things, the ſtirring of a Sparrows wing, *Mat.* 10.29, & 30. the hair of the head, the growing and withering of a gourd, *Jonah* 4.6. the motion of a worm eating the gourd; which confuſed providence, *Suarez*, *Cumel*, *Ledeſma*, forſake as ſhameful.

*Suarez* in opuſ. lib. 3. de auxil. c. 17.

Lib. de Prædeſt. c. 13. num. 4,5. Lib. 3. de Prædeſt. c. 1. *Cumel.* variar. diſp. tom. 1. p. 360. *Ledeſm.* 1. 3. q. 22. art. 9. pag 173.

3. The particular Independent congregation is either built upon the Rock unmoveably, by a promiſe of the Goſpel, as no Divine can deny, that the grace of perſeverance (if ſuch a grace, as it muſt be, be granted, for by Nature men perſevere not) is given by a Goſpel-promiſe, or by no promiſe. But men perſevere without any Goſpel-promiſe, as the Sea ebbes, the Wind blows, which yet cannot be ſaid, if a promiſe there be, then when this particular Church falls away. Now Mr. *H.* grants the Apoſtaſie of this or that particular Church of *Epheſus* from the Rock, and the prevailing of the gates of Hell againſt the ſingle man or Independent Church of *Epheſus*: for he ſaith, the place *Mat.* 16. *The gates of hell ſhall not prevail, &c.* is to be meant of the *Church Congregational exiſting in its univerſal nature in its particular Congregations*, then he muſt mean, that ſome one ſingle congregation of *Epheſus* or *Smyrna*, may and do fall off the Rock, which is a clear Apoſtaſie of the Saints: for it cannot be ſaid this or that ſingle Church ſhall fall away ſo, being they pray and watch. For,

Mr. H. holds the vaging neceſſity of *Did. Ruiz*, & ſome other Pelagianiſing Jeſuits, that this or that man may fall away, but God hath confuſedly decreed that ſome there ſhall be who ſhall never fall away, and ſo ſides with Arminians and Socinians.

1. That is the very thing which the Arminians and Socinians ſay on this place, that the Church *Mat.* 16.18. remaining and perſevering a true Church, remains unconquered by death and condemnation.

*Remonſt. Apol.* Non promittitur Eccleſiã ſemper manſuram Eccleſiam, ſed tantum Eccleſiam quâ Eccleſia eſt, ſemper manſuram invictam à morte & condemnatione. *Socinus* in Miſcelan. p. 162. Quamdiu vera Chriſti Eccleſia fuerit, fieri non poſſe, ut ab ipſa morte atq; interno (Mat. 18.) quidquam detrimenti patiatur. *Did. Ruiz* de mont. Jeſuita tom de provid. tract. 2. diſp. 8. ſect. 1. num. 5,6. Plurimæ ſunt per quarum disjunctivam indeterminationẽ vagari poteſt infallibilitas & neceſſitas quæ nullam illarum rerum determinat, ſed tantum in confuſo & univerſali numero. 6. neceſſe eſt eveniant ſcandala, veruntamen væ homini per quem eveniunt ſcandala! ubi Chriſtus Dominus aperte

aperte significat necessitatem vagari per varias personas, & varia scandalorum genera indeterminatè; nec enim necesse est, ut per hunc hominem fiat, nec ut hoc & non aliud scandalum fiat. Porro hæc necessitas non est sola & nuda indigentia mediorum ad finem, sed etiam infallibilis consecutio effectuum ex causis efficientibus ita dispositis.

2. Praying, and persevering in praying, and watching thereunto, *Ephes.*6 18. is a great part of persevering; and so persevering is promised upon condition of persevering: and therefore Mr. *H.* must betake himself to a more unthrifty shift, and quit the place *Mat.*16 and so gratifie Arminians and Socinians, who say, that it proves not the perseverance of the Saints; and so must say, that the building of the Church upon the Rock is the Lords continuate act of forming single societies upon the Rock Christ, giving them victory over Hell. So that he miscarries and falls from his intended end, in keeping this or that single man or Church upon the Rock, but yet obtains his principal end in keeping the universal nature of man, and of an Independent Church upon the Rock. A more confused providence than ever *Pelagius* or any devised, and a singular gratifying of Jesuits and Socinians.

3. If the keeping of believers real Saints upon the Rock Christ, so that *the gates of hell shall not prevail* to throw them off the Rock, and put those that once were justified, and by faith built upon the Rock Christ, in a state of condemnation, be referred to the Decree of God, then must God have made the same general confused Decree, That some by saving faith built upon the Rock Christ shall persevere, and some shall not persevere; but yet so, as God hath decreed a visible single Independent Church one or many there shall be, until all be gathered in to meet in the unity of the faith. But

1. This is a Decree confused and general, so as the number of the saved and kept upon the Rock, shall be indeterminate in the Decree of God, whatever it be in the prescience of God: But he who hath numbred in his Decree drops of water, rain, and dew, the blasts of wind, the stars by their names, *Isa.*40.12. *Prov.*30.4. *Psal.*147.4. *Job* 38.8,9,10,11,12. & 39. 1,2,&c. must in his Decree have fixed all the Churches, and all Church-members, men and women, old and young, who shall be kept on

M. *H.* his exposition of Mat. 16. 19. infers a great confusion in the decrees of God.

on the Rock, and preserved by the *power of God, through faith, unto salvation*, 1 Pet. 1. 4, 5. 2 Tim. 2. 19.

Mr. H. his distinction of necessity inferreth the uncertainty of a believers salvation, & destroyes his peace, joy, comfort, &c.

2. What Popish trepidation and trembling of conscience must it breed, that such as once were built upon the Rock, may be thrown off, and the gates of hell prevail against them? but some in the general nature of Independent Churches shall abide upon the Rock against all the strength of hell, until the second coming of Christ. But whether this can be a Gospel-comfort or not, that Christ builds the universal nature of Independent Churches upon the Rock; but though I be built upon it, whether I shall be thrown off it or no, I have no assurance from the promise, *Mat.* 16. 18.

It destroys the faith, consolations, promises and certainty of the number saved.

5. If this or this individual congregation be built upon the Rock, so as they cannot fall away, as Christ promises, *Mat.* 16. then all congregations must also continue upon the Rock, for a promise of perseverance made to all in Christ, must be sure to all that seed, and to all single congregations of that kinde, if *David*, *Solomon*, and all single persons justified may fall away, then may all the justified fall away, nothing can be said in the contrary, but that the society may leave off to be a Church, but it follows not that they fall from the state of Justification. *Ans.* That is, they fall from Church-membership onely, but remain believers. *Ans.* Nay, they fall from the Rock Christ, *and the gates of hell prevail against them*; and so by *Mat.* 16. must fall from saving grace. But it were cruelty to say, that such as are scattered and broken out of membership by persecutors, and that for righteousnes, that such were fallen off the Rock Christ, and that the gates of hell did prevail against them.

6. All built upon the Rock are to believe their own perseverance, it being a promise of the Covenant of grace, *Jer.* 31. 35. & 32. 39, 40. *Isa.* 54. 10. & 59. 21. *Mat.* 16. 27, 28 and so to believe, they being once built upon the Rock Christ, they shall never fall away, as the promise is, *Psal.* 89. 31, 32, 33, *Hos.* 2. 18. 1 *Joh.* 3. 9 *Joh.* 14. 16. *Psal.* 125. 1. *Joh.* 4. 14.

7. Promises of perseverance and of saving grace, as being built on the Rock, are made to the seed indeed, *Psal.* 89. 29,

36.

36. 2 *Sam.*7.12. *Isa* 59.21. but never in the universal Generick nature to a visible society, but to single persons and individual men, *Joh.*4.14. *Joh.*11.26,27. *Jer.*32.39,40. the abstracted nature is not capable of the love of Election, of free Redemption, that is made to single persons.

8. So shall the number of the chosen and saved not be written, but unsure and dubious.

# LIB. IV.

## CHAP. I.

*The Congregation in its abstract nature is not the first subject of the Keyes.*

Mr. *H.* pag. 218.

*The Key, as we have heard, is a power delegated from Christ to dispense and administer the holy things of his House.*

*Ans.* Why then give you the dispensing of the holy things of God, given to *Aaron* and his sons, and the *keeping of the charge of the Lord, and the judging of his House, and the keeping of his Courts*, given to the High-priest *Joshua*, and, in his person, prophecied to be given to the officers of the New Testament, *Zech.* 3. 7. to any unofficed men? and whether doth not the Lord prophecy in the new Temple built under the Messiah, *Ezek.* 44. (for its neither the first nor second Temple spoken of there) that New Testament

Some certain officers not unofficed people are to be Judges & Porters under the N. Testament.

ment-Levites (no queſtion not the unofficed brethren) ſhould *keep the charge of the Lords holy things*, and ſhould be porters to keep the doors of the Lords ſanctuary, to *hold out the uncircumciſed in heart and fleſh*, v. 8,9,10,11. as *Paul* ſaith, 1 *Cor.* 12. 29. *Are all Apoſtles? are all Prophets? are all Teachers?* are all New Teſtament-Levites?

Mr. *H. What is meant by the Catholick and viſible Church, I cannot know by Mr.* R.

*Sometimes he ſeems to caſt the Catholick viſible Church upon the general nature of a Congregation.*

*Anſ.* It but ſeems ſo, and to onely Mr. *H.* to no living man elſe.

Mr. *H. To what principal ſubject hath the Lord* (ſaith Mr. *R.*) *given reaſon, and the faculty of diſcourſing? Is it to* Peter *or* John? *No, it's for and to the race of mankinde*, Lib. 2. p. 291.

The Lord hath given the keys to the Catholick guides, as to the firſt & formal ſubject and to the Catholick integral viſible Church, as to the object and end; not to the independent congregation, as M. H. ſaith.

*Anſ. Ergo*, God hath given the Keyes to and for a ſingle congregation of 40 or 50 viſible Saints; that is none of my Logick: but, *Ergo*, to the Catholick guides all of them, as to the firſt and formal ſubject, and to the Catholick viſible Church, as for the principal end and adequate object. Here is plain enough expreſſion, 1 *Cor.* 12.28. *God hath placed in the Church firſt Apoſtles, &c.* Sure the Lord never meant to place Apoſtles, whoſe flock was all Nations, *Mat.* 28. 19,20. as fixed members and paſtors of your Independent flock of 40, which is no more countable for their doings to any on earth but to Chriſt onely, in a juridical way, than the Pope.

Mr. *H. Sometime Mr.* R. *his expreſſions ſeem to intimate an Oecumenick Councel, or a Repreſentative Catholick Church, ſometime a Catholick viſible, as it is* totum integrale, *of an integral nature.*

*Anſ.* Both theſe, with Proteſtant Divines, I own; the one, as the firſt ſubject, whether convened in a Synod, or ſcattered, I ſhall, God willing, declare; the other as the object and the end of the Keys.

Pag. 219,220. Mr. *H. We ſay a congregation of viſible Saints covenanting to walk in the Ordinances of the Goſpel is the prime and original ſubject of the power of the Keys; we underſtand it not of this or that individual congregation, as though they onely had it, and none*

*but*

*but they, and they had it firstly, and all of them; but because its a congregation of such. This is our Saviours meaning,* Mat. 16. *I will build my Church, taking a visible congregation of visible covenanting believers, as that which is a pattern and samplar (as I may so speak) which leaves an impression upon all the particulars, as common to all, and is preserved in all.*

*Ans.* If the Church congregational as congregational, not as this or that congregation, be built on the Rock, then this or that congregation must of necessity be also *built on the Rock.* If man as man be rational, then so are all individual men, *Peter, John, Anna*; if the congregational Church as such, be *built on the Rock*, then this or that congregation, &c. *must be built on the Rock.* *Quod convenit* ῥ ἀυλὰ, *convenit* χ͞ῃ παυλὰ. But this presently Mr. *H.* recals, *This or that visible Church may, doth, and will fail.* But this or that vifible congregation partakes of the common nature of a congregational Church; and what reason this Church more than this should fall off the Rock, since the promise is made to the congregation in its common nature? then of necessity the Church must have the promise upon some other account than as the congregation in its common nature.

Mr. *H.* *Each particular congregation is complete and independent for the exercise of all acts and dispensations belonging to a congregation or Church, without any reference to any other congregation, because they are distinct species, which firstly and equally participate of the nature of the genus, or the general nature of the Church.* Pag. 221

*Ans.* 1. Then are there no clamours raised against you by those who say, It is most unjust that 10, or 30, or 40 should be an Independent Male-Judicature (as if others had no souls) countable onely to Jesus Christ for their administration. M. *Cotton* of the Keys, c. 6. p. 25.

2. By Mr. *Cotton* his true principles, they are not independent within themselves to *exercise all acts belonging to a congregation*; for Synods not onely have power to give *light and counsel in matters of truth and practise, but also to command and enjoyn the things to be believed and done.*

1. If then the Synod hath a share of the Keys, the single congregation must be too narrow a first subject of the Keys, especially

especially when the Synod as the Synod hath the power of the Keys to command the Churches as the Churches, and several congregations. 2. So the neceſſity of being circumciſed or not circumciſed, if we would be ſaved, *Act.* 15. muſt belong to a congregation, and to all the congregations of *Antioch*, of *Jeruſalem*, &c. then the Lord Jeſus hath not given a power independent to any ſingle congregation, to exerciſe all acts and all diſpenſations belonging to them: for ſure they cannot determine in a matter belonging to other Churches, and more belonging to other Churches than to themſelves, becauſe of the multitude of concerned Churches, but they muſt no leſs impoſe upon the conſciences of other Churches, if *the ſame ſeem good to the holy Ghoſt, and to them* onely, (otherwiſe its a baſtard determination) then if they ſhould determine it contrary to the knowledge of their own Church congregational, and members thereof.

The word (Church) is not taken by M. H. according to the Grammar of Scripture.

2. Mr. *H.* takes the word *Congregation* and *Church* for all one, againſt the Grammar of the holy Ghoſt, who taketh the word Church even in the New Teſtament, for the collection of believers, agreeing in one Faith, one common Redemption, common Saviour, common hope of Glory, though they be not a congregation that meets in one place, *Eph.* 5.23,25,27,29. & 1.22. *Col.* 1 18. *Heb.* 12-23.

3. The reaſon why they are independent in the exerciſe of *all acts and diſpenſations belonging to a Congregation or Church*, to wit, becauſe they are diſtinct ſpecies and Churches different in nature, is moſt frivolous; for beſide, that the reaſon is falſe, except Chriſt the Head of one congregation be different in nature from the ſame Chriſt the Head of another congregation, and their Faith, Baptiſm, Hope of their calling, be different in nature; whereas they are all one in nature, in all the whole Catholick Body, *Eph.* 4. 3,4,5,6. 1 *Tim.* 4.10. *Eph.* 5.23,25,29. *Jude ver.* 9. 1 *Cor.* 10. 17. They are as diſtinct ſpecies and Churches, different in nature, in regard of paſtoral preaching, and partaking of the ſame ſeals, as the Brethren teach, (if any

Way of the Churches of N.N. c. 1. ſect. 1. pro. 1. p. 1,2.

It is unlawful to communicate in ſeals, and hearing paſtoral preaching in another congregation than that which is proper to the member of an Independent congregation, as to ſubmit to their Juriſdiction.

difference

difference of this kinde be) as they are different in nature in regard of censures; and so as it is unlawful, by their way, to one of this congregation to submit to the forreign and extrinsecal Jurisdiction of other Churches, (as they call it) so its as unlawful to submit to pastoral preaching, and the seals tendred by the forreign authority of other Churches, because if the Head Christ, and power juridical be peculiar to one congregation independently, so must pastoral preaching and the seals be to the same Church; and a member must be as much restricted to their own officers onely for acts of office, since they are set over them by the holy Ghost, as our Brethren say, from *Act.* 20. 28. 1 *Pet.* 5 2. *Philip.* 2. 25. as they are to hear, *Matth.* 18. that Church onely in acts of Jurisdiction. The Brethren are obliged to shew a difference, or to yield to the Argument.

Mr. *H. A particular congregation is* species specialissima, *which hath in it the nature of the Churches in general, and of the species or kindes of Churches, are complete without the Classis.* Page 220.

*Ans.* Let the congregation be complete, as *species specialissima* in its kinde, yet in extension of power its not complete; for we hold, that Classis, Synods, Congregations, differ in nature, and that every one of them, yea the whole integral Catholick visible Church are all *species specialissima*; and Mr. *R.* grants they differ onely in more or less extension of power: and therefore Jurisdiction is firstly in them all, as the heat is firstly in the whole body of the fire, not firstly in this or that quarter or portion of the Element.

All single congregations are complete onely in some respect, but differ not in nature & specie among themselves.

CHAP.

## CHAP. II.

*The Arguments of Mr. R. for the first Adequate and Catholick ſubject of the Keyes are vindicated from the unſatisfying replies of Mr. H.*

MR. H. *The Apoſtles* (ſaith Mr R.) *ſtand in the room of the whole Catholick miniſterial guides, when they revealed the Keyes.*

Anſ. *The Apoſtles in that commiſſion were extraordinary perſons ſent to all the world to lay the foundation of the Goſpel, by an Apoſtolick power; and in this ſenſe they have no ſucceſſors, nor ſtand in the room of any.*

*Anſ.* If the Apoſtles repreſent none in this ſenſe, *Mat.* 28. 19. *Mark* 16.15. *John* 20.21. *Go and teach, &c. whoſe ſins ye remit, &c.* Then none ſucceed the Apoſtles to teach, baptize, remit, and retain ſins; Paſtors then muſt do theſe without a commiſsion from Chriſt, or theſe ordinances muſt ceaſe.

2. *Mat.* 28. *John* 20. he ſends the Apoſtles, and ſayes, *behold I am with you to the end of the world,* in preaching and baptizing. But the Apoſtles do not live to preach and baptize to the end of the world; *Ergo,* that miniſterial preſence of Chriſt muſt be promiſed to ſome repreſented by the Apoſtles. So the *Engliſh Divines, Calvin, Beza, Diodati,* as Apoſtles gifted with power of working miracles, &c. they repreſented none, nor had they any ſucceſſors. So *Mat.* 28. the Paſtors have the power of the Keyes and of office given them, page 210.

The Apoſtles Mat. 28. 19, 20 Joh. 20. 21, 22. When they received power to preach and baptize, did repreſent all ordinary teachers to the end of the world, or then ordinary teachers want all calling. *Annot.* of the *Engliſh Divines,* Mat. 28.29. *Ile uphold you and your Succeſſors* in the miniſtry at all times, without intermiſſion. *Calvin. in Locum.* Uſque ad conſummationem] hæc particula denotat non ſolis Apoſtolis eſſe dictum, quia non in unam ætatem, &c. *Beza,* alloquitur Eccleſiam.

Mr. *H.*

**Mr. H.** *To that Church* (saith Mr. *R*) *hath Christ given, as to the first subject, the ordinances and ministry, which he principally intended to perfect, to gather, and to bring to the unity of faith. But he principally intended to perfect, to gather, to bring to the unity of faith, by these ordinances and ministry, the whole Catholick visible Church, and secondarily this or that congregation.* Mr. H. c. 12. pa. 1. page 224. 225.

Anſ. *Mr. R.* lib. 2. p. 248. *profeſſedly diſputes for a Church invisible, to be the first subject of all ordinances, Chriſtian priviledges and officers.*

*Anſ.* Mr. *H.* halſs my words, how Mr. *R.* makes the inviſible Church ſuch a firſt ſubject is abundantly declared.

2. Theſe are not to me contrary; for the Catholick viſible Church, which the Lord intends and decrees to bring to glory is both the inviſible choſen, and really believing Church, the Church Myſtical, and alſo the Church Catholick viſible, fed by the viſible and audible miniſtrie of Apoſtles, Paſtors, &c. onely in that place I deny that body, *Eph.* 4. 12. to be viſible in Mr *H.* his ſenſe, as he makes his congregation viſible, of which *Magus* and *Judas* are members; and therefore Mr. *H.* in vain alledges, that thoſe whom Chriſt purpoſes to bring to the unity of faith &c. *Eph.* 4. 11. are ſuch *who certainly ſhall be ſaved, and are true beleevers*, and it is undeniable, ordinances and miniſtry in their ſaving fruits, are given firſtly to true believers, if we regard the Lords intention, as I ever teach.

The Catholick integral viſible Church which Chriſt intends to ſave, and the Catholick integral inviſible church are the ſame, and differ but in accidents But M. H. his Church Catholick viſible and inviſible, in many perſons, differ as Elect & Reprobate.

Mr. *H.* Mr. *R. teacheth that the intendment of Salvation, and the giving of Ordinances and Miniſtry keep not equal pace each with other. So the Arminians* (ſaith he) *teach* lib 2 page 248. *but that God doth intend principally to bring the whole Catholick viſible Church, that conſiſts of Elect and Reprobate, to the unity of the faith, &c, is falſe.*

*Anſ.* Repeat my Argument as I frame it, and the ſtubble is blown away: *To, and for that Church, as the ſubject and object and end, hath Christ given as to the firſt Church, the ordinances and miniſtry which he principally intends and decrees, to bring to the unity of faith, and to ſalvation:*

But he intends and decrees to bring to the unity of faith, and to ſalvation, by theſe means, onely the whole Catholick viſible Church, and that myſtical Catholick body of it ſelfe inviſible,

but made visible by a calling and inviting ministry of Apostles, Pastors, &c, *Eph.* 4.11,12. for the Lord giveth for the loved world, *John* 3.16. for the Catholick visible Church, sanctified by the word and baptism, *Eph.* 5.25. for his sheep, *John* 10.11. for all his scattered children, *John* 11.52. for the whole world, 1 *John* 2.1,2. Christ and Apostles, Pastors, Ministry, Seals in their substance principally, and all these for this or that, or these real beleevers secondarily. Mr. *H.* leaves out these words of mine, *first to, and for the Saints*, and so perverts my Argument, and frames another of his own for mine, which I own not.

Mr. H must side with Arminians and Socinians, who teach that God intends to save many who are never saved.

9. If that propositi on be utterly untrue, *These whom Christ intends to bring to the unity of faith, are such certainly, as shall be saved*: Then must Mr. *H.* side with Arminians, who say that grace is common to all, and that God by his antecedent will intends to save all without exception, Elect and Reprobate, but the Reprobate break that intention and decree of God. So the Arminians.

Remonst. Syn. Dordrac. Art. 1. p.7,8. Remonstran. Confes. c. 9. Collatio Hagiens. p. 83,84. *Corvin.* contr. *Tilen.* p.105,106,154,398,399. Episcop. disp. 9. Th. 5.

3. Saith he, *It is undeniable that Ordinances and Ministry are not given first to real believers.*

*Ans.* It is undeniable that Ordinances and Ministry are given first to real beleevers, upon a purpose and intention to save them, *Eph.* 4.11,12. and that all priviledges of special note in the Mediator Christ, promises, ministry, seals in their fruit, are given according to Gods gracious intention, to, and for onely the invisible Church, as I demonstrate, and not to and for Mr. *H.* his visible congregation, whereof *Magus* is a member, and according to my principles, *the intendment of salvation from God, and the giving of ordinances and ministry*, first, according to that intendment: secondly, in their saving fruit, as Mr. *R.* demonstrates, *go with equal pace.*

That is false that Mr. H. saith that the whole visible Church, Eph. 4.11,12. which Christ intends to bring to glory, doth consist of good and bad.

3. That God intends to bring the whole visible Church of real beleevers, to the unity of faith; for visible and invisible in my sense are not contrary, but the whole visible Church Catholick is both invisible, being known to God only, and visible also, being called by a visible and audible ministry, according

to

to the purpose of God. As *Paul*, Rom. 8. 28. being a body perfected and gathered by the ministry of Apostles, Pastors, *Eph.* 4. 11, 12.

And 4. It is undeniably false, which Mr. *H.* saith that the whole visible Church consists of *good and bad, Elect and Reprobate*; for this Catholick visible Church and body, *Eph.* 4. 22. *Eph.* 4. 11, 12. *Colos.* 1. 18. consists only of elect ones and real beleevers: but Mr. *R.* will not undertake. So much for Mr. *H.* his Catholick congregation, of which *Magus* and *Judas* are visible Citizens: and such a Church is not the first and proper, and principal subject of ordinances, promises, seals, ministry in their saving fruits, except Mr. *H.* will side with Arminians and Socinians in this point; who teach that God intends grace and salvation to all, but many are not saved, and so the intention of God fails.

Armin. Resp. ad art. 5. p. 102. Armin. Anti-Perkins p. 57. Remonst. Syn. Dordr. Art. 3. 4. p. 8, 9. 16, 17 Remonst. cont. c. 17. sect. 2. Catechef. Ruttovienſis c. 6. pag. 210.

Mr. *H. But what is all this to the present controversie, that to the guides of the Catholick Church Christ hath committed the keys, as to the first subject: we argue thus.*

*To that Church which Christ principally intends to bring to the unity of the faith, Christ hath given the power of the Keyes, as to the first subject. But Christ doth not principally intend to bring to the unity of faith, &c. and to gather the ministry of the Catholick Church; therefore to the ministry of the Catholick Church hath he not given the Keys, as to the first subject.*

*Ans.* This is not to the controversie, concerning the first subject of the Keyes, nor did I bring it in upon that account, but the question is concerning the constitution of a visible Church, in which I deny that the visible congregation, of our brethrens visible Church, of which *Judas* and *Magus* are as essentiall members, and their Church acts as valid, as *Peter* and *John* the visibly and really beleeving Apostles are, or their Church acts are. I deny (I say) such a congregation to be the first subject of the stiles, properties, priviledges of special note, of promises, seals, officers in their saving fruits in the Lords intention, and have demonstrated that the Catholick invisible Church is only the first, principal and proper subject of these, and that our brethren mistake the nature of the visible Church, I mean in all the dispute the integral Catholick visible

Due right of Presb. c. 9. sect. 9. Pag. 242, 243.

Church militant: otherwiſe Divines take the Catholick Church, for theſe that have been, and now are glorified, and ſhall be, and are not yet born, and that now are; but none of the two former are capable ſubjects of the Keyes.

2. The propoſition is not mine, nor the argument: the Keys are given (ſay I) to the guides of the Catholick viſible Church, as to the formal *ſubjectum*, firſt and proper, and are exerciſed by them, by the conſent of the people, men, or women; nor ſhould any new act of Doctrine be paſſed, or weightier points of diſcipline in Aſſemblies, until the people hear of them, the keyes are given to, and for the whole Catholick Church of beleevers, as the object and end, for the gathering them in to the unity of faith, *Eph.* 4. 11, 12. and as this viſible Church falleth under the intention and decree of God to be ſaved, they are one and the ſame perſons with the inviſible Church, as the body of Chriſt, *Eph.* 4. & 12. is taken for both the inviſible body.

It is 2. taken more largely, as the Catholick viſible body comprehends all that hear, and profeſs ſubjection to the Goſpel, elect and reprobate, and the Lord gives a miniſtry, ſeals, and viſible membership to all, and every one of this body; to *Eſau*, to *Jacob*, to *Judas* the traitor, as to *Peter* a beleever, not to bring all and every one of them to the *unity of faith, and to the acknowledgement of the Son of God*, but for other unlike ends, *finibus diſparibus*, to ſave ſome, to make others inexcuſable.

Pag 22. 317. Mr. *H. If all miniſterial power* (ſaith Mr. *R.*) *be given to a congregation* (*as our brethren ſay*) *under the name of a flock of redeemed ones, as the body of Chriſt*, Acts 20. 28. Coloſ. 1. 18. *Then it belongs to the Catholick Church, for theſe titles agree firſt to the Catholick viſible Church*, Coloſſians 1. 18. Epheſians 1. 25, 26. 1 Tim. 3. 15. Eph. 2. 19, 20. *and ſo they come to our hand.*

Anſ. *The Catholick Church admits of a threefold apprehenſion.*

1. *As it implies a covenanting congregation of beleevers.*

2. *As it repreſents the whole*, ut totum repreſentative, *an Oecumenick Council.*

3. Ut

3. Ut totum integrale, *as it is the whole Catholick Church spread all the world over, if* Mr. *R. mean the first, we agree, but the guides cannot be the first subject, for the Catholick Church, and the guides are different. The second part* Mr. *R. grants, that the ministerial power of the Keyes is given to a congregation under the name of the flock, &c. Hence his cause must needs suffer shipwrack, that the Keys are given to the ministry of the Catholick Church.*

*Anſ.* That the firſt member of your threefold apprehenſion hath any warrant in Scripture, or ſound Divines, is a meer apprehenſion. I deſire the Reader to conſider the Catholick Church,

As 1. It implyes a covenanting congregation of beleevers; give a warrant from Scripture, ſound Reaſon, or Divines for that. The Catholick Church is the whole body militant on earth, excluding none; but a congregation of covenanting beleevers excludes all Churches on earth, except fourty or fifty perſons.

The Catholick Church congregational is a new fancy, void of the word and all reaſon & unthority of Fathers, Doctors, Divines, &c.

2. The Catholick body organical of man, includes all the body and organs of it, head, eyes, mouth, tongue, feet, &c. Now what ſenſe is here? the Catholick organical body of man admits of a threefold apprehenſion.

1. It implyes the congregation of five fingers combined in the hand, and the hand is predicated of this or that hand: and ſo is the Catholick body of the whole Catholick organick body of man. Or to come to a politick body, the Catholick body of *England* admits of a threefold apprehenſion.

1. It implies the congregation of all the City of *York* covenanted together, and the City of *York* is the Catholick body of *England*, which is predicated and affirmed of this or that City of *York*. No man ſpeaks ſo but onely Mr. *Hooker* that I know. Since the world was, no man can ſay a ſingle congregation, take it either in the common nature of a congregation of a 1000. or for this or that congregation, that a congregation is the Catholick Church, no more then the hand is the Catholick organical body of man.

2. Mr. *R.* grants (ſaith he) *that the miniſterial powtr of the Keyes is given to a Congregation under the name of a flock, &c.*

*Anſ.*

*Answ.* Reade my words, if I deny not that, and speak onely according to the grant and confeſſion of our Brethren.

2. Onely hypothetically, *if all power Miniſterial* be given to a congregation (by our Brethrens confeſſion, under the name of a flock of *Redeemed ones*, &c. then it belongs firſtly to the Catholick Church, *i.e.* to the congregation, I never dreamed that a congregation was the Catholick Church, and I ſhould be crazed in judgement if ſo I had ſpoken. And how the Keys are given, or belong to the Catholick integral body as the object and final cauſe, to the Guides of the Catholick Church as the firſt formal ſubject, I often declare: and what ſhipwrack or breaking of board is here, let the Reader judge. I difference between the Miniſters and the Catholick Church by this means: but that Mr. *H.* hath ſaid not one word to my Arment. If power, priviledges ſpiritual be given to the congregation as the redeemed flock and body of Chriſt; then muſt power and priviledges be given firſt and principally to ſuch a company to which theſe ſtyles of *The Redeemed of Chriſt*, *The Body of Chriſt* agree firſt; but to be the redeemed of Chriſt, to be the body of Chriſt, to be his redeemed ones, agree firſt not to the Church of *Epheſus*, nor to any particular Church National, Provincial, Presbyterial, or Congregational, but to the whole Catholick Body, *Joh.* 3. 16. & 10. 11. & 11. 52. 1 *Joh.* 2. & 2. and when Chriſt is called the Head of the Body, *Eph.* 1. 22. *Coloſſ.* 1. 18. I ſhall judge him ſcarce worthy the name of a Divine. I cannot expound the places of a ſingle congregation [illegible] *Eph.* 1. 22. *Col.* 1. 18. the holy Ghoſt ſpeaks of that Body, *which is the fulneſs of him, who filleth all in all*, *Eph.* 1. and of the Body of which Chriſt is Head, as the *firſt begotten of the dead* and of the *whole body reconciled by the blood of the croſs*, it is be ſaid, *the congregation in its common nature is the firſt ſubject of the Keys, for it contains all the Catholick Church.*

How the Keys belong to the Catholick viſible integral Church as to the object, and to the Catholick Miniſtry & officers as to the formal ſubject.

*Anſ.* It contains no women, aged children, ſervants, nor ſojourners, nor diſmembred viſible Saints, and therefore the congregation Independent, in any ſenſe is a narrow and impertinent ſubject of the Key; and this is *ſhipwrack* really to the

*cauſe*

*cauſe of Mr.* H. as for that, that the Church, *Cant* 6. *is a congregation, in general, and that the Church is one there* genere *in kinde, its againſt the Text.*

The Church that is one, Cant. 6. is not a congregation in any ſenſe that can meet in one place.

1. The congregation is not one, but *hath threeſcore Queens, fourſcore Concubines, Virgins without number*, who are integral parts of that one Catholick Church, *ver.* 8. but eſſential parts of a congregation, in any ſenſe they are not, but Churches in nature different: If theſe were ſpecies, then every one of the threeſcore muſt be that one onely Church, for *genus prædicatur de ſpecie.* But it is ſure that the innumerable Virgins, that is, believers, members of the Church, who with chaſte love adhere to their onely Husband Chriſt, *Cant.* 1 3. that is, ſuch as are choſen and called of God (ſaith *Ainſworth* on the place) and faithful (whether whole Churches, as 2 *Cor.* 11. & 2. or particular perſons) cannot be every one of them that one onely Church Catholick, for then every ſingle Church ſhould be the onely one Spouſe of Chriſt, *ver.* 8, 9.

*Ainſworth* contradicts M. H. Cant. 6.

3. To that Church, I mean, for their ſalvation and good, hath Chriſt given the Keys, which is the complete Spouſe of Chriſt, and to which Chriſt bears the adequate and full relation of the love of Redemption, *Eph.* 5. 25. *Joh.* 3, 16. 1 *Joh.* 2. 1, 2. *Job.* 10 11. of love of juſtifying and waſhing, *Rev.* 1. 5. & 5. 4, &c. But neither the congregation this or that, nor the congregation that exiſts *ut genus in ſpecie* (as moſt illogically Mr. *H.* ſays) is the complete Spouſe of Chriſt, nor doth Chriſt bear the full and adequate relation of the love of Redemption, of Juſtification, Sanctification, to the congregation in any ſenſe. For,

The congregation is not the complete Spouſe to which Chriſt beareth an adequate relatiō of husband-love, as to his redeemed ones

1. This object of love takes not in the viſible Saints ſojourners, diſmembers, as ſaid is, to whom Chriſt bears a love as to chaſte virgins.

2. Nor is the love of God in chooſing, effectual calling, juſtifying the ungodly; carrying them on to perſevere to the end, terminated upon ſocieties viſible, as viſible congregations, for ſo he ſhould love all the Reprobates, *Judas*, *Magus*, who are all viſible Church-members: But its certain Chriſt loves none of theſe with that adequate love of Redemption, nor with mar-

marriage-love, as he doth his beloved Spouse, *Cant.* 4. 7, 8, 9, 10. & 6 4, 9, 10.

3. Nor is that love of Redemption terminated upon persons onely upon the bare relation of Church-members, for Christ takes them not into the Kings Chambers, *Cant.* 1. 4. to his banqueting house, *Cant.* 2. 4. nor draws he them after him by his powerful grace, *Cant.* 1. 4 *Joh.* 6 44. nor blesses he, or imbraces them, his *left hand being under their head, and his right hand imbracing them*, *Cant.* 2. 6. nor doth God teach them, *Joh.* 6. 45. nor ingrave his Law in their heart, or give a heart of flesh, and a new heart, *Jer.* 31. 33. *Ezek.* 11. 19. & 36 26, 27. onely in the capacity of visible Church-members, for he bestows this love upon the Jaylor, upon *Saul*, upon the Eunuch, and upon many thousands, before they profess as members; yea, and upon thousands in the bosom of the Church of *Rome*, who out of weakness (though that be their sin) dare not profess the Gospel: Then it must be false, that the nature of the Church, and of those spiritual priviledges that belong to the congregation in general, or in this or this congregation; and that the relation of Christ as Husband, King, Head, Seeker of the lost, Good Shepherd, and of his Redeeming love, is broader than a visible congregation, in any sense Mr. *Hooker* shall take it, and is no ways commensurate thereunto. And so not one of my Arguments but stand in force.

CHAP.

## CHAP. III.

### *Some further Conſiderations of the place* Matth. 16.

ANy ſenſe, according to Mr. *Hooker*, can hardly be put upon that, *Upon this Rock will I build my Church.* For,

1. The queſtion is, Whether they do any thing to inchurch themſelves upon the Rock; for ſure they are active in profeſſing, 2. In ſuiting membership, 3. In covenanting: Then muſt *Magus* and *Judas*, by acting the part of hypocrites, build themſelves upon the Rock. Wilde Divinity again!

2. Chriſts act of building is either abſolute or conditional: if abſolute, then ſaith Chriſt, *I inchurch you upon the Rock, whether ye believe or believe not*; but Scripture never tells us of *Peter*, or any built upon the Rock *Chriſt*, but by real ſincere faith. If *Peters* act of faith be conditional, the condition muſt be either ſincere faith, or meer profeſſion; if the former, we ſtand ſtrong, Mr. *H.* is at a loſs: for there is no promiſe of real union with the Rock, and perſeverance, but to ſuch as are living members in Chriſt, *Joh.* 15. if the latter, then ſaith Chriſt, *I promiſe to you*, Judas, Magus, *real union with the Rock*; or, *Upon this faith*, (ſaith *Chryſoſtom*; ſo *Hilary*, ſo *Auguſtine*) *ſo you play the hypocrites egregiouſly, and ſeem to believe.* Now this ſhall be non ſenſe.

3. It cannot be ſaid, *I promiſe to build all in a Church-way, ſo they believe ſincerely.* For,

1. The ports of Hell and Satan ſhould not prevail againſt perſons to ſtrip them of Church-membership, contrary to experience.

2. The promiſe is made to perſons that confeſs, as *Peter*; but many real believers and viſible profeſſors have been put to death, and are never made Church-members this way; and

The place Mat. 16. *Upon this rock will I build my Church*; and, *The gates of hell*, &c. is torn and abuſed by Mr. H.

Chryſoſt. hom. 55. Matth. 16. ὅτι ταύτῃ τῇ πίστει ᾠκοδόμησα μου τὴν ἐκκλησίαν, τουτέστι τῇ πίστει τῆς ὁμολογίας. *Hil.* de Tri. l. 6. *Aug.* in Joh. 1. tract. 10.

Chriſts act of building men upon the Rock either abſolute or conditional, cannot ſtand with Mr. H. his new gloſs of Mat. 16.

many real believers in the Church of *Rome* never profeſs, and many Church-members, and Churches of viſible Saints are diſſolved through perſecution.

Again, there is a name and room promiſed in the Houſe of God, *Iſa.* 56. but not upon condition of hypocritical, but real believing.

*Obj. Judas* was not made an Apoſtle upon condition of faith.

*Anſ.* True: a man may be made an officer, and his acts valid, and yet the man no ſound believer.

*Q.* Should a man be admitted a Church-officer who is not judged a real convert?

*Anſ.* The Scripture is ſparing in ſubmitting converſion or regeneration to the authoritative determination of men, yet the equivalent of this is ſaid.

Officers muſt be viſible Saints before they can be admitted.

1. If *Timothy* muſt commit the Word πιστοῖς ἀνθρώποις, *to faithful men, who are able to teach others*, as 2 *Tim.* 2. 2. And if

2. The Elders and Paſtors which *Titus* is to admit, muſt be to his diſcerning, beſide negatives, *not ſelf-willed, not ſoon angry, &c.* alſo *lovers of good men, ſober, juſt, holy, temperate, holding faſt the faithful word, &c.* Tit. 1. 5. compared with *v.* 7,8,9,10. Then muſt the real holineſs of officers be known to *Timothy* and to *Titus.*

3. If the Apoſtle will have *Timothy* to try Biſhops and Deacons alſo, and that experiencedly, that they be *vigilant, ſober, patient, grave, no novices, humble, holy, &c.* the way that mettals are tried in the fire, 1 *Tim.* 2. 1, 2, 3, &c. ſo the word is, *Luke* 14.19. *Jam.* 1 12. 2 *Cor.* 13. 5. and will have him *lay hands ſuddenly on no man, but deliberately*, 1 Tim. 5.21, 22. Then ſurely the Apoſtle ſuppoſes that they may be known to be ſuch.

4. If the Apoſtles do charge the multitude, who had no judicial authority to look out from among them, *ſeven men of honeſt report, full of the holy Ghoſt, and of wiſdome*, Acts 6.5. to be Deacons, then *Luke* ſuppoſes that that might be anſwered, *We cannot know whether men have the holy Ghoſt or no.* The ſecond Book of Diſcipline of *Scotland*, cap. 3 pag. 81. *The qualities*

*lities in general requiſite in all them who ſhould bear charge in the Kirk, conſiſt in ſoundneſs of Religion, and godlineſs of life, according as they are ſufficiently ſet forth in the word of God.* Now its not to be ſuppoſed, that in a Book of Church-policy, our Reformers ſpeak of godlineſs that is inviſible, and known to God onely; and ſo the Acts of the Aſſembly of the Kirk of *Scotland*. And the cauſe of the ſudden declining of the beſt Churches, and why *Nazianzen* complained ſo much of the corruption of Synods, as *Sozomen*, *Theodoret*, *Socrates*, *Ruffinus*, *Hiſtor. Magdeburg.* tell us, was, Becauſe the Churches take not that care, that Miniſters be ſavoury and gracious; from the Steerſmen all Apoſtaſie and rottenneſs begin. O if the Lord would ariſe and purge his Houſe in *Scotland*! As for Church-members, they ought to be holy; and though all baptized be *actu primo* members, yet ſuch as remain habitually ignorant after admonition, are to be caſt out, and though they be not caſt out certainly, as paralytick or rottened members cannot diſcharge the functions of life: So thoſe that are ſcandalous, ignorant, malignant, unſound in the faith, loſe their right of Suffrages in election of Officers, and are to be debarred from the Seals. Nor can we defend our ſinful practiſe in this: it were our wiſdome to repent of our taking in the Malignant party, who ſhed the blood of the people of God, and obſtructed the work of God, into places of Truſt in the Church, State, and the Army, contrary to our Covenant, they continuing ſtill Enemies.

Aſſembly at *Glaſgow*, 1638.

## CHAP. IV.

### *Of the Church-Repreſentative, and its power.*

Survey, par.1. c.13. p.229, 330.

MR. *H. We have diſpatched the firſt member of the controverſie, That the power of the Keys doth not appertain to the Guides of the viſible Church; take it as* totum genericum, *or* univerſale.

*Anſ.* The firſt member is ſo diſpatched, as the power of the Keys is by Mr. *H.* diſpatched and baniſhed out of its due ſeat and ſubject, and lodged in the congregation of redeemed viſible Saints, ſometimes onely unofficed Brethren, ſometimes the Church of viſible Saints, confederate men and women.

2. No man of ours (let him be named, if Mr. *H.* or any for him can name him) ever ſaid, *that the Keys appertain to the guides of the viſible Church, taken as* totum genericum & univerſale. For the Guides of the viſible Church is, to all our Divines, the Guides of the Catholick Univerſal Church, made up as an interal Body of all Churches, National, Provincial, Presbyterial and Congregational all the earth over. And to make this integral Univerſal Body *Genus*, and the congregational Church *Species*, and *Genus prædicatur de ſpecie*, is, as if this were our Logick, *The Church of* Boſton *is the whole integral Church of all the earth, made up of National, Provincial, Presbyterial Churches.* A Monſter!

Mr. *H. There be two things, wherein ſtand the qualifications of members that are Commiſſioners:* 1. *Gifts and fitneſs.* 2. *Delegation, which is the* formale, *as that they are ſent by the Churches. The Churches, if they follow the pattern, muſt ſend, beſide Paſtors, Teachers and Elders, learned and holy men, that may perſonate and repreſent the whole Church. This is made the hinge and caſting difference betwixt us and Papiſts, whereby our men vindi-*

*cate*

*cate the liberty and power of the Brethren, for all have definitive voices, not the Pope and his Proctors onely.*

*Anſ.* How can Mr. *H.* ſpeak of a pattern of Oecumenick Councels, and claim kindred to our Divines againſt Papiſts? for Mr *H.* mocks ſuch Councels. 2. Mr. *H.* cannot name the man of our Divines, except Separatiſts, who draw nigher to Socinians and Arminians in theſe points, than to our Divines, who 1. Ever taught, that the male-Churches of a congregation, are the onely Churches who ſend Commiſſioners to an Oecumenick Councel? which Mr. *H.* ſaith hath neither warrant in Scripture nor in Antiquity for 300 years after Chriſt. 2. The controverſie between Papiſts and our men, was, Whether onely Biſhops *ſoli Prælati*, ſay *Whittaker*, *Willet*, *Profeſſors of Leyden*, *Calvin*, *Bucanus*, *Tilenus*, *Windelin*, have a deciſive voice, and ought not alſo Paſtors, Doctors, Elders learned and holy, to have a deciſive voice in Synods? And whether the people ſhould be excluded from debating, reaſoning, conſenting; for Papiſts debar Laicks as profane, and ſay, *If ſuch Beaſts touch the Mountain*, and meddle with holy things, they are to be *thruſt through with a dart.* But Mr. *H.* his *hinge of a queſtion* is, Whether onely unofficed Brethren, members of the male congregation, are the onely members of an Oecumenick Councel, or with them officers, but as ſent by thoſe male-ſocieties, otherwiſe they want the eſſential form of members, according to our Divines judgement? He is a great ſtranger in the Writings of our Divines, who ſo gueſſeth at a new queſtion, though I judge Mr. *H.* hath read them diligently. See what the Jeſuits of *Rhemes*, *Bellarmine*, *Cornel. à Lap. Lorinus* and others, if ever they dream of ſuch a *hinge of a controverſie.*

The unofficed Brethren are not by our Divines thoſe that have a deciſive voice in Councels.

A new queſtion between us and Papiſts. Mr. H. par. 1. c. 13. p. 230. The paths to theſe general Councels have been ſo long diſuſed that they are almoſt grown out of ſight, & as he ſometimes ſpeaks in a like caſe, the high-wayes are unoccupied.

Pag. 232. By the ſpace of 300 years after our Saviour, there was not the name of an Oecumenick Councel heard of in the world

*Whittaker* cont. 3. q. 3. c. 1. de Concil. Noſtra vero ſententia eſt non ſolos prælatos habere jus definiendi in Conciliis, ſed homines quoſvis idoneos (non ait laicos) eligi poſſe. *Willet* Synopſ. papiſ. cont. 3. gener. q. 3. p. 125. What an abſurd ſaying is it —— that the Biſhop is the onely Paſtor. The Fathers of *Baſil.* Who doubteth but the government of the Church is committed to others than onely Apoſtles? Prof. *Leyden* in Synopſ. purio. Theolog. diſp. 49. th. 29. Verum tamen ab iis (Laicis piis) in publica hac actione conſilium & arbitrium potius quam ſuffragium requiritur. Vid. th. 31. *Calvin* l. 4. Inſt. c. 1. Romano pontifici & ejus ſatellitibus totum deferunt. Com. Act. 15. v. 22. Plebis modeſtia hinc colligitur, quod poſtquam Apoſtolis ac Reliquis Doctoribus judicium permiſit, nunc quoque ſubſcribit eorum decreto, paſtorum Tyranni eſt excludere populum. *Bucanus* loc. 43. q. 21. Jus —— Eccleſiis —— conſcio & comprobante grege. Vid. q. 23. Non excluſis Laicis, &c. *Tilen.* Syntag. de

de Concil. disp. 1. q. 18. p. 619, 620. Qui solis Episcopis sententiæ dictionem vindicant, iis tum Apostolici Concilii, Act. 15. 6. Tum Nicæni & Constantinopolitani primi authoritate refelluntur —— Neq; negari potest quin de causa fidei ad omnes pertineat dicere qui prophetæ sunt dono & vocatione, 1 Cor. 14. 32. See *Windelin.* Theolog. Christian. l. 1. c. 28. *Piscat.* loc. 23. th. 29. On the contrary are the Rhemist. on 1 Tim. 5. sect. 13. *Bellarm.* de Concil. lib. 1. c. 15. *Cornel. à Lap. Lorinus*, Act. 15.

M. *H. The representative body is but a part of the Catholick Church, not the whole of it, and represents the whole— What the commissioners do by their delegation, it is all one, as if the body did it; the Keys cannot then be firstly in it.*

*Ans.* It is a mistake wide enough, there is a twofold representing

1. The Apostles in receiving the Keys, *Matth.* 16. *John* 20, *Matth.* 28. represented all officers, even those not born, but they had no commission from unborn men. And so *August. Serm.* 13. *de verbis domini. Chrysost. homil.* 55. in *Matth.* 16. *Hieronym. l.* 1. *contra. Jovian.* and our Divines, *Calvin, Pareus, Luther, Melanchon, Willet, &c.* say, that the Keyes in *Peter*, who represented all the Apostles and faithful Pastors, were given to all Ministers. Now if Mr. *R.* say that the Keyes were given first to this representative body Apostolick, let Mr. *H.* or any man beat him with strong arguments, and that is a good revenge.

Mr. *Cotton* Key. Two sorts of Representatives not considered by. Mr. *H.*

3. These whom the Churches, (not the male-congregations, as Mr. *H.* saith) send as Commissioners to a Synod, are not to be looked upon.

As 1. If the *Churches were resolved aforehand how far they will follow them; for why then* (saith Mr. *Cotton*) *do they send to the Synod for light and counsel?*

Commissioners neither carry the peoples conscience to the Synod, nor does their Commission give them a new office.

2. Neither as if they were sent to carry the faith and consciences to the Synod, and the people in and through them did teach *Synodicè*, and the people must follow their determination, be it right or wrong. And so it is a wide mistake, to say what *Delegates do or say, it is all one, or the like reason* (saith Mr. H.) *as if the Represented did, or said it.* For if the Synod say the Gospel is not the word of God, the Church did not say either *personally* (for that is impossible) or *legally* the same: only the Churches send them to pray & enquire the mind of God from

from his word, and engage they shall follow them, in as far as they follow Christ.

Nor is delegation the *formalis ratio* of determining synodically, it is only a necessary condition of determining, and of synodical judging.

*Obj.* But Mr. *R. saith Amen to this distinction of Mr.* Parker.

*Ans.* True; these two, fitness and gifts, together with a commission, make a man a commissioner and messenger of the Church; but delegation makes him not a formal Definer and a Judge: nor do the Churches send them as officers, but as such eminently able and faithful men, who have hazarded their lives for the cause, as *Act.* 15.25. and they determine as such eminently holy and able officers; their delegation is a thing of meer order, because all cannot be sent, nor doth it create them of new officers, nor yet such eminent officers, for they were both these before, only their delegation puts them in an actual orderly capacity to determine formally, *Ut approximatio ligni aridi ad ignem non est formalis ratio comburendi.*

Mr. *H.* Mr. *R.* l. 1. p. 305. to 309. *runs all upon this, the power of the keyes, by order of nature, is only in the Catholick representative body: but the power of the Keyes was before there was any Representative some* 300. *years, when there was no Oecumenick Counsel, and since the Churches give their power and officers to the Assembly, they had that power before the Assembly.* Par. 1. p. 231, 232.

*Ans.* Read from c. 10. sect. 10. & p. 289. to p. 346, 347. where I speak of the Catholick Church. I say, only that such a synodical power of the Keyes, as is dogmatick, especially for light and peace, as Mr. *Cotton* speaketh, is first by order of nature in the Oecumenick Councel: the doubting and contending Churches cannot bind; *Ecclesia dubitans non docet, Ecclesia errans non judicat, Ecclesia contendens non ligat, non solvit*, for the doubting, the erring, the contending of Churches are no ordinances of God, and erring and contending Churches cannot heal themselves; and therefore the healing power is seated by Christs appointment in the synodical Church, which is more diffused and stronger, as is clear, when the Churches of *Antioch* and *Judea* are broken, rent and sick, the wisdom of God, *Act* 15. hath

Due Right of Presb. Keys of the Kingd. c. 7. p. 47, 48. The whole body of al church guides is the first subject of the power of the Keys in its latitude of that power, and the first subject of such a special power is a Synod-

hath appointed that these should meet in a Synod of the select and choicest parts, Apostles and godly Elders; *Ergo*, the healing power of the Keys must be first in them.

2. Mr. *R. runs not*, but asserts lently, that power of the keys in binding and loosing, and in opening and shutting heaven in the latitude of preaching, and censures, *Mat.* 16. was not before Christ gave it to the Apostles, the then Representative of all the faithful guides to be in the Church christian to the worlds end, and this grant was made to *Peter* and the Apostles, not as to such private men, *Simon*, such Fishers, but by evidence of Scripture truth.

2. The testimony of all sound Antiquity.

3. The judgement of Protestant Divines.

4. Canons of Councells.

5. The Doctrine of sounder ancient School-men and Popish Doctors, *Occam*, *Alensis*, *Almain*, *Gerson*, *Bonaventure*, *&c.* not only not 300. years after, but before Christs death, and confirmed before his Ascension to heaven. That ever Mr. *R.* said that the power of the Keys in their latitude of binding and loosing was in an Oecumenick Councel, a Representative of formally sending Churches, and a body of formally sent Commissioners, is utterly denied, and no where to be seen in any book that ever he wrote.

Such as cite him at random would remember (3) that I teach that the power of the Keys, 1. In its latitude is first given to the Apostles, *Mat.*28.19,20. *Mat.*16.18,19. *Iohn* 20.21,22. *Mark* 16.15. *Act.*18. as the only then Catholick representative body, sustaining the person of all officers to the end of the world, and so the first formal subject of the power of the Keys in its latitude, is not either the congregation or congregational Eldership, nor the Presbytery, or Synod, all these are but parts, and to make a quarter, or a part of the body of the Sun, the first and adequate subject of light, and a quarter, or a part of the body of the Element of water the first and adequate subject of the cold and moistness, since these qualities are kindly in the rest of the quarters and parts of the body of the Sun, and the body of the Element, were bad Philosophy. So the adequate first complete formal subject of this power must be the integral

Catholick

Catholick body of the guides, as existing in their several Churches; for this power is as kindly and natively in the guides of this Church, as in the guides of that Church, and equally in all.

2. The power of the Keys as this power synodicall is considered either in the breadth of synodical power, and so to condemn Catholick errors and heresies is in an Oecumenick Councel, and where the local distance of visible Churches is greater and wider, the external visible communion in being edified or scandalized is less, and less use there is of censures. A General Councel being onely necessary for the *optimum esse*, the most Catholick union and peace of the Catholick Church: & that such a Councel is an ordinance of God Mr. *Cot.* proves from *Act.* 15.

A power synodical is but a part of the keys, and was not before a Synod had being.

3. As the power is narrower, it becomes narrower then Oecumenical, and descends to National, to Provincial, to Presbyterial, to Congregational; and all these are parts only.

4. Though the Churches send Officers to the Synod, and have some power of the Keyes in their kind before the Synods have being; yet Mr. *H.* can hence conclude nothing of his purpose against me; for it follows not, *Ergo*, the male-congregations have the complete power of the Keys in its latitude, before the Synods have being; nor does it follow, that congregational Churches, or Presbyterial have that complete power, before Synods have being, nor do they confer (if we speak accurately) a synodical power of the Keys, they only send messengers who are materials of the Synod; but the synodical power is in its parts scattered in the Churches of the Province and Nation, as Immes of Gold in divers parts of the Earth; and the synodical power comes from the institution of Christ, who promises the holy Ghost, and fulfils his promise, as *Mat.* 28. 20. compared with *Act.* 15. 28. Nor can the scattered Churches bring forth of themselves any synodical power of the Keyes when they are met in a Synod, the promise made to such as are gathered together in his name, does the business; and therefore that is soon blown away. *It is unpossible that a proper quality can be either in nature, or time, before its subject that gives it being: but the power of the Keyes was* 300. *years before there was any General Councel in the world.* For this proves only that some certain power, to wit, formally synodical, cannot be, until the Synod be.

Inferior churches confer not properly a superior power to the churches, they have a synodical power by the institution of God, *Act.* 15.

2. Grave Divines judge the Synod, *Act.* 15. to be a General Councel; but though it were not so, it differs not in nature from a General Councel, and so must partake of its natural qualities, as the natural properties of a man are in a lame man. Now beside that, Christ gave the complete power of the Keys to the Apostles, he sent them as *his Father sent him, as a Prophet to remit and retain sins*, Joh. 20. to be a teaching and baptizing ministry, *Mat.* 28 20. which he never gave to the unofficed male-Church. Christ also appointed an Assembly with them in *Galilee*, and keeped it, *Mat.* 26. 32. *Mat.* 28. 16.

To define in Councels is an act of officers. Mr. *Dickson*, Expos. Mat. 28. v. 19. doct. 6. Par. 1. p. 232, 233.

Mr. *H. To define in Councels is no proper work in officers.*

5. *For so saith D.* Ames, *no Pastor of the primitive Church, and few of the after-ages should have fulfilled their Pastoral charge.*

2. *That which is common to the Brethren is not proper to Pastors.*

3. Whitak. *It's open popery to take it from Brethren.*

Ames. Bellar. Enervat. To. 2. c. 2. An soli prælati majores, *i. e.* Episcopi habent jus suffragii ordinariè, ex privilegio & consuetudine etiam Cardinal. Abbates. *Bellar.* Affirmat nos negamus. *Ames.* To. 1. c. 1. Th. 1 p. 4. Si effet proprium Episcoporum & Pastorum, nihil prohibet quin possit cum aliis Theologis præsertim Ministris à Deo institutis communicari. *Calv.* Act. 15 6. *Gualth.* Act. 15. 22. *Calv.* sic non enim dicit *Lucas* coram Ecclesiam congregatam, sed eos qui doctrinæ & judicio pollebant, & qui ex ratione officii hujus causæ legitimi erant Judices; fieri quidem potest, ut coram plebe habita fuerit disputatio: sed ne ad tractan-

Anſ. *Ames* is miſcited, he ſtates the queſtion, whether only Biſhops have deciſive votes. Though it were proper to Biſhops and Paſtors, yet it may be (ſaith *Ames*) *communicated to other Miniſters of God.*

2. It is not a Paſtoral, but an Officiall act that we contend for.

3. It is a poor queſtion, for if learned godly men be choſen, if they be not Doctors and ruling Elders, they ſhould be ſuch.

4. The *Martyr* hath a learned diſcourſe, 1 *King.* 12. *De Schiſmate*, and hath nothing of the queſtion: but from *Act.* 15. he condemns Papiſts, who exclude *Laicks* from Synods, for *Conſtantine* ſubſcribed the ſixth Synod, *Baſilius* the eighth Synod; nor is it Popery, except *Calvin* maintain Popery, for he gives to the people *conſenting*, to the Apoſtles and Elders *judging*: and ſo doth *Gualther*, nor doth *Whitaker* call it popery to ſeclude Laickes from defining, but from ſpeaking, diſcerning, conſenting. I wonder that Mr. *H.* is ſo confident in this matter.

tractandam cauſam vulgus promiſcuè fuiſſe admiſſum putemus: *Lucas* diſertè Apoſtolos & Presbyteros nominat. *Gualther.* ibid. homil. 103. Non ita dominium & imperium ſibi vindicarunt (Apoſtoli & Seniores) ut populum ab eorum cognitione excluderent ſive arcerent, quæ ex æquo ad totam Eccleſiam pertinebant —— in populo modeſtia eſt —— quod veritati omnes libenter cederent; hæc *Gualther. Bullinger.* Act. 15. 6. convenerunt Apoſtoli] palam hoc loco Admonemur ad Apoſtolicos viros pertinere rerum ad fidem quæſtionem. *Bez.* *Act.* 15. 12. Multitudinis autem nomine intelligo non totam Eccleſiam utpote quæ non audiendum eſſet tota Advocata, ſed totum Apoſtolorum & Seniorum cœtum, ut v. 6. —— unde apparet quæ ſit vera legitimæ & Apoſtolicæ Synodi ratio, &c.

Mr. *H.* Arg. 3. *If the power of the Keyes belong firſtly to the Oecumenick Councel, then it belongs to all others by vertue of that, riſibility agrees firſt to man to* Richard, John, *not as theſe individuall men, but as they have the nature of man: hence there can no power of the keys (as ordination, excommunication, &c) be put forth but by vertue of an Oecumenick Councel giving in their influence firſt to that work, which is contrary to the evidence of Scripture, and the experience of all ages. The propoſition is proved by the rule of καθ' αὐτὸ, if none have this power, but only this ſubject, then this power can go no farther then this, for this ἀυτεξαμένως, and καθολικῶς, require.*

*Anſ.* 1. Mr. *H.* wrongs the Reader, who ſets not down my anſwer to this argument: for p. 299. I ſay, *the power of the keys is not given to the Catholick Presbytery, as to the firſt ſubject, to be a mean of edification in an ordinary way but only in an extraordinary and occaſional way in theſe things, which concern the power of juriſdiction belonging to the whole Catholick Church.* By *Extraordinary*, I mean not that which is againſt, or above a particular law of God, but that which rarely falls out. Hence I never make an Oecumenical Councel the firſt ſubject of the power of the Keys in its latitude, as man is the firſt only ſubject of riſibility, the element of water of cold and heat, for ſo as only man is riſible, and *Peter* viſible for mans nature, ſo only an Oecumenick Councel ſhould firſtly and principally excommunicate and ordain Miniſters: but I ſay the juſt contrary of this, to wit, that an Oecumenick Councel is onely the firſt and principal ſubject of that ſynodical power, or of that certain power, or ſpecial power that belongs to an Oecumenick Synod formally convened as ſuch, and ſo to this or that Oecumenical Councel, becauſe of the common nature of an Oecumenical Councel.

How the whole body of Apoſtles, Evangeliſts, Paſtors, Doctors, Elders are the firſt immediate ſubject of the whole power of the Keyes.

Yea, This ſpecial power of the Keyes is but a part, or a certain kind and ſpecies of the power of the Keyes in ſome rare and extraordinary things that belong to the Catholick Church. But we are now diſputing of the firſt ſeat and ſubject of the power of the Keyes in general, in the latitude of binding and looſing, opening and ſhutting the gates of heaven by preaching and cenſures. And I deny expreſly that an Oecumenick Councel is the firſt ſubject of the power of the Keyes in this general. And ſo Mr. *H.* fights with a ſhadow. *Non concludit negatum.* So my Simile is never touched by Mr. *H.* as *pag.*305. *The light is firſt in the whole body of the Sun, as the firſt and prime ſubject of light; yet ſuppoſing now the received opinion of Aſtronomers, that the Sun doth exceed the quantity of the Earth* 167. *it doth not follow, that this or that part of the Sun hath no light in it intrinſecal, but that which is derived from the whole body of the Sun, for then this or that part of the Sun ſhould have light derived to it (extrinſecally) from ſome other.*

Now the power of the Keys is in the whole Catholick Body of Apoſtles, Paſtors, Doctors, Elders, all the world over, as they act reſpectively in Congregations, Presbyteries and Synods of all ſorts, ſo that one part of the Catholick integral body of the Catholick Church, for example, hath not that power of the Keys due to them, derived from the Presbytery to the congregational Elderſhip, or from the Synod derived to the Preſbytery, and ſo forth, by either aſcending or deſcending: But when Chriſt gave the whole power of the Keys to the body of the Apoſtles, *Mat.*28.19. *&* 16.19. *Joh.*20.21,22,23 *Mar.* 16.15. they were the Body Repreſentative (I never call them an Oecumenick Councel) and did immediately repreſent any Apoſtles to be choſen, *Matthias, Paul, Evangeliſts, Paſtors, Doctors, Elders*, that were to be, even to the ſecond coming of Chriſt, and he promiſeth his Miniſterial Spiritual preſence to them all immediately, *Mat.* 28. 20 *Go teach and baptize—lo, I am with you always*, (adminiſtring Word, Seals, Cenſures, according to the Rule) *even to the end of the world.* Now the Apoſtles were not to live preaching and baptizing *to the end of the world*, therefore the promiſe muſt be made to them all, though not yet born. Now we reade not of deriving of any power

power to Synods, Presbyteries, Congregations, by mediation of Churches, for Chriſt inſtituted Synods, *Mat.* 28.16. *Act.* 1.12, 13, 14, *&c.* & 6.1,2,3,4,5. & 13.1,2,3,4,5,6. & 15.1,2,3, 4,5,6, *&c.* and that immediately he inſtituted Presbyterial Churches, *Act.* 2. & 4.9. & 5.21,42. and Churches congregational to meet in one place, 1 *Cor.* 11.17. And as one part of the Element of water (ſuppoſe we make 24 parts of all) hath not natural moiſtneſs and cold from the other 20 parts, but hath it as intrinſecally, without the intervening influence of the other twenty three parts, as they have: So the Presbyterial and Congregational Elderſhip have as primarily, intrinſecally, immediately in their ſphere and orb the Keys due to them, according to the proportion of the aſſociated body, as the whole integral-Catholick Presbytery and Church hath, whether in an Oecumenick Councel, or out of it.

It is then a wide miſtake in Mr. *H.* to tell us, If *an Oecumenical Councel be the firſt ſubject of the Keys*, (as it is not) *that there can be no act of power in ordaining of Miniſters, in excommunicating of delinquents, but by vertue of an Oecumenical Councel giving their influence firſt to that work.* For if the meaning be (as it muſt be) that a General Councel muſt prove an act, and put forth ſome actual Mandate, commanding ſuch a man to be ordained an officer, ſuch a delinquent to be excommunicate, elſe the Churches cannot proceed: for to take Mr *H.* his own compariſon, *Richard* or *Joſhua* cannot be a man, or apt to laugh, except the abſtract nature of man give in his influence to the work. And ſince Mr. *H.* and his Brethren make the male-congregation abſtracted from this or that congregation, the firſt formal ſubject of the whole power of the Keys, what *influence* (I ask) doth the ſo abſtract congregation give to the work of Ordination and Excommunication in a particular congregation? Abſtracted natures do not ſend abroad mandates to all the congregations all the world over, before they can ordain, cenſure, or excommunicate. If it be ſaid, this agrees to the nature of a congregation in general to ordain and excommunicate, but there needs no other actual influence of a command to come from the congregation in general to this individual congregation for their uſing of the Keys. True, there needs not, by the like, that

M. H. Survey, par. 1. c. 11. p. 186. Way of the Churches, c. 1. ſect. 1. pro. 3. M. *Cotton* keys. c. 7. p. 31.

that any mandate pass from the Oecumenick Councel in general, to this or that individual Oecumenick Councel in the exercise of its Synodical acts.

But (saith Mr. *H.*) *if the Oecumenick Councel be the first formal subject of the power of the Keys, then inferiour Courts cannot ordain nor excommunicate without a warrant, and actual command from them.*

Inferior courts may use the keys without any influence of a command from a general Councel.

*Ans.* This is feeble: for beside that the Oecumenick Councel is not at all any such formal first subject, as is said, its a naughty consequence; for though power of life and death be in King and Parliament as in the first subject, it follows not that an inferiour Judge or free City cannot put to death notorious Traitors and Murtherers all *England* over, without the influence of some actual Mandate from King and Parliament to the putting to death of every Traitor. So when Christ gave power of Word, Seals and Censures to the Apostles, as representing all officers, (say we) or as representing all believers (saith Mr. *H.*) it follows, that officers and the male-Church cannot administer Word, Seals, Censures, without the influence of a new actual command from the Apostles, who did represent all such to whom Jesus Christ gave the Keyes, by this arguing of Mr. *H.*

Though a general Councel exist not, yet he use of the keys ceaseth not in inferior courts.

Nor does Mr. *H.* his first deduction follow, that if a General Councel be such a subject (as it is not) that *therefore the existing of such a Councel is as necessary as the well-being of the Church.* For a Parliamentary power is necessary for *England*, yet suppose by war, and other invincible impediments, a Parliament could not meet for divers years, yet neither power nor exercise of Justice do cease. So here Synodical power may be, and by the care of the Lord of his House, is continued in lesser Assemblies, though such Councels exist not. But 2. the Antecedent being true, the Consequence is null.

Nor is the power of the Keyes in its latitude, as is said, either *firstly* or *onely*, and so not *perfectly* in this Councel, but firstly and intrinsecally in the whole integral Presbytery all the earth over.

Nor is it necessary that this General Councel, though it were *the first subject of the Keys*, always attain *all its end in the use of the*

*the Keyes.* For the male-Church void of Paſtors cannot attain all its end, to wit, the paſtoral preaching, the dogmatick and official ſentencing of delinquents, the right tendring of the ſeals, yet is the male-Church the onely formal ſubject of this power to Mr. *H.*

Mr. *R.* ſaid well, that *a General Councel can hardly excommunicate a Whole National Church:* for it could hardly be known to them, but many are not obſtinate in the National Hereſie and Scandal, who through weakneſs and fear of perſecution dare not confeſs. And its enough that a National Church may be declared to be no Church: as *Moſes* removed the Tabernacle, and pitched it without the camp, *Exod.*33.7. and *Paul* turned away from the blaſpheming Jews *Acts* 13.45,46. and yet neither the one nor the other is the excomunicating of a National Church, for the word of the Covenant remained in the Nation of the Jews, after *Paul* and *Barnabas* turned from them, and preached to the Gentiles, *Jam.*1.1. *Heb.*1.1. & 3.6. & 10.25. 1 *Pet.*1 1. 1 *Joh.*1.1. & 2.1,2. Nor is our Brethrens new cenſure of non communion of Churches ſo warrantable. For,

Hardly can a general Councel excommunicate a National Church.

Non-communion of Churches, as our Brethren uſe it, is not warrantable.

1. The removing of the Candleſtick ſeems to be a judgment inflicted onely by Jeſus Chriſt; and they who declare ſuch a ſociety to be no Church, muſt have the warrant of Chriſt going before, and really removing the Goſpel. For if the Word, the contract of marriage, and ſeals, remain there in their ſubſtance, they can only (the profeſſion thereof not ceaſing) declare them an impure and corrupt Church, but not to be no Church.

2. The doctrine or practiſe of a *Church may be erroneous, hurtful and deſtructive to holineſs*, as that of *Pergamus* and *Thyatira*, and they defend it; and yet remaining ſound in other points, they ceaſe not to be a people in covenant with God, and they cannot be declared no Church, and the Miniſterial acts of baptizing invalid, and to be reiterate, as is clear in the Church of the Jews, though Idolatrous, and in the Scribes and Phariſees, corrupt the ſame way in practiſe and doctrine, whom Chriſt commandeth to hear, *Mat.*23.1,2. far more for a ſinful act of Juriſdiction, leave they not off to be a Church.

See the paper of Accommodation at the Synod at *Weſtminſter*, anno 1644. Sept. 13.

3. How can it be clear to a ſiſter-Church, that there are not there, the Church being above a thouſand, or many Churches,

(for

(for many Churches may be unchurched as well as one) a few names that out of weakneſs onely are ſilent at the ſinful doctrine and practiſe of the Church.

4. Its hard to ſay the Church of *Rome*, in which there are the matrimonial Tables, the Old and New Teſtament, valid Baptiſm, and Salvation to a covenanted people by the fundamentals preached, is no Church, though communion with ſuch a Whore be unlawful.

Par.1.c.13.p. 234.35.

Mr. *H. If the Churches refuſe the ſentence of Excommunication inflicted by the Court Oecumenical, it can never prevail to attain its end.*

Excommunication attaineth not its end alway; *Ergo*, is not lawful. M. H. ſo Nor doth the Goſpel ever attain its ſaving end; *Ergo*, its not the Goſpel.

*Anſ. Ergo*, its unlawful. It follows not, the Churches, the perſon excommunicate refuſe to abſtain from the ſociety of one excommunicate, and excommunication hardens and humbles not; *Ergo*, its unlawful: So the Goſpel is the *ſavour of death unto death*, 2 Cor.2.16. *a Rock of ſtumbling*, 1 Pet.2.8. and *prepared vengeance*, 2 Cor.10.6. to ſome; *Ergo*, its not the Word of God. Many ſuch conſequences have been drawn, to make Mr. *R.* his way odious to the godly. But I deſire to contend for truth.

Mr. *H. To the Miniſtery and Catholick Guides of that viſible Church, hath Chriſt committed the Keys as the firſt ſubject, to the which he hath given his Word, Ordinances, Sacraments, Miniſtery primarily. This is Mr.* R. *his* in terminis *determinate concluſion beyond all gainſaying. But to the Oecumenick Councel, as the Repreſentative of all Churches, God hath not primarily given his Miniſtery, Word, Sacraments, Ordinances; then an Oecumenick Repreſentive Church hath not the Keys given to it as to the firſt ſubject. The Aſſumption onely needs proof. 1. There was no ſuch Councel for 300 years after Chriſt. 2. Councels conſiſt primarily of Paſtors and Elders; then muſt Miniſters be ſent to feed Miniſters. 3. Word and Seals are not primarily attended in Councels, but ſcanning of controverſies.*

*Anſ.* 1. I complain of unfaithful repeating of my words. The title is not of Oecumenick Councels, but chap.10. ſect.10. pag.289. *Of the communion of the viſible catholick Church. To the Propoſition I anſwer; To the Miniſtery and Guides of that catholick viſible Church hath Chriſt committed the Keys, as to the*

*firſt*

*firſt ſubject, unto which he hath given his Word, Ordinances, Sacraments, Miniſtery primarily.*

This neither is concluſion nor principle of mine, but a lame and curtailed propoſition of Mr. *H.* My words are theſe, *cap.* 10. *ſect.* 10. *pag.* 289.

Mr. H. forces upon Mr. R. a propoſition as a principle *in terminis* beyond gainſay, which was never in M.R. his mind nor book

*To this Church catholick viſible hath the Lord given a Miniſtery, and all his Ordinances of Word and Sacraments principally and primarily, and to the Miniſtery and Guides of this Catholick Church viſible hath the Lord committed the Keyes as to the firſt ſubject, and for the viſible Church catholick, including alſo the inviſible Church as for the object and end, hath he given his Ordinances and the power of his Keys; and the Miniſtery and Ordinances are not given to this or this congregation which meeteth ordinarily in one place.* So the Propoſition which I own from theſe words, muſt be this:

*To the Church catholick viſible as to the firſt ſubject primarily, and as for the laſt end and object, hath the Lord given all his Ordinances, Word, Sacraments, Miniſtery.* This is mine *in terminis.* And this alſo: *To the Guides of this Catholick Church, not of a ſingle congregation, hath the Lord committed the Keys as to the firſt formal ſubject, but for the Church catholick viſible and inviſible, as for the end and object, that they may be ſaved.*

But Mr. H, his propoſition is not mine, he deviſed it himſelf, and its falſe, gainſaid by Mr. *R.* to wit, *To the Guides of that catholick viſible Church hath the Lord committed the Keys as to the firſt ſubject, unto which he hath given his Word, Ordinances, Sacraments, Miniſtery primarily.* For,

1. I know no Guides of any Church on earth, to whom the Lord hath given the Seals primarily; for God hath given the Seals primarily to his choſen people, to the Guides ſecondarily, as they are viſible Saints.

2. I know no Miniſters of any Church to whom the Lord hath given the Miniſtery primarily: its a ſenſleſs ſaying.

3. I refer it to the Reader, if ſuch a ſenſleſs propoſition can be drawn from my words. The Catholick viſible Church is neither the ſubject, nor firſt ſubject, but the object and end for which the Keys are given to the Miniſters and whole Officers of the Catholick Church viſible and inviſible. Yea, I demonſtrate

by many Arguments, that believers are not the ſubject of the Keys. I ſay indeed, not the viſible Church whereof *Magus* and *Judas* are members, is the prime ſubject, but the inviſible Church is in the Lords intention ſuch a ſubject of all Ordinances in their ſaving fruits: but then the firſt ſubject is all one with the object and end of God in Predeſtination.

2. The Aſſumption is granted, but Mr. *H.* his probations are naught.

1. *There was no General Councels the firſt* 300 *years after Chriſt.*

*Simpſon*, Cent. 1. c. 1.

*Anſ.* Mr. *Simpſon*, and other grave Divines ſay, the Councel at *Jeruſalem*, Act. 15. is more worthy the name of an Oecumenick Councel, than the Councels of *Nice*, of *Conſtantinople*, of *Epheſus*, of *Chalcedon*.

2. Such a Councel is not the firſt ſubject of the Keys, but onely of the Synodical Keys in ſuch a General Councel, of the Keys Catholick diſpenſed.

3. The Apoſtles, the Repreſentative of all the Guides of the Church, may well ſtand for a formal Councel Oecumenick.

The want of gen. Councels through providential impediments proves not that they are not Ordinances.

4. The long want of General Councels, through providential impediments, can no more prove them to be no Ordinances of God *jure* which ought to be, than if one ſhould ſay, Circumciſion, and the Paſſover, and Sacrifices, and an Ephod, are no Ordinances of God. For it is thought by the learned on *Hoſ.* 3 4. *Iſrael was without a King, Sacrifice, Image, Teraphim, Ephod*, from the ſixth year of the Reign of *Hezekiah*, when *Salmanaſſer* carried away the ten Tribes, until Chriſt was crowned King, to wit, ſix hundred and ſeventy five years. See the *Engliſh Divines*, *Diodati*, *Junius*, *Pareus*, *Zanchius* on the place: By this it ſhall follow, that *Circumciſion*, the *Sacrifices*, *Ephod* then are no Ordinances of God; for if they were (ſay the Diſſenting Brethren) *inſtitutions are ſuitable to providences. When ye go up to Jeruſalem, no man ſhall deſire your land.* Then if

Engliſh Divin. on Hoſ. 3. 4. *Diod.* Hoſ. 3. 4. *Jun.* Hoſ. 3. 4. Nam ex quo Iſraelitæ in Aſſyriâ fuerunt deportati per Shalmanaſarem, id eſt, ab anno ſexto Ezekiæ ad Chriſtũ incarnatum fuerunt anni quaſi ſexcenti octoginta. *Pareus* com. ib. *Zanch.* com. ib. Diſſenting Brethren in their Reaſons againſt Synods, 2 arg. p. 120. The ſame God that ſuits his providences to his inſtitutions, would not have failed in what is the moſt ſoveraign remedy of all other, that it might have been exiſtent in all ages, as we ſee his promiſe was to the Jews, to keep their land when the males thrice a year went up to the General Aſſembly at *Jeruſalem*.

a Ge-

a General Councel were an Ordinance of Chriſt, the Lord ſhould ſuit his providence to a peaceable meeting of the Churches in a General Councel. But ſo from the ſixth year of the Reign of *Hezekiah* in *Iſrael*, Sacrifices, Prieſts, Ephods, the Kingly power ſhall be no Ordinances of God, for even till Chriſt theſe were not in *Iſrael*; and by this profeſſion of the Goſpel, and congregational Churches were not at all. And ſhould not the Lord have framed the like providence, that profeſſors of Chriſt meet in day-light in congregational aſſemblies? For as the Lord made a ſpecial typical promiſe, when the males go up thrice a year to *Jeruſalem* to worſhip, the Nations were not permitted of God *to deſire their land:* So muſt the like promiſe of providence ſuiting with the profeſſion of Chriſt be in the New Teſtament, the Heathen Emperours ſhall not deſire your lives. Now the plain contrary providence is foretold by our Saviour, *Mat.* 10. 17, *to* 25. *Luke* 21. 12, *to* 18. *Joh.* 16. 1,2. and the Lord muſt, by this, fail againſt his Ordinance of profeſſing Chriſt before men. When in the perſecution of *Flavius Domitian, an.* 96. of *Trajan, an.* 108. ſo many Martyrs were killed, as *Euſebius* ſaith; and *Plinius* 11. the Deputy was ſmitten in conſcience with their number and patience. So multitudes ſuffered under *Antonius Pius*; and in the time of *Decius, an.* 250. there was no congregation, no Elderſhip. Many ſuffered under *Nero*, many under *Maximinus*. So *Euſeb. l.* 6. *c.* 28. under *Valerian, an.* 259. who killed Paſtors and Profeſſors; as *Euſebius, l.* 7. *c.* 10, 11, 12. eſpecially godly *Cyprian*. Now ſure the Lord had as ſweet and comfortable a providence ſuiting with the glorifying of his Name, and advancing his Goſpel by the death of ſo many Witneſſes, as if he had ſuffered them to meet in congregations, to meet peaceably, none deſiring to take away their life or land, as in *Iſraels* day, for their meeting to ſerve God in congregations. And its an overturning of the Ordinances of God in the New Teſtament, in which there is not given a land flowing with milk and honey, and a promiſe of a temporal typical providence, that they ſhall be free of perſecution in following Church-duties, and publick Worſhip congregational, which is not exiſtent in all ages: Nor ſaith Mr. *Rutherfurd*, that Miniſters are given to Miniſters primarily, but

*Euſeb.* Eccleſ. hiſt. l. 5. c. 1. *Bucolc.* Index. *Euſeb.* l. 2. c. 25. *Epiphan.* cont. hær. *Tertul.* de Cor. milit. in Apolo. Cario, l. 3. Monar. 4. How looſe that is, that providences muſt ſuit with inſtitutions.

as they are members of the Body visible, and chosen of God, *Ephes.* 4.

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## Chap. V.

*Whether the Congregation as the Congregation doth excommunicate a delinquent? or is it the Catholick visible Church which excommunicates?*

The Catholick Church excommunicates antecedently, when a particular Church excommunicates: but the Catholick Church hath not, nor putteth forth a deliberate act of citing, accusing, condemning before the particular Church act any.

MR. *R.* his meaning is, that the congregation excommunicateth not as a congregation, by a power which by order of nature is first in it self, but by a power which by nature is first in the whole Eldership; but yet not by an act coming from the privity, knowledge and conscience of all the whole Catholick Body of Officers all the world over. And so I grant, that the Catholick visible Church doth not *antecedently excommunicate*, leading witnesses, and summoning, and accusing, and sentencing the person before the congregation; as when *Norwich* puts a Traitor to death, the State of *England* by the Law common to all *England*, in and by *Norwich* putteth the man to death: Nor doth *Norwich* as a single Corporation (though neither simply as a Representative) but acting as a part of the Body of *England*. And the whole State doth this antecedently:

1. Because the City doth this by the same power of Law common to all *England*: *quæ sunt communiora sunt priora.*

2. *Norwich* puts this Traitor to death, not as an enemy to that single Corporation onely, but as a common enemy to the whole Kingdom.

3. The City doth this by an innate power, as an integral part of *England*, for the peace and safety of the whole Kingdom: yet doth not the whole Kingdom knowingly exercise an act of deliberate judicial authority in this; for the man is put to

to death without the privity and knowledge of the whole Kingdom.

I uſed the compariſon (*to couſen the inconſiderate Reader* (ſaith Mr. *H.*) I hate couſening) *The left hand cuts off the finger of the right hand leſt it infect with a Gangrene the whole body, acted by the natural inſtinct, and innate deſire of ſelf-ſafety, which is in the whole man.* But (ſaith Mr. *H.*) *the chief officers are not as the mind and will, and the other Churches as the whole man: but the reſt of the brethren are as the whole man, who have an intrinſecal power for the ſafety of the whole congregation, to cut off an an infectious member.*

*Anſ* Nor is the compariſon to be ſtrained; I ſhall onely deſire it to be taken as Mr. *H.* ſaith. Its true, the left hand doth not cut off the contagious finger, but *the whole man*, deliberate will and reaſon conſenting thereunto; and the finger is cut off, not by the power of the left hand onely, *but the intrinſecal power of the body.*

And it is ſo exactly in a particular congregation, *the chief officers, as the mind and will, and the reſt of the Brethren as the whole, have an intrinſecal power from Chriſt to remove an infectious member.*

*Anſ.* They have a power to remove him (ſaith Mr. *R.* in his compariſon) not from that congregation onely, but from the whole Catholick Body: As the left hand cuts off the contagious finger, not from the right hand onely, but from the whole body. It wrongeth Chriſt to ſay, he hath given ſo ſelfie and narrow a power, to liberate onely a body of 10 or 20 Independent members from the contagion of ſcandal, but not to free five thouſand, and the aſſociate bodies round about: Let them periſh, Chriſt hath given no Organick or Church-care to the congregation toward them all (ſaith Mr. *H.*)

The compariſon of cutting off an infectious member from the whole Catholick viſible Church, is ſtrained by M. H.

2. The compariſon is not exact. When the fraternity excommunicates all their officers, where is the mind and will then? for they excommunicate their own minde and will.

3. Mr. *R.* never meant the compariſon ſhould hold in this, That the Catholick Church, as *mind and will*, ſhould put forth acts of deliberate reaſon—antecedently to cite, accuſe, ſentence every delinquent in an Oecumenick Councel, or ſome Catholick Judi-

Judicature, and to excommunicate all Delinquents, before ever the congregation cite them. With divers arguments he refutes an antecedent excommunication, as if I held any such thing. So Mr. *H.* loves to prove strongly what Mr. *R.* never denied.

But Mr. *H.* speaks nothing to my Argument, if the man be cast out, and *bound on earth*, he must be bound only on that tract of earth where twenty Independents are.

But 1. Church binding in heaven, and the guiltiness of the scandal is alike in all places, and often more infectious to others, if it be a taking heresie, then to their own congregation.

2. Who shall perswade that our Saviours sense is so hampered? *Let him be to thee as an heathen*, Mat. 18.17. *to thee only*, who art a member of the congregation whereof he is a member; yea, as touching Church binding, neither is he a known guiltless visible Saint to all Churches on earth. It is nothing but a naked evasion to say *he is consequently cut off from right to ordinances in all other congregations, for because one species of corporations hath condemned a man* (saith Mr. *H.* page 236.) *it follows not, that therefore all have condemned him to imprisonment perpetual, or the like.*

He who is excommunicate in one Church is antecedently excommunicate in all.

*Ans.* Yea, what one City doth in punishing a Malefactor by Law power, common to all *England*, that same all *England* doth in law: for twenty Sons have by the same Law and Authority of the Fathers right of twenty Tables of twenty Families of the Father. One is for sedition against his Father cast out of one Family, whereof he is a fixed member; the other nineteen, though they know nothing of the fact, and doe never actually cite him, yet do legally, and by the Law, and the same very wil of the Father, that ruleth them all, cast him antecedently out, or *concomitanter*; or then another Law must appoint the other nineteen Families to cast him out. So the same right *idem numero*, that *Peter* hath to Christ and Ordinances in one Church, he hath it in all; and that same act of the Keyes administred according to the rule of the Word, in one Church removing that right, removes it from him all the World over.

3. Visible Saints by this shall not be the same spiritually politick body, visible, being of divers congregations: contrary to Scripture, expounded by Mr. *H.* and Mr. *Cotton*, *we being many*

*are*

*are one body* visible, and visible of twenty congregations, partaking of one bread and body of Christ. Now by this, as a finger cut off *Paul*, is not a finger cut off *John*, for *John* hath all his ten fingers entire, and *Paul* hath his nine fingers only: So also if *Thomas* disobedient be cast out of only his own congregation, he is never cast out of Church-right to Christ, and ordinances in the rest of the congregations; for excommunication by consequence, is only a declaring by witnesses (as Mr. *H.* saith pag. 242.) that the man is cast out of his own congregation. Now the declaring that *Paul's* finger is cut off, is not a cutting off of his finger, that is impossible. Far less is it possible, that the declaring that *Paul's* finger is cut off, can be either a declaring that *Peters* finger is cut off, or that that declaring is a cutting off of *Paul's* finger, or a cutting off of *Peters* finger. Therefore *Peters* being cast out of his own Church-right, and Church only, is no casting of him out of other Churches, or real removing of his Church-right to ordinances in other Churches. For that which was never really removed, and *Peter* once had, it must remain with *Peter* yet: now *Peter* was never a member of any congregation but of one; then membership to another congregation cannot be taken from him.

1 Cor. 10. 17. ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοὶ ἐσμέν. Excommunication by consequence is no excommunication at all.

4. A member is cast out as really scandalous; his adultery obstinately continued in makes him be deprived of Christian fellowship with Brethren as Brethren: *Ergo*, he is deprived of the Christian fellowship of all Brethren. For κατὰ παντὸς followeth upon καθ' ἑνὸς.

And 5. It is thus confirmed; his visible scandal is a Church-offence to one of a Sister-congregation, and is apt to bring a Church contagion to these of another congregation, who are ἓν σῶμα, one body with him at the Lords Table; and therefore are they now to look on him as an Heathen. But who put him in that state, if he be not really and formally cast out of that body, when his own Church excommunicates him?

A strange exposition of that, he that heareth you heareth me; which follows from Mr. *H.* his way.

6. He that hears not the Church, heares not Christ, and he that despiseth any Pastor sent in the name of Christ, despiseth Christ, *Mat.* 10.4. *Luke* 10.16. *John* 13.20. Now if this stand good, one that despiseth his own Pastor only, and his own congregation only, though he despise all the godly Prophets, Pastors,

Pastors, and soundest Churches on earth, despiseth not Christ nor his Father that sent him; nor is he first *in foro Dei*, bound in Heaven, and guilty before God, nor deserves he to be excommunicate, for he hath not failed against that, *He that despiseth you despiseth me*. For that is true only when any despiseth their own Pastor, or their own congregation. And if so, then when one is cast out, and judgeth an heathen for not hearing of his own Church, he is not heathen in Heaven, and *in foro Dei*, as touching his communion with other Pastors and other congregations.

7. *Peter* before he was excommunicated, had a real right to the Lords Table in all Churches on earth, and so a sort of membership and visible communion with all these Churches. Now if by the act of excommunication in his own Church, this right be not taken from him, then must it be taken from him by all the Churches: and so all the Churches must excommunicate when one excommunicates: and by the like, all must admit one into membership, when one admits into membership.

Mr. *H. The Sister Churches* (Mr. *R.*) *receive members of other Churches to communion, by an intrinsecal Church power.*

Ans. *By an authoritative Church power we can enjoyn our own members to come to the seals, or else censure them; but we cannot so deal with others, if it shall seem good to them to refuse.*

*Ans.* This only follows, that the congregation hath a larger Church power over their own members, both to censure them, if they come not, and positively to admit them, if they come: but Mr. *H.* must confess that the congregation admits strangers of other congregations, by a meer private power, and by no Church power, which is gross Erastianisme, and makes it arbitrary to one single Pastor to admit some to the communion, as he pleaseth, and some not.

Mr. H. allows of private Communions.

2. By no Church power is the Sacrament tendered to strangers of another congregation; so may the Minister give this seal to a stranger in his chamber, which is a private communion, for there is no authoritative Church power required to give it to some. Whereas *Paul* saith, it is a priviledge of the Church, coming together to eat the Lords Body, 1 *Cor.* 11. 17, 18, 21. 1 *Cor.* 10. 17.

3. This

3. This Supper muſt be given to our own Church members by Church authority; to ſtrangers by no Church authority.

4. It is by accident that the congregation cannot compel ſtrangers to come to this ſeal, for in *Collegio* the Elders of the congregation may joyntly with the reſt of the Presbytery cenſure theſe of another flock, who altogether refuſe the ſeals.

5. Mr. *H.* grants that *a congregation excommunicates in the general nature of a congregation.* Well then, the general nature diſcourſeth in man; and ſo doth a Church in an Iſland excommunicate; *Ergo*, that Church proceeding according to the rule of Chriſt, caſts the man formally out of all the congregations on earth. Page 240.

Mr. *H.* addeth, *yea the neighbour Churches are* (ſaith Mr. *R.*) *to exerciſe the puniſhment of avoiding the excommunicate perſon as an heathen, which follows from a power which is no wayes in them; what conſcience is here?* Page 241, 242.

Anſ. *A good conſcience, if we may carry our ſelves to a ſcandalous man ſo declared by two or three witneſſes, as we avoid his company; far more upon the teſtimony of a whole Church, are we to avoid his company.*

*Anſ.* Then nothing is left to the neighbour Churches, but is he excommunicate or not, by one onely congregation, they had no hand in it, onely they muſt believe the man is rightly caſt out, upon the word of five or ſix of the male-Church, who are both Judge and Party. This is what I ſaid. A declaration of Excommunication is no Excommunication. And then muſt the congregations about with the meer judgment of diſcretion, which women have, eſchew the man as a Pagan.

*Obj. By Mr. R. his way, you have the teſtimony of the Church only which did excommunicate?*

*Anſ.* Yea, place is left to many Churches and Synods to judg: this is another matter, then four of the male-Church that are both Judge and Party, who declare he is caſt out.

Mr. *H. One claſſical Church excommunicates not* antecedenter. *But a man in the confines of two Presbyteries is excommunicated by the Presbytery only of which he is a member*, ſaith Mr. *R.*

*Anſ.* What ropes can tie the conſequent with the antece-

dent? What Mr. *R.* hath ſaid of the antecedent excommunication of the Catholick Church, is plain by the former diſcuſſion.

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## CHAP. VI.

### *Whether there be a whole Catholick integral viſible Church?*

MR. *H. The Catholick Church hath ſometime ſuch a reſpect as* totum integrale, *an whole integral Catholick Church.* So *Ames.*

Survey par. 1. c. 14. p. 243. *Ames Medul.* l. 1. c. 32. Theſ. 5 Eccleſia igitur particularis reſpectu communis illius naturæ quæ in omnibus particularibus Eccleſiis reperitur, eſt ſpecies Eccleſiæ in genere, ſed reſpectu Eccleſiæ Catholicæ quæ habet rationem integri, eſt totum ex aggregatione variorum membrorum ſingularium compoſitum, atque adeo reſpectu ipſorum eſt integrum.

*Anſ.* D. *Ames* maintains that there is not only ſuch a reſpect, but that there is a Catholick integral Church; and he never dreamed, nor any learned man of Mr. *H.* his Catholick Church affirmed of this or that congregation, and is as much as to ſay, *Norwich* is Catholick *England.* The Catholick Church of Angels and men in all ages, all times, all places, is not that integral Catholick viſible Church which we make the ſubject of the Keyes.

That there is a Catholick integral militant Church.

But this integral Church militant, as exiſting in divers ages, is before the congregation in the Lords intention, as the Lord intends the organick body of man, and not a hand only; and a complete world, not a nation, not a City only; ſo his deſign is not for this or that congregation, but for a world of viſible Churches, a whole ſeed, a willing people, *Pſal.* 110. who is flowing to the mountain of the Lords houſe, *Iſa.* 1. 1, 2. his flock and ſcattered ſons, *Iſa* 9. 7. under the government of Chriſt by the Word, Seals, Cenſures, *Luk.* 1. 32, 33. make them in their times,

times, and places, all the world over, visible by profession, calling, gathering, feeding, *Jer.* 33.31, 32. *Zech.* 8.6,7,8. *Psal.* 2. 8,9. *Psal* 72.7,8,9 10,11,12,&c. *Rev.* 11.15. *Psal* 22. 27, 28. *John* 15.52 And the congregations come in here as secondary parts and parcels of Christs great visible flock. Mr. *H* denies this, and it is, as if a man would say there be two hands, ten fingers, two feet, head, eyes, ears &c. but should deny there is an whole organick body; or as one should yeeld there are rivers, floods, fountains, seas, but deny there is such a thing as the integral element of water.

2. This integral militant body is before the congregation, in the relation of a Spouse that hath breasts, and brings forth children, *Isa.* 54 1,2. *Cant.* 3.4. *Cant.* 4.1,2,3,4 *Cant.* 6.4,5,6, 7 &c. in the relation of a body wrought upon by a Ministry, *Eph.* 4.11,12,13. 1 *Cor.* 12.12,13,14,15. the congregation is but his Spouse and body secondarily, κατὰ τι. Some congregation of seven or ten, where all may be of the stamp of *Judas* and *Magus*, is abusively called the Spouse. *Arg.* 2.

3. In duration and stability, there is a Church gifted with a Ministry, having the Keys of the Kingdom built upon the rock, against which the gates of Hell shall not prevail, *Mat.* 16. 17, 18,19. induring as the dayes of Heaven, which is so as the object of our faith, *Isa.* 59.21. *Psal.* 89.28,29 &c. *Jer.* 31. 32, 33,&c. they are also a visible sheepfold of Jews and Gentiles, *John* 10.16. the building of God, the planting of the Lord, *Isa.* 61.3,4,5,6. *Mich* 7.14,15. & 5. 4, 7,8. and the congregations little companies in mount *Zion*. *Arg.* 3.

4. There is a Church integral militant, visible, and in its choisest part invisible, to whom as the subject, and for whom, as the end and object, are given the covenant, word, promises of life, ministry, seals, censures, in their saving fruits, as before is said, *Jer.* 31.31,32,&c. *Jer.* 32. 38, 39, 40. *Psal.* 132. 11, &c. these in an inferiour way the congregations have and enjoy. *Arg.* 4.

5. The whole and complete work of the spirit in the Ministry and Word, is terminated upon the Catholick integral militant body. *Isa.* 5.20,21. *Eph.* 5.25,26,27,&c. and the congregation hath the waterings thereof in a lower way. *Arg.* 5.

Mr. *H. You cannot demonstrate out of Scripture, that there is* Pag. 244,245

*ſuch a thing in the New Teſtament as a Catholick viſible Church.* Mr. *R. ſaith the ſubject,* 1 Cor. 12. 28. *is a Catholick viſible Church, not a politick body under one head, the Pope; but the Catholick body of Chriſt myſtical, as viſible.*

Anſ. *The Catholick inviſible body as viſible, I conceive not; to conſider a body inviſible as viſible, is a contradiction, as if a man would ſay, I conſider whiteneſs as blackneſs.*

*Arg.* 6. *Anſ.* 1 Cor. 12. is neither meant of a politick body, under the Pope.

2. Nor a General Councel:

3. Nor of a Catholick viſible body, that meet in the ſame place. Such is not found under the new Teſtament, whence he muſt mean that under the Old Teſtament. There was a Catholick viſible Church of the Jewes that meets in the ſame place at one time, as the Brethren take a viſible Church, which is unpoſſible to be demonſtrate in either Old or New Teſtament.

Way of the Church of *N. E.* c. 1. ſect. 1. p. 1, 2.

2. Mr. *H.* hath from me no ſuch expreſsion, as to conſider an *inviſible body as viſible*, though it be no contradiction, as is blackneſs and whiteneſs *in abſtracto*. If Mr. *R.* had ſaid, viſibleneſs may be conſidered as inviſibleneſs, Mr. *H.* ſhould have better Logick; why is it a contradiction? *The myſtical body in common* (ſaith he) *is the inviſible body.* True, and the myſtical body is both inviſible, being the really choſen of God, and the object of our faith, and the ſame inviſible Church which ſhall be preſented *without ſpot or wrinkle before the Lord*, Eph. 5. 27. and the ſame Church and body is *ſanctified by the Word*, preached and profeſſed, and *waſhed with Water* in Baptiſm, *v.* 26. and ſo viſible. And *Eph.* 4. the body which ſhall come to the unity of faith, and to the perfect man, the Stature of Chriſt, *Eph.* 4. 13. is the myſtical, and ſavingly believing body, and ſo inviſible; & alſo the body of Chriſt gathered by the miniſtry viſible, and edified by the word preached and profeſſed, is *v.* 12. the ſame body, and muſt be viſible, for Apoſtles & Paſtors preach to the viſible Church. A child in Logick can conceive, the ſame politick body ſavingly believing to be inviſible, and alſo ſavingly profeſsing what they believe to be viſible. So the twelve Apoſtles, *Act.* 6. are both real, and ſo inviſible believers, as no man

Mr. H. ſuppoſeth by no Logick, that the ſame body of Chriſt cannot be both inviſible, and in another reſpect viſible.

man doubts (*Judas* being in his place) and the Scripture in it, *Mat.*19.27,28,29. *Luke* 12.32. *Luke* 22.28,29,30. and he is not worthy to be refuted, who denies the same twelve Apostles in another respect to be visible professors, visible preachers of the Gospel. So *Peter*, as touching his soul, is invisible and immortal, as touching his body, visible and mortal. I cannot help it, that Mr. *H.* conceives this to be a contradiction. *I observe* (saith he) *that* Mr. *R. puts visible in an equal latitude with mystical.*

What way M. *R.* puts *visible* in an equal latitude with *mystical*, what way not.

*Ans.* Adde to the observation, that in this I take not visible for Mr. *H.* his visibility, which agreeth to *Magus* and *Judas*; but that sincere and honest visible profession, that for the most part is in the Catholick integral militant redeemed body, and mystical, well neer of an equal breadth and latitude. Not but that there may be, and are many beleevers members of the mystical body, who have little or no visible profession. But it is enough to assert as truth, that one and the same body is both invisible, mystical, and the saved body, and also visible, and clothed with a real sincere profession; and that both these agree to the Catholick integral militant Church. Though I deny not, but that there be many hypocrites in this great body, whose ministerial acts are valid. But the Catholick visible Church in that latitude is not then both subject, object, and intended end of all Ordinances. And I speak now of it.

Mr. *H. I cannot think that* Mr. *R. takes the Catholick Church for the whole integral body.*

Ans. *It is mistaking charity of me.* Mr. *H. that Church is meant* 1 *Cor.*12. *in which God sets teachers, helps, ordinary officers, firstly*, v.28. *But God sets not such in the integral body; for they are set by the election of the people in particular congregations*, Acts 14.23. & 6.5. Tit.1.5.

*Ans.* This is my own argument, but not rightly formed; that Church is here meant, in which the Lord hath respectively placed first Apostles— and Teachers, both Extraordinary and Ordinary Officers. But God hath not set Apostles fixedly and firstly over congregations, they being organs of the Catholick integral body, and are sent to preach to Heathen (who after were Churches. As it is said, *Iacob served for a Wife*, to be married,

married, not married as yet) who coule not chooſe the Apoſtles as their paſtors.

2. Workers of miracles were not choſen by a ſingle congregation, nor ſuch as had the gift of Tongues, 1 Cor. 14 22. *Tongues are for a ſign to them that believe, not to them that believe not.* See the Divines on the place. Miracles and Tongues were to perſwade unbelievers, and were not firſtly ſet to congregations, nor could have any imaginable election and call from them.

*Calvin.*
*Ezain loc.*
*Pareus.*
*Pet. Martyr.*
*Nec Corinthii cum fideles (profeſſione, non Ethnici) eſſent, dono linguarum indigebant.*
*Piſcator.*
*Engliſh Divines.*
*Diodati in loc.*
*Eſtius in loc.*
*Cajetan.*

3. The places, as elſewhere is ſaid, prove not any thing to the point.

Mr. *H.* Arg. 2. *In what Church Paſtors are firſtly ſet over them, they have firſtly and primarily paſtoral power in diſpencing acts of ruling and preaching: But ordinary Teachers have not this over the Catholick viſible Church. Congregations may juſtly refuſe to hear other Teachers then their own; but their own may preach to them, though they refuſe to hear.*

*Anſ.* Every word is cenſurable. 1. Apoſtles were πρῶτον, firſtly both in regard of dignity of Office, and of Apoſtolick Univerſality, ſent to all Nations to preach, not to a ſingle congregation to exerciſe paſtoral acts firſtly over it, as fixed Paſtors.

Page 186. A congregation onely cannot be meant 1 Cor. 12. 28. but alſo the Catholick integral militant Church.

2. By a catholick Church Mr. *H.* means *(ſed ſuis muſis ſolus canit)* a congregation. Now if the Apoſtles be firſtly ſet in the congregation in general, they muſt be ſecondarily ſet in this individual congregation; then muſt the ordinary Teacher be ſet before the Apoſtle, who was often his ſender, in the individual congregation.

3. The Propoſition is falſe: A paſtor may tender the Lords Supper to hundreds of a ſiſter-congregation; but Mr. *H.* I hope, will not ſay that a paſtor is ſet over, and firſtly over hundreds of another congregation. The Antecedent and conſequence are both Mr. *Hookers.*

4. Its falſe that ordinary Teachers have not power to exerciſe paſtoral acts to thoſe of other congregations. Nor is it proved, they cannot exerciſe *paſtoral acts over them, becauſe they cannot cenſure them.* Its an illogical conſequence, ordinary to Mr. *H.* The Apoſtles, both as Apoſtles, by miracles and the

gift

gift of Tongues, plant Churches among the Heathen, and as paſtors they exerciſe ordinary paſtoral acts to the Heathen, in planting and preaching the Goſpel to them, but they could not draw out Church-cenſures againſt the Heathen, yet remaining Heathen, becauſe of the incapacity of the object, they could not caſt them out who were not yet within: 1 *Cor.*5.12,13. but this they could not do not through want of paſtoral power over them.

Paſtors may exerciſe paſtoral acts toward many whom they cannot cenſure or excommunicate.

5. Its falſe, that other *Churches may juſtly refuſe to hear other Teachers than their own:* For if their own be ſick and dead, or if other Teachers have an earneſt ſuit and deſire from their own officers and ſome one of the congregation, they moſt unjuſtly refuſe to hear, and come under the guilt of deſpiſing Chriſt in deſpiſing his Meſſengers, as *Mat.*10.40. *Luke* 10. 16. *Ioh.*13 20. except the ſenſe be, He that receiveth not his own congregational paſtor, receiveth not me, otherwiſe not. A ſtrange and new ſenſe!

6. If the flock refuſe all their own paſtors to hear them, as being ravening Wolves, they unpaſtor them, and recall the official being, which our Brethren ſay they gave them in election, and ſo unjuſtly refuſe to hear them; and they cannot juſtly preach to them, who ſo refuſe to hear, for they juſtly refuſe, as Mr. *H.* teacheth.

Mr. *H. God muſt either* (ſaith Mr. *H.*) *have placed in all the Church Catholick, Apoſtles, Teachers, which we ſay, or then in ſome part of it onely. And what is that part which is excepted? Surely he intends not ſalvation to that part of the Church in the which he ſets no Teachers.*

Par.1.p.247, 248.

Anſ. *As the common nature of a Corporation exiſts in all corporations; ſo the congregation-nature exiſts in this or this congregation.—So if the nature of a Corporation be common to all, and the King hath ſet Major and Common-councel in all and every Town: Therefore the Major of one Town may rule in another. So all States ſet Generals, Colonels, Captains in the Army. The King ſets Conſtables in all towns, Sheriffs in all counties: Becauſe Conſtables are common to all towns, therefore a Conſtable may exerciſe his office in another town.*

*Anſ.* 1. The Argument muſt run thus: As the King hath

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Though the rulers of one City cannot fixedly govern in another, yet its not consequent, therefore a Pastor cannot act as a Pastor in divers Churches.

set in *England* the Lord Keeper of the Great Seal, the Lord Chief Justice, the Sheriff, the Constable in every County and Town; so hath God set in his Church, that is, in the congregation, first Apostles, secondarily Prophets, thirdly Teachers, after that miracles, then gifts of healings, &c. But the King hath set in *England* the Lord Keeper, the Lord Chief Justice, the Constable in every County, in every Town, how many Great Seals, how many Lords of Chief Justice should then be in *England*? And do not our sound Divines condemn in Papists the Argument from civil Government, and honour due to persons in the point of the government of Gods House, and of adoring of God in Images? He is a stranger to *Bellarmine*, *Valentia*, *Suarez*, *Vasquez*, *Tanerus*, *&c.* and to our Divines, *Reynold*, *Chamier*, *Calvin*, *Bucanus*, *Tilenus*, *Daneus*, *Chemnitius*, *Luther*, *&c.* who knows not this.

2. Neither major Proposition nor Assumption have any truth: for hath God set the Apostles, the planters and framers of Churches out of heathen societies, in no Chair, but fixed them to a congregational Pulpit onely? The Apostles have care of all things, 2 *Cor.* 11.28. command Schismatick Churches, 2 *Cor.* 10.8. plant and lay the foundation of Churches, as wise Master-builders, *Acts* 16. 12, 13, 14, 15, 16. *&* 18. 7, 8, 9, 10, 1 *Cor.* 3.6 11. appoint new offices in the Church, *Acts* 6. 6. Now if God have seated the Apostles in such a way in every congregation, as ordinary Teachers are, then the Apostles proper place must be onely to water and confirm visible converts, and members of a fixed and framed congregation; where then are the Apostles Letters Patents to build, to plant, to lay the foundation?

God hath not every way seated officers in his Church, as the King hath placed Under-judges in the State.

3. When its said, as it must be, or it comes not home, the King hath placed in *England* the whole integral body of the Kingdom of *England*, the Lord Keeper, the Lord chief Justice, the Constable, as he hath placed in the Church Apostles and Teachers in the whole integral Church: These extraordinary and ordinary officers it cannot be meant the King hath placed a Lord Keeper, and a Lord chief Justice in every Town and City of *England*; so neither hath the Lord placed an Apostle in every congregation upon the same account, and he who is

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an Apoſtle in one congregation, can no more be an Apoſtle in another, than a Major of one City can be a Major in another: and it muſt run ſo; The State hath placed a General, Colonels, Captains in their Armies, *i.e.* in every particular ſociety of the Armies, and ſo every company muſt have a General, therefore hath the State ſet Generals, Colonels, Captains in their Armies in the plural number. Now the State hath ſet but one General over all the Army, as the Church is but one.

4. If the Argument run thus: As the Major of *Norwich* may not rule as Major of *York*; ſo neither may a paſtor in one congregation teach & rule as a paſtor in another congregation. This is utterly falſe: and its an Argument like this, As God hath confined Rulers to one ſociety onely in the civil State, ſo hath he confined the officers of his Sons Houſe: one word of Scripture to prove this ſhould ſilence Mr. *R.* Its not lawful to deviſe parallels between the Civil State and Chriſts Kingdome. Suppoſe all the Majors, Rulers, Citizens of all the Cities and Towns in *England* had the ſame divine right to command in all the Cities and Towns in *England*, and that theſe Majors were Rulers equally and in common to all thoſe Towns, and that it were a matter of providential Order, not of Divine Juriſdiction, that *A. B.* ſhould be fixed Major of *Norwich*, and *C.D.* fixed Major of *York* and ſo forth: then if *C.D.* by providence ſhould be at *Norwich*, he might rule as a Major at *Norwich*, or any Town or City of *England*, as well as at *York*: and ſo is here the matter; a called paſtor is a paſtor, and may act paſtorally, and diſpenſe the Seal of the Lords Supper to thoſe of another congregation, ſay our Brethren, and ſo to another whole congregation; for there is the ſame reaſon in both.

Let M. H. anſwer whether the Major of *Norwich* may lawfully do juſtice upon one of *York*, who is oppreſſed by his fellow-citizen of *York*, as the paſtor of *Boſton* may tender the L. Supper to 20 of the congregation of *Hartford*. Here the parallel is broken, I judge. Way of the Churches of N.E. c. 6. ſect. 1. p. 103. Mr. *Cotton* of the keys, c. 5. p. 17. M. H. Survey.

So all viſible profeſſors have the ſame divine Church-right to the ſame Chriſt the Head:

2. To the ſame Goſpel and Covenant of grace: (for diſtinct Church-covenants are mens lawleſs inventions, as uſed by our Brethren.)

3. To the ſame Lords Supper, 1 *Cor.* 10. 17.

4. To the ſame eternal life. So Mr. *H.* ſhall gain nothing by this, but loſe: for there is no ſuch right civil, common to

civil Rulers and civil Citizens. One Town hath City priviledges that no other Town in the Kingdom hath.

Mr. *H. Right of Juriſdiction flowing from office-call, a Paſtor hath not, ſave in his own congregation.*

There is ſome call required for a Paſtor to put forth paſtoral acts, but no new office, no new right of juriſdiction.

*Anſ.* There muſt be one call or other for a Paſtor to exerciſe his office: but a new office, or new right of juriſdiction other then paſtoral, which he received in ordination, is not requiſite for a paſtor to act as a paſtor. Yea, he ſins againſt his office-charge and talent, if in all congregations he do not *preach the word, be inſtant in ſeaſon and out of ſeaſon* (not at *Epheſus* only, for an *Evangeliſt*, ſuch as *Timothy* was, not an ordinary fixed Teacher) if he *do not reprove, rebuke, and exhort with all long-ſuffering*, 2 Tim. 4. 1,2. The danger of periſhing of ſouls, or the abſence, or removal of the Paſtors by death, is a fit call of God, though the greater part of *Sardis* love not to be rebuked.

The place 1 Cor. 12. 28. *God hath ſet in the Church*, is not meant of only Mr. *H.* his congregational Church.

Mr. *H. God hath ſet in his Church*, i. e. *in the congregation exiſting in its particulars, Apoſtles, &c. and therefore all congregations are here intended.*

*Anſ.* 1. By this *God hath ſet Apoſtles, Miracles*, in the ſingle congregation, whether as Apoſtles, or as Paſtors, if the former, ſpeaking with Tongues, working of Miracles, which are for unbeleevers and heathen, 1 *Cor.* 14. 22. ſhall be officers or gifts ordained for viſible Saints converted. By what Scripture?

2. Though the Church exclude not the congregations, but in ſome reſpects include them; yet it is a body called Chriſt myſtical, *v.* 12. to which Chriſt is head by influence of his ſpirit, and brings no ſmall conſolation to us, as *Beza, Calvin, Pet. Martyr*, who make this the Catholick Church.

3. Whereas Mr. *H.* his ſingle congregation of *Magus* and *Judæa* can hardly ſtand under the weight of that denomination.

Nor 4 can it well be ſaid, that great Apoſtles, Prophets, workers of Miracles, ſuch as ſpeak with Tongues, are eyes and ears fixed in ſingle congregations; for this is ſuch an organical body, *v.* 12, 13, 14, 15, 16, 17. Never Interpreter, neither *Oecumenius*,

*menius*, nor *Auguſtine*, nor *Beza*, *Calvin*, *Martyr*, *Pareus*, nor judicious Papiſts, *Victorius*, *Carthuſian*, *Eſtius*, *Cajetanus*, expound it, as Mr. *H.* of a ſingle congregation, but of the Catholick Church (ſaith *Martyr*) of men of all nations (ſaith *Pareus*) though they dwell in divers places of the earth (ſaith *Pareus*) this is the myſtical body (ſaith *Eſtius*) *membra autem omnes fideles*, the members are all the faithful. He proves (ſaith *Cajetanus*) *omnes Chriſtianos eſſe unum corpus Chriſti*, all Chriſtians (behold the Catholick Church) to be the one body of Chriſt, becauſe they are all begotten into one Spirit by Baptiſm.

*Beza* on 1 Cor. 12.12. Adeo ut Eccleſia tota nihil aliud ſit quam unus Chriſtus; quoniam videlicet, totum corpus myſticum à capite denominatur. *Calvin.* Locus plenus eximiæ conſolationis —— ut Chriſtus nolit tantum in ſe, ſed etiam in membris ſuis cenſeri & recognoſci —— vocat Eccleſiam complementum illius, *Eph.* 1. 23. *Pet. Martyr.* Hoc corpus vivit ſpiritu Chriſti, & hac de re præclarum habemus fidei a ticulum quo Eccleſiam Catholicam confitemur. *Oecumenius.* Ibid. Ita Chriſtus multa quidem habet membra (nempe ſingulos fideles) unum vero corpus —— *perfectum* ergo Catholicum. *Pareus in loc.* Minus videtur fieri poſſe, ut tam diverſæ ſortis, nationis, conditionis homines in unum corpus coeant, & tamen per unum Spiritum Chriſto omnes uniuntur: ut ſit in tanta diverſitate intima ſocietas & Communio Sanctorum, ubi cunque locorum habitent. *Auguſt.* De unitat. Eccleſ. c. 4. Totus Chriſtus caput & corpus eſt —— ſponſus & ſponſa duo in una carne. *Engliſh Divines, An.* 27. All the faithful whereſoever they are, make but one whole body. You Corinthians are not the whole body, but members only, neither all the members, but a part only.

4. The Church here is the Church all baptized into one body, *whether Jews or Gentiles, whether Bond or Free, which all drink the ſame drink in the Lords Supper.* Mr. H. *In all theſe congregations are comprehended both Jewes and Gentiles. for the whole nature of the General is comprehended in the Particulars.* Well; and the Spirit that is in all the body muſt be one *Genere*, and the drink in the Lords Supper muſt be one *Genere*, and ſo muſt the Chriſt of which we partake be one *Genere* Hence there being many ſpecies and kinds of congregations different in nature, there muſt be many Chriſts different in nature, many Spirits, many Bodies, many Lords Suppers different in ſpecies and nature, of which we partake. Who ever heard in the Church of Chriſt many Chriſts, many Baptiſmes?

Yet Mr. *H.* makes many congregations ſo different in nature, as he that hath right to Chriſt, Seals, eſpecially Baptiſm,

hath no more right to Christ, Baptism to his seed, censures in another congregation, then a Turk hath.

5. Its absurd that Jewes and Gentiles are all baptized unto one single congregation. *We do not think that the Apostles* (ad *Ioh. Baptist*) *baptized all the thousands, as tryed converts, into visible framed Congregations, whom they baptized*, Mat. 3. So the Brethren. We think the contrary. Nor can such dream, as that these thousands so baptized can be warrantably obtruded as a platform of discipline upon the Churches of Christ.

How absurdly our Brethren say we are one body, 1 Cor. 12.12.

5. This (*we are all one*) must be in the head Christ, and by faith really apprehending Christ; yea, as the Father and the Son are one, *John* 17. 21, now not only members of an Independent congregation are so one, but also all beleevers of a Province, of a Nation; yea, all that shal beleeve in God, through the word of the Apostles, *John* 17.20. and all given of the Father to Christ: who shall behold the glory that the Father hath given to Christ, *John* 17. 24. and who abide in him as branches in the Vine tree, *John* 15 4. Except we say no Believers, even dissolved Members, and such as live in the Church of *Rome* by faith, and yet are afraid to confess, are not one with God, by faith, because they are not members of the single congregation.

6. No more can it be said, we are all one, as touching the nature of Ordinances and Seals, so we beleeve. But so *Judas, Magus*, and a congregation of these is the body of Christ their head. Give Scripture for that.

2. Not the single Congregation only, but also all these of divers congregations. who eat one bread, being many, are one body, 1 *Cor.* 10. 17. by our brethrens grant.

3. This is an union by institution, conditional, and *actu primo*: but the Text speaks of a real union by faith and the spirit, 2 *Cor.* 12. 13.

7. By this interpretation, when *Paul* saith the body is one, he meaneth a generick body; and the particular congregations are subjective parts, suitable to the whole: Now it is unconceivable to know how congregations are eyes, and ears, and organs to congregations, except there be an integral whole body, which they deny: nor do we think that congregations

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are organs, in the ſenſe that Apoſtles or Teachers are organs to watch officially over congregations: but otherwiſe the Elders of congregations are official organs, and overſeers to the aſſociate congregations.

How many congregations make one organical body, and are organs and members of the ſame.

2. It is only an elegant Allegory, and holdeth only in the particulars for which it is brought, eſpecially in organical care and ſympathy, to be grieved, and ſuffer with ſuffering members, and to rejoice with the honoured members, 1 *Cor.* 12. 26. *Rom.* 12. 5, 15.

And 3. Congregations are viſible members one of another, in regard of eminency of gifts, holineſs and zeal. As *Paul*, 1 *Cor.* 19. 9, 10, 11. 2 *Cor.* 11. 28. *James* beheaded, *Acts* 12. *John* was eminent for ſuffering, *Rev.* 1. what *Euſebius*, *Ierome*, ſay of *James* the Son of *Alpheus* called *Juſtus*, thrown over the Pinacle of the Temple, *Simon* of *Canaan* crucified under *Trajanus*: prove they dying for the truth, not as Apoſtles but as eminent witneſſes, edified by their gifts and zeal the whole Catholick Church. *Peter* and *Paul* were martyred at *Rome*, *Andrew* crucified in *Achaia*, *Matthew* beheaded in *Ethiopia*, *Bartholomew* in *Armenia*, *Simon Zelotes* in *Britain*. The eminency and learning of the Martyr *Cyprian*, *Athanaſius* his ſoundneſs in the faith againſt *Arrians*, *Epiphanius* againſt the Hereſies of his time, *Nazianzen* againſt the Hereſie of *Apollinaris*, *Baſilius* againſt the Hereſie of *Eunomius*: *Hilarius*, *Ambroſe* inſtrumental againſt *Arrians*, *Auguſtine* againſt *Pelagians*, *Donatiſts*: and huge multitudes of famous inſtruments through the Catholick Church, prove, that they were not eminent as members only of a ſingle congregation, but that congregations in their eminent members are organs, members and parts of the Catholick integral Church viſible. For all theſe were more viſible in their times, for the good of the Catholick body, then of a part or ſingle Independent congregation.

Cent. 1. *Euſeb.* Eccleſ. Hiſtor. l. 3. c. 32. *Hieron.* *Cato* Scrip. Eccleſ. *Nazia.* in laud. *Athana.* Hiſtor. *Magd.* Cent. 4. *Socrat.* l. 5. c. 6. *Ruffin.* l. 2. c. 9. *Theod.* l. 5. c. 8. *Sozom.* l. 6. c. 32. Congregations in their eminent parts are organical parts of the Catholick integral viſible Church.

8. Organs as organs are onely and principally for the proper functions and operations and good of that body whereof they are organs onely, the eye to ſee for that body: and ſhould the eye of *John* ſee for *Peter*, *Paul*, and thouſands of individual men, it ſhould not be the eye of *Peter* onely: no more can Apoſtles who ſee for all the Churches, *Mat.* 28. 20. *Gal.* 2. 7 8. 2 *Cor.*

2 *Cor.*11.28. *Eph.*4.11,12,13. and such as have the gift of Tongues and Miracles to speak to all Nations in their own language, for the planting of the Gospel, be set as eyes and organs, to see and watch for a single congregation where the Gospel is received and believed already, and where ordinarily they speak one language.

9. The absurd inconsistency of Mr. *H.* is clear in his interpretation; *All the members of the body being many, are one body*, that is, one *genere*, *for the genus exists and acts in the particular kindes*, *pag.*247. So *Paul* must teach us Logick, and oneness Metaphysical here, ἓν ὅτι σῶμα, which Scripture teacheth us not. Sure, here it is not taught; for the oneness here is in Christ, *v.*12. ἐν ἑνὶ πνεύματι *in one Spirit* of *Christ*, v.13. in one common office of love, to work every one for another, and the use of another, *v.*14,15,16. in one sympathy and fellow-feeling of affection, that one member suffer and rejoyce accordingly with another, *v.*26.

10. *Ver.*21. *The eye cannot say to the hand, I have no need of thee.* By Mr. *H.* his interpretation, one Church Independent of *Boston* can say, *I have no member-need, no organical-need of* Hartford *Church*, and so the glose of Mr. *H.* contradicts the holy Ghost. It will not help what our Brethren say, *One congregation hath need of another, for rebuking, teaching, counselling.*

One congregation hath member-need of all the congregations; Ergo, they are all one body visible.

1. For a Papist, an heathen Idolater stands in need of a Christian to rebuke and convince him of his Idolatry, but its no member-need such as *Paul* meaneth; for Papists, heathen Idolaters, and a sound Christian, are not fellow-members of one and the same visible body of Christ baptized by one Spirit, of which *Paul* speaketh, *ver.*12,13,14,15 &c. *John* blinde hath need of *Thomas* his eyes to lead him, but that is not member-need, or vital body-organical-need, for then the eyes of *Thomas* shou'd be organs and members of *John*; its onely extrinsecal need. So that yet every congregation must say to another, *I the congregation of Boston have no need of thee my sister, or of any congregation on earth, in the sense of the holy Ghost*, 1 Cor 12. *as one member of the body hath need of another, the head of the foot, for I am a complete Independent body, having no member-*

need

*need of any ſiſter Church on earth.*

2. If one congregation ſtand in member need of all the congregations of Jew and Gentile baptized unto one body, 1 *Cor.* 12. 12, 13, 14, 15, 16, 21, 22. to tender the Supper upon occaſion to them and their members, as Scripture, 1 *Cor.* 10. 16, 17. and our Brethren teach; and ſtand in need of the Church-praying, Church-praiſing, Church confirmation by paſtoral teaching of eminent Teachers, and of Church ſuffering, &c. by Martyrdome and otherwiſe; Then muſt that congregation be a viſible member with all viſible congregations on earth, and, by good Logick, all the congregations on earth are one integral catholick viſible Church.

11. If the Apoſtle here condemn a Schiſm and Rent, not from one ſingle congregation onely, but from the body of Jews and Gentiles baptized into one Spirit, *ver.* 12, 13. & 25. from the Churches of *Galatia*, Gal. 5 20. from all Churches, *Jude v.* 19. and commend union with all Churches, becauſe of *one Faith, one Lord, one Baptiſm*, Eph. 4. 1, 2, 3, 4. then he ſuppoſes they are one Body. *Cyprian* B. of *Carthage*, *Cornelius* B. of *Rome*, juſtly excommunicated *Novatus*, denying mercy to them that fell: *Ergo*, thoſe great Churches made one viſible body, and the *Novatians* were not Schiſmaticks, becauſe they ſeparated from one ſingle congregation; but, ſaith *Socrates*, they hindred the Churches from union. *Auguſtine* and *Optatus Melivit.* and the Fathers make the Donatiſts Schiſmaticks in ſeparating from the catholick Church, and denying there was any Church but their own in one part of *Africa*. See *Pet. Martyr* learnedly diſputing about Schiſm; and *Calvin*. See *Aug.* and *Opt. Melivitan.*

Euſeb. l. 6. c. 43. Socrat. l. 2. c. 38. Parum abfuit, quin coadunarentur. Aug. de unit. Eccleſ. ſive cont. Petilianum, tom. 7. Quæſtio inter nos verſatur ubi ſit Eccleſia, utrum apud nos, an apud illos, quæ utique una eſt, quam Majores noſtri Catholicam nominarunt, ut ex ipſo nomine oſtenderent, quæ per totum orbem eſt. *Optat. Melivit.* adv. Parmenianum Donatiſt. l. 2. Eccleſia eſt una——eam apud vos ſolos eſſe dixiſti; Ergo ut in particula Africæ. *Calvin.* Inſtit. l. 4. c. 13. ſect. 14. *Pet. Mart.* Com. in 1 Reg. 12. Diſp. de Schiſmate, pag. 101.

12. *Its true* (ſaith Mr. *H.*) *of all congregations, that the members do and ſhould care one for another.*

*Anſ.* And this (12) I bring for one Argument, if this gloſs of

of Mr. *H.* remove all member-care and all organical-care of ſuffering and joy, ſuch as is betwixt the members of the ſame body, from congregations toward all other congregations, as toward their fellow-members, and limit member care, and member fellow-feeling, to only members of the ſame congregation: then this gloſs muſt contradict the holy Ghoſt, 1 Cor. 12.26. *And whether one member ſuffer, all the members ſuffer with it, or one member be honoured, all the members rejoyce with it:* for this gloſs ſaith, *I the Church of* Boſton, *complete and independent within my ſelf, care not with member care for all the congregations on earth, though they utterly periſh; nor do I rejoyce with the fellow-feeling joy of fellow-members, at the honour and ſpiritual good of all the congregations on earth.* Sure this doctrine cannot be of God, which is ſo contrary to Scripture; for that was not typical in the Old Teſtament, that the members of the Jewiſh Church ſhould ſorrow and rejoyce with members of that covenanted Nation, as with thoſe members of the ſame body; as *David*, *Pſal.* 119.2. & 122. 1,2,6,7,8 & 119.63. *Moſes*, *Exod.* 2.11. *Heb* 11. 24, 25. *Mordecai* and *Eſther*, *Eſth.* 2.1,2. *ver.* 15,16,17. *cap.* 21,22. and the captive people, *Pſal.* 137. 1,2,3,4,5. and *Jeremiah*, *cap* 9,1,2,3. *Ezekiel*, *cap.* 9.8. & 11.13. *Daniel*, *cap.* 9 16,17 18, *&c.* but we are not to mourn with thoſe that mourn, nor to rejoyce with thoſe that rejoyce, as *Rom.* 12.15, with a fellow-feeling affection, as with members of the ſame viſible body, though their weal and woe be moſt viſible to us, as their Church and Saintſhip is, except with thoſe onely who are members of the ſame Independent congregation, for they are not of the body of which we are members: as the body of *Socrates* feels no member pain when the finger of *John* is cut off.

One congregation is to ſuffer & rejoice with a fellow-feeling of membership at the weal and woe of all congregations on earth; *Ergo*, all the congregations on earth make one Catholick integral viſible body.

*Arg.* 7. 7. There is a body to be gathered into the unity of faith, and of the knowledge of the Son of God, a body to be glorified, *Eph.* 4 13. Now this is the Catholick Body of Chriſt, and the Lords end why he *gave Apoſtles Prophets and Doctors*, till we be all glorified; and this Church is viſible, becauſe gathered and edified by a Miniſtry, they are the viſible Church which is fed by Miniſters.

Eph. 4. 11,12, 13. proves an integral Catholick Church viſible.

*Arg.* 8. The Church built upon the Rock, againſt which the gates of hell

hell cannot prevail, can be no ſingle congregation, for the gates of hell prevail againſt the ſingle congregation; therefore it muſt be the Catholick Church which only continues to the end. And this Church is viſible, for to the Miniſters thereof are the Keyes given to open and ſhut the Kingdom of Heaven by the word preached, ſeals and cenſures, *Matth.* 16. *Ergo*, there is a Catholick integral militant Church viſible.

*Matth.* 16, 17, 18, 19. proves a Catholick integral Church.

If Chriſt reign by the preached word, ſeals and cenſures, over the Kingdoms of the World, *Rev.* 11. 15. over the Nations, *Iſa.* 2. 1, 2. *Pſal.* 2 8, 9. *Pſal.* 22. 27, 28. *Pſal.* 96. 10, 11, 12. *Pſal.* 97. 1, 2, 3, 4 &c. *Pſal.* 98. 7, 8 9. *Pſal.* 99. 1, 2, 3. and have a viſible government in the houſe of *David*, Iſa. 9. 7. over the earth, *Iſa.* 11. 4, 10, 11. from ſea to ſea, *Pſal.* 72. 8 &c. then is there a Catholick integral viſible Church: but the former is true.

*Arg.* 9.

Obj. *All our Divines ſay it is a Popiſh tenet, that the Catholick Church is viſible: our Divines acknowledge no Church viſible, but only a particular Church.*

*Anſ.* Mr. *Hudſon* a learned and godly man reaps ſo cleanly, that I ſhall not caſt any ſickle into his field, nor is there need.

In what ſenſe our Divines affirm or deny the Church to be viſible: The Church which is catholick, in regard of time, and of all ages, and of places, and nations, is not viſible, nor is it ever viſible, *i. e.* conſpicuouſly glorious before men, as learned Mr. *Hudſon*.

1. The Papiſts contend for a catholick viſible Church, to ſet their *man of ſin* over it: this Church includeth (ſome of them ſay) Purgatory, and Heaven, and Hell, of both which he bears the Keys. *Salmeron*, *Cornel. à Lapide*, they may be looſed that are under the earth by Keys, as members of the body. He gives (ſaith *Cornelius à Lapide*) pardons to the dead (inviſible members indeed) not by way of juridical abſolution, for the dead are no longer ſubjects on earth, but by way of ſuffrage. *Bellarmin* proves from *Pet. Cluniacenſ.* that the dead in Purga-

*Salmeron* in Matth. 16. 19. *Cornel. à Lap.* Dat ergo ipſe indulgentiam defunctis, non per modum juridicæ abſolutionis, quia

defuncti illi non ſunt ampliùs ſubditi, ſed per modum ſuffragii. *Bellarm.* De purgato. l. 2. c. 15. Juſti defuncti ſunt membra hujus corporis. *Bellarm.* De purg. l. 2. c. 16. *Bellarm.* De notis Eccleſ. l. 4. c. 4. Prima nota eſt, ipſum Catholicæ Eccleſiæ & Chriſtianorum nomen. Ibid. *Pacian.* ad *Sympronian*, Dicit nomen Catholicum convenire capiti principali, & trunco illius arboris, unde multi rami variis temporibus excinduntur.

tory are members of the catholick Church. And the Pope (saith *Bellarmin*) as the chief dispenser of the treasures of the Church, may bestow upon those in Purgatory, *bona opera pœnalia quæ in Thesauro sunt*, the good works of the godly done by way of suffering. In this the Catholick Church cannot be visible.

2. The Papists contend for a catholick Church visible, such as we believe to be the catholick Church in the Apostles Creed. So *Bellarmin* makes the name of Catholicks, and the name of Christians all one, and the catholick Church a tree from which, through divers times and ages, branches have been cut. And so must be, as *Rodericus de Arriaga*, Catholick, extending it self all the world over in divers ages and times. *Ad. Tannerus*, The Church is called Catholick for the Universality of the Doctrine, and the Universality of Time, from the beginning of the World to the end, enduring for ever; and for the Universality of the Place. Now they make the Pope the head and chief Pastor of this Church catholick. D. *Whitaker* saith, the catholick Church contains not only the Church of our time, but the Patriarchs, Prophets, Apostles, and all the Saints which have been, are, or shall be to the end; and is this Church which is made up of the Churches of these times visible. These Monks must be exceeding sharp sighted (saith *Anton. Sadeel*) who see this Church, and see the Apostles and Martyrs in Heaven.

*Roder. de Arri.* To. 5. tract. de fide disp. 7. sec. 3. Est Catholica, hoc est, communis, universalis; extendit enim se licèt diversis temporibus, ad totum mundũ. *Ad. Tanne.* De fide, spe. disp. 1. q. 3. dub. 3. n. 75, 76. Vincent. Lirinen. *Tannerus* Jesuita Tom. 3.

Quod ubique, quod ab omnibus, quod semper —— de universalitate temporum ad finem usque mundi, à primo sui exortu perpetuo —— *Ps.* 88 30. Ponam in seculum seculi semen ejus, & universalitatem locorum Scripturæ —— *Ps.* 8. Dabo tibi gentes hæreditatem tuam. *Alb. Pighius Hierarchiæ Ecclesiasticæ, l.* 1. *c.* 1. *pag.* 2. Una & universalis, nullo certo loco, nulla regione & patria, nulla Gente, natione aut populo, nullo denique tempore conclusa, circumscripta aut determinata. *Whitaker de Eccles. l.* 3. *ad Durœum. fol.* 69. Catholica Ecclesia non modo nostræ ætatis finibus circumscribenda non est, sed ipsos quoque Patriarchas, Prophetas, Apostolos, Sanctosque omnes qui vel sunt, fuerunt, vel futuri sunt, complectitur; hæc Ecclesia ex singulis horum temporum Ecclesiis constans est visibilis & nihil minùs. *Anton Sadeel Respons.* Ad fidei quam vocant professionem à Monachis Burdegalensibus factam, An. 1585. &c. Ar. 60. pag. 513. Si Ecclesia Catholica significat veros fideles & electos, qui fuerunt, qui sunt, quique futuri sunt, oportet istos Monachos miro oculorum acumine præditos & perspicuitate, si cernere possint Ecclesiam Catholicam —— necessariò igitur constituendum est discrimen inter Ecclesiam Catholicam & Ecclesiam visibilem; nam Ecclesiæ visibiles sunt particulares, ut erant

Apoſtolorum tempore Eccleſiæ Corinthiorum, Epheſiorum —— in his ſolent eſſe Hypocritæ & Reprobi non pertinentes ad hanc Eccleſiam particularem. See D. *Willet* 2. Gener. Contra. q. 1. par. 2. pag. 67. *Pareus* in Urſin. q. 54. Art. 2. pag 303. *Tilenus Syntag.* diſ. 14. d. 1. Theſ. 36, 37. Profeſſo. Leid. in Synop. *Pur.* Theol. diſ. 40. th. 8. Partes hujus Eccleſiæ ὅλως conſideratæ ſtatuunt Pontificii tres, unam laborantem in purgatorio, alteram triumphantem in cœlis, tertiam militantem in terra, &c. Th. 9, 10, 11. præſertim Th. 26, 27, 28, 30, 32, 33.

3. Nor hath Mr. *H.* cauſe to caſt this ſignification of viſible, that it is taken for conſpicuous and glorious. Nor is it worthy the refuting, that he ſaith that *Bellarmin* diſtinguiſheth viſible and conſpicuouſly glorious; for he muſt ſplit a hair of the head, as to its latitude, who can diſtinguiſh *Bellarmin's* fifteen notes: many of his own ſide reduce them to a fewer number.

2. *Conſpicuity of glory* is but viſibility in ſuch and ſuch ways, as amplitude and multitude all the world over; viſibility in glory of preaching, of working miracles, and victory over their enemies, and external proſperity, which are things moſt viſible, and not done in a corner. Conſpicuity of glory is viſibility.

3. Their own men ſpeak not, but as Mr. *Hudſon* doth, the Jeſuits of *Rhemes* *An.* 3. on *Matth.* 5. explain this conſpicuity, *The light of the World, and City on a Mountain, and Candle upon a Candleſtick*, ſignifieth the Clergy and whole Church, which muſt needs be viſible to the World. See how D. *Fulk* and Mr. *Cartwright* anſwers them. *Malderus* a Biſh. *Antwer. profeſſ. Lov. in* 22. *de virtu. Theol. de Obj. fidei diſp.* 1. *Ar.* 10. *q.* 3. The Catholicks yield that the Church is not ever *æque conſpicuam*, alike conſpicuous, *Reſ. ad* 3. *Habet tamen ſuas proprietates viſibiles*, It hath its viſible properties, *true miracles, works of holineſs, antiquity, viſible ſucceſſion, perſeverance on the rock*: and this is all one as to be *conſpicuous and viſibly glorious*. *Gregor. de Valentia Tom.* 3. *in* 22. *diſp.* 1. *q.* 1. *de Obj. fidei punct.* 7. *c. propriet. p.* 142, 143. The Church is not *adeo conſpicua*, that it may be ſeen with the eyes, but yet it may *evidenter omni ſeculo conſpici, be evidently in every age ſeen, known, and pointed out by the finger, as a City on a mountain*, Matth. 5. *as the Sun in the Heaven*, Pſal. 19. And *diſp.* 1. *q.* 1, *punct.* 4. *pag.* 78, 79. he proves the glory of miracles, and other the like, make the Church of

*Rome*, and not of Sectaries (as he names us) to be visibly known to all the world. And *Tannerus Tom.* 3. *de fide, spe, q.* 1. *dis.* 3. *dub.* 3. *n.* 85. *Insignibus quibusdam notis inter omnes alios cœtus eminet*, its conspicuous and glorious above all other societies, by these properties, that it is One, 2. Holy, 3. Catholick in Doctrine, Time, Places. And *Causabon. in Epistola ad Cardinalem Baronium. Olim Ecclesia Catholica similis civitati supra montem positæ nullo pacto dubia erat, sed nota omnibus, perspicua, certa, longè latèque per orbem diffusa, sub Imperatoribus florens, quorum dominatio ab ortu ad Occasum, à Septentrione ad Meridiem porrigebatur — at distractionem imperii postea secuta est distractio Ecclesiæ Catholicæ, ex illo tempore Ecclesia Catholica non desiit esse quidem, sed minus illustris esse cœpit.* So *Junius disp. Theolo.* 43. *Th* 11. It may be there is no particular Church *publicè nota*, publickly known on earth, but that all have losed their external splendor. And what this differs from *conspicuity* and *glory* let Mr. *H.* or any man shew: and what glory and conspicuity is in the Christian Churches, and what Sea-ebbings and flowings that glory hath, read (though all be not to be believed which some say) *Philip Nicolai. l.* 1. *de Regno Christ. &c. Bellarmin de notis Eccles. l.* 4. *c.* 7. *Jo. Gerard. to.* 5. *de Eccles. c.* 11. *sect.* 5. *n.* 184, 185, 186. *Euseb. l.* 5. *Hist. c.* 24. *Cyprian de unit. Eccles. Tertullian. contra Judæos c* 3. *Vega in opus. de fid. & oper. præsertim. c.* 3. *Acosta Jesuit. de procuratione Judorum salutis.*

*Buc. loc.* 41. *q.* 7. pag. 459. Ratione adjunctorum catholica Ecclesia est invisibilis, quæ vera tantum Christi membra, seu electos —— complectitur. Iaciro vocatur invisibilis hominum tantùm respect 1. Quia vera fides, quæ est *differentia constitutiva Ecclesiæ* (fides vera in cœtu non in uno homine) *& per quam Ecclesia est id quod est, in corde sita est, & proinde invisibilis —— & nisi à Deo καρδιογνώστη, certo cognosci non potest. Anto. Walæus* Magnus Theologus Tom. 1. locor. Comm. de Eccles. pag. 43. Ecclesia invisibilis vocatur Catholica, & comprehendit omnes vere fideles, qui per totum orbem terrarum Dei oculis conspicui sunt; vocatur verò invisibilis, quia universalitas fidelium nulli homini est conspicua. 2. Quia fides & ipsa regeneratio quæ est hujus Ecclesiæ forma, ab hominibus videri non potest. *Ursinus*, quorum est major in Theologorum choro, Catech. q. 44. Ar. 2. *Joan. Piscator*, loc. 23. de Eccles. Thes 9, 10, 11, 12, 13, 14. *Magnus Calovius.* Instit. l. 4. c 1. Refertur ad omnes electos Dei, in quorum numero sunt etiam qui morte defuncti sunt. Sec. 3. Cæterùm ad complexandam eam unitatem nihil opus est Ecclesiam ipsam oculis cernere, vel manibus palpare, quum possit id quod in fide sita est, admonemur nihilominus cognitandam, dum intelligentiam nostram præterit, quam si palam appareat, &c. *lib.* 4. *c.* 8. *sect.* 7, 8, 9 &c. *Wendelinus* Christ. Theol. l. 1. c. 28. Th. 16. pag. 578, 579. *Luc. Trelcatius*

Pater

Pater loc. 16. art. 3. n. 4. Quid sit Catholica, pag. 426 *Frontisc. Justus.* The. Theo. disp. 43. th. 4. Complectitur ergo hæc Ecclesia Catholica omnes universè homines in cœlo & in terra, qui fuerunt, sunt, & futuri sunt illius vocationis divinæ & gratiosæ participes, The. 8. Cùm potior pars in cœlis triumphans sit, à conspectu hominum remota sit, tota hæc Ecclesia visibilis nobis esse non possit; quinimo quaslibet particulares Ecclesias ad eam paucitatem posse redigi, ut non sit aliqua Christi vera visibilis Ecclesia mundo in terris *publicè nota*, eam verò interdum externum suum splendorem amittere, hominum oculos latere——asserimus. *Chemnitius exam. Conc. Trident. c. 6. can. 7. pag.* 285. Catholicum *Vincentius Lirinen.* rectè definit, quod semper, quod ubique & ab omnibus similiter observatum fuit——neque enim caput à membris, hoc est, Christum ab Ecclesia, & principalia membra, hoc est, Apostolos cum sua doctrina & exemplis à reliquo corpore Ecclesiæ resecare debemus, quando de catholica seu universâ Ecclesiâ loquimur. *Joan. Gerhardus tom. 5. de Eccles. c. 11. num.* 151. Hujus catholicæ Ecclesiæ caput est Christus, membra omnes verè credentes, sive in cœlis jam dum triumphent, sive in terris adhuc militent——hujus proprietates sunt, quod sit Sancta, quod invisibilis. *Hieron. Zanchius, tom. 7. de Eccles. c. 3.* Est fidelium cœtus. *c. 5.* omnes particulares Ecclesiæ sunt una & eadem Christi Ecclesia. *c. 7. ar. 1.* sub hac universali visibili Ecclesia continentur privatæ & particulares, seu illius partes, &c. See *Turrianus in 22. de fid. spe. de Eccles. disp. 15. dub. 1. disp. 14. dub. 1. dub. 2. Roder. de Arriag. to. 5. sect. 4. sect. 5. Bellar. to. 2. de Eccles. Mil. l. 3. c. 12. De pontific. Rom. l. 1. c. 10. Phil. Gamach. to. 3. disp. de Indulg. c. 3. de protestate applicand. Thesaurum Eccles. Alli. Gregor. de Valent. in 22. tom. 3. de fid. spe. disp. 1. q. 1. de obj. fidei, p. 7. sect. 26. sect. 27. sect. 28. Suarez. tom. de fid. spe. disp. 9. sect. 8. n. 1, 2, 3.*

4. Its not to be passed, that our Divines condemn a visible catholick Church only under one Pastor, the Bishop of *Rome*, the ministerial head and catholick Pastor of Pastors over all the catholick Church on earth, and taking upon him to be Pastor of Pastors: yea, and the *Church of Rome is perpetually visible*, and (saith *Valentia*) the Pope is the only head of this catholick visible Church. *The Hereticks* (saith *Suarez*) *deny in the catholick Church* (subjected to the Pope, as the visible head) *proprietates ullas visibiles, any visible properties by which it may be known from the Churches of Satan. And therefore the Church must be invisible— and therefore they deny* omnem externam hierarchiam Ecclesiæ, caput visibile, regulam fidei animatam & visibilem, all the external sacred order of Prelates, the visible head, the living and visible *rule of faith.* That visibility of a head catholick, and visible body under that head we profess that we deny. Now that the Pope should be the only Pastor of a Church, which by no possibility he can see, and that he is the only feeder of such a flock, to him invisible: Suppose he had the eyes of *Argus* ten thousand times, is that visibility of a Church

Our Divines deny popish visibility of a catholick visible body under the Pope, but not the visibility simply of the catholick church.

Church catholick, of a Church Diocesian, which we deny and detest? but we deny not, but teach that the Church is visible in a right sense.

And 1. we teach that the catholick Church militant on earth is visible in its parts, though it be not in its whole bulk and body all at once visible, as *Amesius*, who also is in some points for this new way of Independency. So the whole body of the Heaven in both the Hemispheres is visible when enlightned with the Sun, yet is not the whole Heaven all at once visible to any man living So the whole element of Water is visible, not all at once, and yet is so visible in its parts, in the parts of the Sea, Rivers, Floods, as it were non-sense to say such a part of the Heaven, and of the Sea, as in day light is obvious to our eyes, were simply invisible, in that sense, that we say the mystical body of the catholick Church of sound Believers is invisible, and believed, but not seen.

*Amesius Medulla Theol. l. 1. c. 32. Th. 1.* Ecclesia quæ in terris agit, quamvis non sit tota simul visibilis, in suis tamen partibus est visibilis.

Of the catholick church, & the three Scriptural acceptions of the Word.

2. Therefore the Church catholick is 1. considered as comprehending all the families in Heaven and Earth, *Eph.* 3. 15. *Heb.* 12. 22, 23. *Col* 1. 20. this is the most large catholick Church consisting of elect Men and Angels.

2. The catholick Church is that company of redeemed men for whom Christ died, and it contains all that have been, are, or shall be, that are clarified and presented without spot or wrinkle, sanctified by the washing of water by the word, *Eph.* 5. 25. *Husbands love your Wives*, as Christ also loved the Church—27. *that he might present it to himself a glorious Church*, &c. and to this is the place *Eph.* 1. 22, 23. referred. For which see *Calvin*, *Beza*, *Zanchius* on the place, and especially solidly learned D.D. *Boya* of *Trochrigge*, learned and sharp Mr. *Paul Baines* in their learned Commentaries on *Ephes.* 1. 21, 22. Hence *Augustine*, *It contains all the sanctified ones.* But we do not now contend with Papists concerning the catholick Church in its latitude of these two acceptions.

*August. de catech. c.* 20 Cives sunt omnes sanctificati homines qui fuerunt, & qui sunt, & qui futuri sunt.

As 1. Whether the Elect Angels, and the Glorified in Heaven, and these that are to be members of the catholick visible Church, but are not yet born, are visible members?

2. Whether the Pope be visible head, and have the power of the Keyes to feed with word, censures, and seals, the Elect Angels,

Angels, the Patriarchs, Prophets, Martyrs, &c. who are now preferred in glory?

3. Whether the Church catholick in that latitude containing such noble members, can erre in a general Councel, or out of it, or can erre in Fundamentals, and cease to be a Church? As to the latter acceptions, our Divines condemn Papists, who tell us that the Pope is the visible head of the visible catholick Church: we say we believe there is a catholick Church, but visible it is not. And neither Mr. *Hudson*, nor I, nor any of ours do dispute for a catholick integral visible Church, or for a catholick body of Presbyters and Officers that are, have been, and now are glorified, and shall be born, as if they were the first formal subject of the Keyes. Mr. *H.* loses his time in blotting paper to make us dispute any such question, and to bring in popish inferences against us in that.

But 3. there is an integral catholick visible Church, to and for which *Eph.* 4. 11, 12, 13. 1 *Cor.* 12. 12, 13, &c. The Lord hath given all his Ordinances, as by succession of ages it existeth on earth. See the accurate Confession of Faith. See judicious dispute of the Professors of *Leyden* by *Anton. Walæus* worthy to be read of all, in which they solidly observe, that many confound the particular Church, and the visible, and invisible, and universal Church which are indeed to be distinguished, for the universal integral Church is in its own way visible.

Confess. of the Assembly of Divines at *Westminster*, *An.* 1063, 1644 1645, &c. c. 25. And the large Catechism of that Assembly, pag 91, 92. *Synopsis purio. Theol. per.* 5. 5. *Theo. professores in Academia Leydensi disp.* 40. *de Eccles.* pag. 567. *pref. th.* 27 33, 34. The catholick Church is divers ways visible.

1. In its parts, as is said before.

2. In the community of profession of the same faith, both in preaching, confession, and writings, so that it hath no sense to limit visibility to one single congregation, as our Brethren do. For our eyes may as well see two congregations, and many to be visible Saints, and to worship in a Church-way the same *Lord Jesus*, as we see the members of our own one congregation.

3. Whether Synods be for counsel and advice only, as our Brethren say?

Or 2. For pastoral teaching, and dogmatick determining of truths, for edification, as Mr. *Cotton* contrary to his Brethren teacheth.

Or 3. For jurisdiction: it is against common sense, to deny that

that the integral catholick Church is visible in Synods, whether Oecumenical, or National, or Provincial; For the representative is as visible as the congregation. And whereas our Divines say, *that the Church is invisible, because faith which is the specifick* and constitutive form of the Church, s invisible, and known only to God the searcher of hearts; they are not so to be expounded, as if this were their argument to prove that the catholick Church is invisible, and the congregation only visible. Nor do they use such an argument for such a conclusion; for the true faith of a congregation is as invisible and known to God only; yea, the faith of one single member is as latent and invisible to the eye of sense, and more latent then the faith of the whole catholick visible Church: for faith is perswaded there is a visible Church, for the Scripture saith, that Christ hath a seed: but the Scripture sayes not that this or that man, or that this congregation hath saving faith. Its true, the profession of the catholick Church is, because of the universality, of Saints remoter from our senses, and so less visible; which hinders not that to be true which our Divines say, that in time of great persecution, the Churches knew not one another, as saith *Augustine*, who also compareth her to the Moon, which is often hid, as in the time of *Elias*. And *Jerom* tells that the Christian World sighed under *Arrianism*. The Pope by cruel wars banished those called *Waldenses*, *Albigenses*, *Pauperes de Lugduno Picardi*; until *Wickliff* rose there, was (saith D. *Fulk*) about the time of 350. years, great darkness. See *Cartwright*. Nor is it possible for Mr. *H.* to prove, that when our Divines do say, *particular Churches are visible*, that they mean Mr. *H.* his particular Independent congregations only: he is a great stranger in our Divines writings, who knows not, that from *Matth.* 18. *Tell the Church*, they prove that a general Councel hath juridical power to censure *Peter*, or the Pope. Since learning was, it was never counted a point of popery (except all our Reformers be Papists) which Mr. *H.* citeth from *Turrianus*, if it be spoken in *Thesi* (but he applies it to the visible body under the Pope in *Hypothesi*) for it is but what *Beda* and others say from Scripture, *Eph.* 4 1, 2. But as Papists in *Thesi* speak soundly in the attribute of Omnipotency: so here, when

in

Our Divines argument to prove that the catholick church is invisible, is not because faith is only believed, and not visible.

*Augusti. de baptism. contra Donatist. l. 6. c. 4.*
*August. in Psal.* 20.
*Fuilb.* Ans. to the Rhemists, Rev. 12. An. 2.
*Cartwright* Ans. to Rhemists, Rev. 12. An. 5.
*Beda hist. l. 5. c. 22.* Omnes Ecclesiæ per orbem unam Ecclesiam faciunt.

in *Hypotheſi* applying the Doctrine of Omnipotency to their miracles, to Tranſubſtantiation, to Adoration of Images, they vaniſh in vain ſpeculations. Nor can we deny, but ſome of our own have gone too far: one in ſaying, that the Churches of the Apoſtles were not ſo numerous, but they met all in one place, and that the Church of *Alexandria*, *Hierapolis*, *Jeruſalem*, were congregations that met in one place: they would explain their mind in that point more circumſtantiately, if they were to ſpeak thereof again. But their purpoſe is in the point of Prelacy to prove a true concluſion of *P. Bains*, that the Scripture gives no warrant to a Dioceſan Church, that is, to 60 or 100 congregational Churches to be fed by Word, Seals and Cenſures, by one little Monarch called a Prelate: whereas the Church fed ſo, as is ſaid, is a ſingle congregation meeting in the ſame place, ὅπι τὸ αὐτὸ.

In what ſenſe ſome of ours ſay the Churches in the primitive times were congregational. See *Dideclavius* i.e. Mr. *Calderwood* in altari Damaſc. de Epiſcoporum gradibus, c. 2. p. 39, 40. item de Epiſcopi poteſtate extenſivâ. p. 282, 283 Item quod Epiſcopus & Presbyter ſint ejuſdē ordinis, p 298, 299, 300 D.D. *Ro. Bodius* à Trochoregia Com. in Eph. c. 4. v. 11. p. 504 M. *Bains* Dioceſian Trial. *Euſeb.* hiſt. l. 3. *Ignat.* Epiſt. ad Eph. Eccle. *Tertull.* in Apol.

2. There cannot be an ordinary exerciſe of the Keys by the weekly converſe of the Officers of 80 or 100 Churches ſo many miles ſeparated one from another.

3. Its true, *Euſebius* in divers places calls the Churches of *Alexandria*, *Hierapolis*, &c. *Paroecias*, congregational meetings; and *Ignatius* writes to the Church of *Epheſus*, that they ſhould convene ὅπι τὸ αὐτὸ; and *Tertullian* ſaith, the Churches of his time met in one body. All which is true of the Churches diſtributively. But *Cyprian* ſhall refute them, who ſays, the Church of *Carthage* was one congregation. Scripture, Reaſon, Fathers, ſhall quickly ſpeak againſt them, who ſhall ſay the Church of *Rome*, of *Conſtantinople*, were one congregational Church under *Cornelius* and *Chryſoſtome*.

## CHAP. VII.

*Ordination, not Election of the people, gives the essentials to Officers.* 2. *The method and order of Ordination and Election.* 3. *The place* 1 Tim.4.14. *touching the laying on of hands of the Presbytery, is opened.* 4. *The necessity of laying on of hands.* 5. *Designation to a certain flock is not essential to a Pastor.*

Mr.H. Survey, par.2. c.2.con. 2. p.52,53.

MR. *H. Ordination, according to the minde of Mr.* R. *and his method, as preceding the Election of the people, doth not give the essentials to the outward call of a Minister.*

Mr. R. his order of ordination before election hinders not ordination to give the essentials to the call of officers.

Ans. *Ordo causandi non tollit ipsam causalitatem.* If *Plato* say the soul was created before the body, this will not prove but body and soul are essential causes of man. So because Ordination administred Mr. *R.* his way and method gives not the essentials to a Minister; this by no Logick can cashier Ordination from an essential cause thereof.

Mr. *H.* Luke *saith,* Acts 6. *first they chose* Steven, *ver.*5. *then the Apostles laid on hands,* ver. 6. *if not any but those who are elected by the people should be ordained, and all such who were so chosen could not be refused, then to ordain before choice, is neither to make application of the Rule, or a communicating of the Right in an orderly manner. But the first is plain, the Apostles would not take that soveraignty in ordaining Elders, therefore they would not allow their Scholars to arrogate to call so,* Acts 14.23. *When they had created them Elders in every Church,* (*the* Geneva, *When they had ordained Elders by election of the people*) *and prayed, and fasted, they commended them to God,* &c. *then the officers had a full call, and a full right to the execution of their office before laying on of hands, which is not necessary; and must not the setting in order things amiss be done by* Titus, *i.e. the Officers and the Church also?* Tit.1.5.

*Ans.*

*Anſ.* 1. *Luke* ſaith not they were elect called officers with a *full call* and *full right*, before the Apoſtles laid on hands: for Mr. *R.* ſaith they were choſen, that is, nominated as godly men before the Apoſtles laid on hands; as *David* and *Saul* were both choſen, ſet apart by God before unction and choice of the people, but they were not formally choſen Kings, having full royalty, while as yet the people knew them not from other men: but the ſeven men were not formally and completely choſen as officers, before ordination, and ſo had neither right, nor official full right to be their Deacons, while the Apoſtles ordained them: for this Rite (ſay *Beza*, *Bullinger*, *Calvin*, *Gualther*, *Diodati*, *Engliſh Divines*) uſed in Sacrifices, was uſed in creating of officers, ὃς καλασήσομεν, ver. 3. to chooſe is a far lower word, as *Cyprian* ſaith, it noteth *Plebis approbationem: Leo, conſenſum plebis: Calvin*, the approbation of the people. What then is the Apoſtles and officers part? Authority official there muſt be, *laying on of hands* (ſaith Mr. *H.*) *was not of neceſſity required*: yea, but its ſafer to believe the holy Ghoſt, it was done; then it was no unneceſſary complement, the cup was given to the people by the Apoſtles, 1 *Cor.* 11. True, (ſay Papiſts as Mr. *H.*) *it was not of neceſſity required.* 2. (Though there be a wide difference in the matter) if none ſhould be ordained but thoſe onely that are firſt *choſen*, (as formally and completely as their fixed officers) *then election goes before ordination.* Mr. *R.* denies the connexion, and deſires Mr. *H.* to prove it: yea, the contrary follows; *Ergo*, the people cannot appropriate the man to be their fixed officer, nor conſent he be theirs only (and this to me is only formal election) until he firſt be ordained an officer. The ſick man cannot chooſe *A. B.* to be his Phyſician, until he firſt be a Phyſician; nor can a Scholar chooſe *C. D.* to be his Teacher of Philoſophy, until *C. D.* be firſt a Philoſopher.

See D. *Bilſon*, Perpet. Gover. c. 7.

Formal and complete election is later than ordination.

*Cypr.* l. 1. Ep. 4. alias 68. *Leo* Ep. 87. c. 1. *Calvin.* Acts 6. Præſcribunt autem Apoſtoli quales deligi oporteat—— atq; hoc inter tyrannidem & confuſam licentiam eſt medium, ut nihil quidem agatur niſi ex conſenſu & approbatione plebis. *Gualth.* in loc. Totius Eccleſiæ conſenſu & authoritate Diaconi electi ſunt.

3. The Aſſumption is falſe: *But all ſuch who are ſo choſen could not be refuſed*; then muſt the Elders be neceſſitated to lay hands on *Nicolaus*, though they know him to be the head of that unclean Sect, of which *Epiphanius*, *Ireneus*, *Dorotheus*, *Tertullian* judge him to be leader: Why? the people have choſen him, then the Elders muſt lay on hands ſuddenly on an heretical

The people cannot chooſe *A. B.* to be their fixed paſtor, until *A. B.* be firſt a paſtor.

tical Teacher, a Wolf: Why? *they cannot refuse him* (ſaith Mr. *H.*) for, *The people hath choſen him.* What tyranny of conſcience is here?

4. This calling of the Deacons, and conſequently of all other officers, if we ſuppoſe that the office was inſtituted (as now it was) by Mr. *H.* his way, might well have been without either preſence or acting of either Apoſtles or officers (for ſaith Mr. *H.* there was no neceſſity of laying on of hands) by the onely multitude, and I require one Scripture for the calling of one officer without the concurrent acting of Apoſtles and officers, by the ſole people, and can ſhew warrants for the preſence and acting of Apoſtles and officers in the calling of officers, eſpecially thoſe *Acts* 1.15,23. & 6.6. & 14.23. *Tit.* 1.5, 6,7, *&c.* 1 *Tim.*4.14. & 5.22. 2 *Tim.* 2.2. 1 *Tim.* 2.1,2,3, 10. *Revel.* 2.2. *ver.* 20. *Acts* 20.28, 29, 30. & 13.1, 2, 3.4.

M. *Lazar. Seaman* of Ordination, arg. 1. *Diatribe*, p. 14. *Stephan.* in Theſauro. Mr. *Leigh* in Crit. Sacr. in N.T. *Balſ.* & *Zonar.* Can. 1. Apoſt. See *Calvin* Inſtit. l. 4 c. 3. ſec. 15. *Beza* An. in Act. 14.23. *Ameſ. Bellarm. Enerv.* tom. 2. l. 3. p. 98,99. Non negamus *Paulum* & *Barnabam* ſuffragia ſua tuliſſe, ſed ſolos illos negamus tuliſſe.

5. Be it as the *Geneva* reading ſaith (as it is not) yet as Mr. *Seaman* well obſerves, and *Calvin* ſaith it alſo with *Beza*, the officers had their official votes, and are ſaid χειροτονεῖν, as *Stephanus*, Mr. *Leigh*, *Theodor. Balſamo*, *Zonaras* and *Bellarmine* grants it; and it proves, that the onely people created not officers, *Ergo*, by neither this place, nor by any other Scripture, could they give them full right to their office. See *Ameſius* and *Calvin.* Hence if the officers by theſe places have ſuffrages and votes in ordaining of officers, as why ſhould the holy Ghoſt bid prophets ſeparate *Paul* and *Barnabas* for ſuch a miniſtry, and command *Timothy* to lay hands ſuddenly on no man, 1 *Tim.*5.22. but on faithful men, that are able to teach others, 2 *Tim.*2.2. *Tit.*1.5,7,8. if officers have no official work in creating officers, but only to chooſe them, which any brother or woman may do? then it is not needleſs that officers concur to create officers; and if it be not required of neceſſity that they concur, it muſt be idle work both here and in the cited places, that they concur, but becauſe they did concur. I have as good reaſon, that the peoples concurring in chooſing was needleſs, though they did chooſe, as Mr. *H.* hath cauſe to ſay, the officers concurrence is needleſs in ordaining, though in truth the Word of God require both as neceſſary.

Laſtly,

Laſtly, For the ſetting in order things, ſince theſe muſt be things of juriſdiction alſo, we ſay juridical acts by no Scripture are aſcribed to the whole Church, except by the Church be underſtood the Church of Rulers, the reſt only conſenting: which is our mind.

Mr. *H.* Arg. 2. *That place* 1 Tim. 4. 14. *favours not* Mr. *R. for ordination by officers,* χαείσμα, 1. *Notes gracious diſpenſations accompanying ſalvation,* Heb. 6. 9. *or freely given gifts,* 1 Cor. 12. 9,28. 1 Cor. 7. 7.

2. *It notes offices,* Rom. 12. 6.

3. *The grace of free juſtification,* Rom 5. 15. *Now its rather meant of gracious habilities which* Timothy *received by way of propheſie, by which he was fitted to that extraordinary work of an evangeliſt: the office is not firſt attended, but the gifts with an eye to the office.*

1. *Its harſh; forget not the office that is in you: a man is more fitly ſaid to be in the office, an office is* adjunctum adhærens, *not* qualitas inhærens.

2. *The parallel place is* 2 Tim. 1. 6. *ſtir up the gift which is given thee by the laying on of my hands: a man is not ſaid to ſtir up his office.*

*Anſ.* There is nothing here to weaken Mr. *R.* for 1. it was ſpare time to leave out more neceſſary ſignifications of χαείσμα, *the gift,* and to ſeem to put upon ſome a dream of giving the grace of juſtification in the blood of Chriſt, by propheſie, by laying on of the hands of the Presbytery.

The place 1 Tim. 4. 14. Neglect not the gift that is in thee, &c. is opened, and M. H. his miſtakes thereof removed. See *Bilſon* Perpet. Governm. c 10. pag. 128, 129.

2, Διὰ, *by,* is not prefixed to the *laying on of the hands of the Presbytery*: but μετὰ is prefixed to the laying on of hands: *neglect not the gift given thee by propheſy,* then he addeth μετὰ, *with* (not διὰ, *by*) *the laying on of the hands of the Presbytery.* So that with Mr. *H.* his leave, *Timothy* received no gracious hability by the laying on of the hands of the Presbytery, as far as this Text ſpeaks, ſo that the propheſie was extraordinary, 1 *Tim.* 1. 18. and the gift might be ſo alſo, and the laying on of the hands of *Paul,* 2 *Tim.* 1. 6. was of another nature, and there he uſeth διὰ, and this was known to be extraordinary, for the giving of the Holy Ghoſt, *Act.* 8. 17. which *Magus* affected, *v.* 19. It is true μετὰ is put for διὰ, but rarely, *Act.* 14. 17.

*Stephanus* in Contor. in voce μετὰ. *Beza*, An. Act. 13. 17. μετὰ pro διὰ. Act. 13. 1, 2.

ὅσα ἐποίησεν ὁ Θεὸς μετ' αὐτῶν, *Act.* 13. 17 So the laying on of the hands, may be ordinary, and the gift given by propheſie, as *Calvin*, *Beza*, *Parens*, *Piſcator*, *Diodati*, *Cruciger*, the gift declared to be given thee by prophetical revelation, 1 *Tim.* 1. 18. as *Paul* and *Barnabas* were ſent to the Gentiles by the command of the Spirit. So *Paul* exhorts *Timothy* neither to neglect the one nor the other, ſo neglect not, but (as *Diodati*) *exerciſe carefully thy calling of an Evangeliſt, revive and ſtrengthen the gifts that thou haſt received, eſpecially ſince thou haſt received impoſition of hands from the Colledge of Elders.*

*Didoclavius*, Dr. *Calderwood.* in altar. Damaſc. c. 4. pag. 158. Iſta phraſis (donum Presbyterii vel Presbyteratus quod eſt in te) durior erit.

2. It is harſh (ſaith Mr. *H.*) *Forget not the office in thee. Didoclavius* told him thus, but what then? A man is ſaid in our language to be in office; but its both new, and will but poorly prove, therefore it is harſh in the Greek, and it is known there be harſh phraſes in both the Septuagints, and in the New Teſtament, and that neither of them is the moſt pure of that language, and there is a heavenly eloquence in all Scripture.

Mr. *H. Whether by Elders be meant, the Elders of many, or of one congregation, I could never learn.* Didocl. 160.

*Anſ.* Then this place ſhall ſay nothing for the Elderſhip of an Independent congregation; to which Mr. *H.* gives after an official power dogmatick, and doctrinal, to hear witneſſes and pronounce a ſentence of excommunication, which the congregation can no more oppoſe, then the word of God: and I humbly deſire another place for ſuch a new Judicature: for ſure men and women both have the judgement of diſcretion to oppoſe all errors.

Mr. *H.* can by no Scripture warrant to us an Elderſhip of one ſingle congregation, as we can give a proofe of many, yea, a Colledge of Officers.

2. There was a Colledge of Elders, *Act.* 1. & *Act.* 6 & *Act.* 13. & *Act.* 21. At the ordaining of officers, and weighty affairs of the Churches either muſt Mr. *H.* warrant by Scripture, that there is ſuch a like Judicature in every Independent congregation, which (ſay they) may conſiſt of ſeven (and that is unpoſsible) or that he ſhall be at a low ebbe to prove ſuch an ordination of officers in their Churches as is in the Word.

Prophets, Paſtors, and Elders of many congregations at the ordination of

As for impoſition of hands; to me it is commanded in the Word, where the right way that it be not done ταχέως, *ſuddenly*, is charged upon *Timothy*, *before God and his Son Jeſus Chriſt*, 1 Tim.5.21,22. yet not ſo as it muſt be ſo neceſſary, *neceſſitate medii*, as it muſt be a null, and no ordination where it is wanting.

2. It muſt be a Rite of deſignation of the perſon to the office, but no Sacramental Rite of obſignation of grace, as Papiſts make it a Sacrament.

3. Mr. *H.* fails, who makes it no command contrary to 1 *Tim.*5.21,22.

4. This place 1 *Tim.*4.14. ſo ſtreights Papiſts, that *Bellarmin* makes the Presbytery a company of Biſhops; and ſo *Cor. à Lap.* But *Cajetan. Vatablus*, *Maldonat. Eſtius*, are more equitable to the Text then Mr. H. *Lyran.* makes the Presbytery to be Biſhops.

*Menochius in loc.* Presbyt. majorum, i. e. Episcoporum. *Bellarm.* l. 1. de Cler. c. 15.

Nobis verior videtur Græcorum expoſitio, qui nomine Presbyterii intelligunt chorum ſive cœtus Presbyterorum, id eſt, Epiſcoporum. Ita & *Lyran. Cajetan. Com. in loc.* Manuum impoſitione] ad ſignificandum plurium ſacerdotum concurſum. *Vatablus in loc.* Intelligit electionem qua à Presbyteris, i. e. ſenioribus Chriſtianis *Timotheus* eſt electus. *Maldonatus in* manuſc. Citato à *Cor à Lapide.* Notat per Presbyterium ordinem ſacerdotalem. *Cor. à Lap. in loc.* Verba (*Vatabli*) ſapient Hæreſin. *Eſtius* Com. *in loc.* An ſoli Epiſcopi, an etiam ſimplices Presbyteri concurrant, &c. *Reſ.* modum hunc ordinationis omnibus Presbyteris eſſe communem conſtat ex Can. 3. Concilii 4 Carthaginenſis. Quod & palam ſignificat Synodus Tridentina Seſſ.14.c.3. Vide *Bellarm.* de Cler. l. 1. c. 15. *Tilen.* in Paræneſ. ad *Scotos. Calderwod. Altar.* Damaſc. c.4.p.159.

Mr. *H. To give the eſſentials to* Timothy *an Evangeliſt by impoſition of hands of Presbyters that are inferiour to Evangeliſts, that are ſuperiour and extraordinary, is beyond the power of Presbyters.*

*Anſ.* The ſame is objected by Papiſts, and by Prelaticals, as *Tilenus* and others. What? will Mr. *H.* determine whether *Timothy* was ordained by the Presbytery an *Evangeliſt* (for in that caſe his argument which he borrowed, hath Nerves) or a Presbyter? for ſome prelatical men ſay, he was twice ordained: nor can his argument ſtand, except upon the popiſh pillar; *A great Apoſtle or Biſhop cannot be bleſſed by a lower Presbyter.* So that the Presbytery that laid hands on *Timothy* muſt be Biſhops or only Apoſtles: ſo ſay the Jeſuites, *Bellarmin, Menochius*,

*chus*, *Cor. à Lap.* So *Lyranus*. See the answer of *Didoclavius*.

2. His own men, say the Brethren, that are lower then Officers, make, unmake Officers; the people, *Act.* 1. (say they) have a hand in creating that is, in chusing *Matthias* (for that is their creating) an Apostle. *Ananias* laid hands on *Paul*, Acts 9. Prophets, on *Paul* and *Barnabas*, to undergo an extraordinary charge to preach to the Gentiles, *Act.* 13. Mr. *H.* here as often devileth a contradiction, that *then the same call must be both mediate and ordinary, and immediate and extraordinary*, saith he: but if *mediate* be taken (as it must be) for that in which men have an intervening hand, there is new Logick, but no contradiction. *Parker* saith, there is of man something, and much immediately from God here, as the peoples praying, and casting of lots in *Matthias* his calling, and yet he is an immediately called Apostle. So in *Pauls* call, *Act.* 9. in the call of *Paul* and *Barnabas*, *Act.* 13.

There is not a contradiction between a mediate and immediate call.

*Park.* de polit. Eccles. l. 3.

2. Its now absurd to say that an Evangelist, an Apostle, is lower then a whole Colledge of Presbyters. See worthy Mr. *Gillespie*.

M *Gillesp.* miscel. quæst. c. 8. page 103.

What means Mr. *H.* to object that as a paradox which Mr. *R.* saith, A. B. *is made a Pastor indefinitly, and the Pastor of such a people only*? and here is a new contradiction also, for *A B.* is made a Physician indefinitely, *habitu, actu primo*, to all, and by choice, and compact, he is made a Physician fixedly only to such a corporation: so is the Pastor *A. B.* Here is as poor a shift, *the man expoundeth Scripture in his own congregation as a Pastor, but in another, or in his own house, as a gifted man.* Let him answer his own words: *over whom a Pastor hath no power, over such he can do no pastoral act, for that is an act of principal power*: but to administer the Supper of the Lord to these of another congregation is a pastoral act, and that a pastor may do to these of another congregation. So Mr. *H.* so Mr. *Cotton*, so their own Discipline save this contradiction. Its too near popery to preach, *in the chair the Pope cannot erre, as a private Doctor he may erre*: So when a man preacheth as a pastor to the congregation, the members can no more oppose him then they can oppose the word of God; and when they hear the same man

Surv. par. 2. c. 2. page 63.

*Greg.* Tom. 3. disp. 1. q. 1. puncto 7. sect. 41.

*Rob. Baron* in appendic. tra. 5. de authorit. Eccles. c. 15.

man expound the ſame Scripture in his family, they are no more to ſubmit to his Doctrine, though the ſame which he ſpake in the chair, then he is to ſubmit to their Doctrine: for he preacheth as no Paſtor in his own houſe, but as a gifted man, ſaith Mr. *H.*

Mr. *H.* Ordination and Election (ſaith Mr. *R.*) *are all one by the brethrens way.* Mr. *H.* Anſ. *We never ſaid they were all ones*

*Anſ.* True, you never ſaid it, but you ſay that election gives all the eſſentials to an officer, and deſtroy ordination, and make election to be all, and ſo you make election all one with that which to us is ordination, and that is Mr. *R.* his meaning.

Mr. *H Election rightly ordered by the rule of Chriſt gives the eſſentials to an officer.* Par. 2. pag. 66.

Arg. 1. *Paſtor and people, ſhepherd and flock are relatives, but relatives are mutual cauſes one of another; a paſtor before a people chuſe him, is a husband without a wife.* See *Ameſius.*

*Anſ.* 1. Paſtor and flock, *i.e.* a ſingle congregation (for this only Mr. *H.* means) are not adequate Relatives, for a Paſtor is referred to all members of other congregations to whom he is a Paſtor, and to whom he may tender, as a Paſtor, the Lords Supper, 1 *Cor.* 10. 17. and is granted: *Ergo*, a paſtor is a paſtor to multitudes of members of other congregations, who never choſe him: ſo that a *man that hath but ſipped on Logick*, ar Mr. *H.* muſt thus argue, *a paſtor choſed and made a paſtor is* relatum, *and referred to his own ſingle flock, all and only chuſing and making him a paſtor*: in which there is no ſip of truth. He is not a paſtor to them only, as is ſaid, for he acts as a paſtor.

The relation of a fixed Paſtor to his own ſingle congregation, proves not at all, that their choice made him a Paſtor.

2. Dogmatickly, ſure and what he ſayes in the Synod *binds not, onely becauſe it is Goſpel; but* (ſaith Mr. *Cotton*) *alſo becauſe it is taught by a Miniſter, for his calling ſake*: (as Chriſt, *Who ſo receiveth you, receiveth me*) the aſſociate Churches, who never made him a paſtor.

Keys of the Kingdom, c. 6. pag. 15.

3. Nor are all his flock, whom yet he feeds with Word, Cenſures, and Seals, to wit, women members of the flock, and children, and ſervants, the far larger part of the flock, three

for one, the chuſing correlate: poor ſouls they are as paſsive in acts of juriſdiction to make and unmake Paſtors as brute ſheep; nor can the argument be from feeder and fed ſimply, ſheep as ſheep made not their ſhepherd, but from feeder and the fed chuſing, creating and marrying their feeder and husband; and ſhould not Mr. *H.* ſay as true, *Solomon* is a married husband to three hundred women, and yet two hundred fifty of them had no cauſative influence, gave never conſent nor oath to accept him as their husband. So neither can the Paſtor be referred to two hundred and fifty women, aged children, and ſervants, as a part of his flock creating him a husband and feeder; for the fifty males did make him a Paſtor, and they only.

2. *Ameſius* ſayes, *the man made a paſtor without a flock, is a husband without a wife.* And the Prelates did wickedly in ſo doing, for they were but hirelings going up and down to preach for hire, whereas the work requires a fixed labourer to every corner of the Vineyard: but its *non cauſâ pro cauſâ*, and no ſip of Logick, *Ergo*, every Paſtor is ſo referred to his own flock, as husband and wife, ſo mutual conſent made him a husband to them only, and a Paſtor to no other, and them a ſpouſe and wife to him only. But ſhould the Church looſe ſome men from their fixed charges, and ſend them to viſit and water many planted Churches with the word and ſeals, theſe men ſhould be lawful and edifying Paſtors, not husband without wives. See *Ameſius*, who proves Claſsis and Synods to be lawful from, 1. The law of Nature. 2. From common Equity.

*Ameſius* Theo. Medul. l.1.c. 39 th.23. Par.1.p.95,96

But to return to what I had almoſt paſſed, *If the laying on of hands be no ſpecificating act of an office, becauſe it is uſed in other performances, as in the ſending of* Paul *and* Barnabas *to preach to the Gentiles*, Act. 13. Then ſhall water not be eſſential to Baptiſm, nor drinking to the Lords Supper, nor bleſsing Sacramental in that Supper, becauſe in Levitical Waſhings, in the feaſts Sacred, in the Paſſeover, in praying for a bleſsing to the Word preached, all theſe were uſed. Its looſe Logick, *A genere ad ſpeciem*, the queſtion is not of laying on of hands in general, but of a certain kind and ſpecies of laying on

Its bad Logick, *à genere ad ſpeciem*, impoſition of hands is uſed in many other things: *Ergo*, this impoſition of hands is not neceſſary to ordination of Officers.

of

of hands by way of prayer and designation. Mr. *R.* knows there be divers kinds of laying on of hands.

2. Nor do I say that the Rite is essential to Ordination, but of the necessity of before.

3. *Suarez* and *Stapleton* so argue with Mr. *H.* from an extraordinary command.

1. The spirit speaks from Heaven, *Act.* 13. *Separate me Saul*, &c.

2. The Lord names two men.

3. He designs their work: *There is here no election of the people*, saith *Calvin*. So Mr. *H.* *Paul* was called to be an Apostle before, *Act.* 9. and this is for me. Though they were Apostles before, the Lord will not have us to think imposition of hands a needless toy: but the wise Lord will have their calling by this solemn subscription of the Church, to be sealed, saith *Calvin*, as by a solemn *Symbole* of consecration; so saith *Gualther*, and Mr. *H.* is mistaken: we use imposition of hands, as both the *Bohemian* and *Wittenberg* confession teach; and its not to be found in the Text, that grace was given to *Paul* and *Barnabas* thereby, but that it was used as an ordinary Rite with praying, as the Presbytery doth, *verse* 3. *And when they had fasted and prayed, and laid their hands on them, they sent them away.* See Mr. *Seaman*. Yea, suppose it be granted that *Saul* was an Apostle before, *Act.* 9. Yet 1. he was not such a designed Apostle, to wit, of the Gentiles until now. 2. Nor did the Church their part until now, that they laid their hands on them. 3. The *English Divines* and *Diodati* think they were not owned by the Church as Apostles until now. And I humbly doubt if they were called Apostles until now, *Act.* 13.

*Calvin.* Nulla hic electionis ab Ecclesia mentio, quia vocatio prorsus divina erat. *Stapleton*, in Antidot. page 409. *Suarez.* Tom. 3. in 3. par. disp. 34. sect 1. Non esse tunc *Saulum*, vel *Barnabam* ordinatos, vel Presbyteros, vel Episcopos & impositionem manuum esse tantum deprecantium. *Calvin.* in loc.

Solenni Ecclesiæ subscriptione obsignari jubet. *Gual.* in loc. Consecrationis Symbolum fuisse. So *Diodati*. D. *Willet* Controv. gener. 16 q. 1. *August.* De Baptism. l. 3. c. 16. Confess. *Bohem.* c. 14. Confess. *Wittenberg* c. 35. Book of Discipl. of *Scotland*, l. 2. c. 3. Synops. pur. Theol. disp. 42. th. 31. Mr. *Seaman* treats of ordination, page 71. &c. *Diodati*. *English Divines* Annotations, [*Separate me*] *Paul* and *Barnabas* to be held in equal degree, and infallible authority with the rest of the Apostles. *Paul* was not called to be an Apostle, *Acts* 9. nay, not until *Acts* 13. that is the error of Mr. *Robinson* Justific. of Separat. page 296.

Mr. *H. If a paſtor may have all his eſſentials without a certain flock, then may he be a paſtor without it: As the Ring is completed in the Goldſmiths ſhop, its ready for any buyer.*

*Anſ.* Mr. *Beſt* and Mr. *H.* both make the difference, *That the Apoſtle is a paſtor to all the World, but the paſtor is tied to a certain congregation.* Then have they anſwered themſelves; The Apoſtle hath *all the eſſentials of a true paſtor* without a certain flock: Here is the *Ring in the ſhop* ready for all congregations. Now the Apoſtle and ordinary paſtor differ not eſſentially as paſtors in the latitude of preaching to all congregations, and to one ſingle congregation, as the acts of preaching the ſame Chriſt, and of baptizing in an Apoſtle, and in an ordinary paſtor, are of the ſame ſpecies and nature. Mr. *H.* and Mr. *Beſt* will have them to be paſtors different in nature; why? then but their Goſpels and Seals, the formal objects of their calling, muſt differ in nature, as indeed they make paſtors of divers congregations to differ in nature, and ſo as many congregations different in nature, as many Goſpels different in nature. *The paſtor is tied* (ſaith he) *to a certain congregation, out of which he is not to exerciſe paſtoral acts.* But is not the Apoſtle a paſtor, and an excellent one to preach and tender the Seals, as well as the paſtor? 2. Why ſaith he not, (as he ought, if he ſpeak ſuitably to his own principles) It is not lawful for him to exerciſe paſtoral acts without his own *congregation*, for its adultery ſo to do? and ſo its adultery to him to tender the Supper to thoſe of another congregation, contrary to Mr. *H.* and his Brethren. Nor can he open and ſhut the doors of the Kingdom in paſtoral preaching to his own flock, and to twenty of other congregations, except one and the ſame act of preaching paſtorally be a valid paſtoral act to his own flock, and twenty times no valid paſtoral act, but an act of a gift or Chriſtian counſel which an unbaptized Pagan (ſo he have a talent and utterance) or a woman in a private chamber may alſo tender. We may without offence crave a warrant from Scripture for ſuch an unheard Novelty. Yea, it ought to be proved, and not nakedly told us, That *this congregation is eſſential to this* A. B. *their own paſtor*; for th's or theſe ſick perſons are not eſſential to this Phyſician.

Survey, par. 2. c. 2. p. 65. Mr. H. makes many paſtors, many congregations, many preached Chriſts and Goſpels and Seals to be different in ſpecies & nature.

2. *Paul*

2. *Paul* preaches the Goſpel, adminiſters the Seals an hundred times to an hundred formed viſible Churches; do theſe paſtoral acts vary their nature into an hundred new ſpecies and natures, becauſe all the hundred Churches are different in ſpecies and nature? and muſt there be hundreds thouſands of Goſpel-ſeals, Keys of the Kingdom, all different in ſpecies and nature? for ſo our Brethren vary Churches.

Mr. *H. We allow of no Paſtors ordained without a certain flock* (*ſaith Mr.* R.) *I reply* (*ſaith Mr.* H) Quid verba audiam, cum videam facta? *for if a paſtor may have all his eſſentials without a certain flock, then he may be paſtor without a flock.*

*Anſ.* Mr. *R.* allows no *individuum vagum*, nor a prelatical Deacon made a paſtor by the Prelate without any flock, nor knows our Church of *Scotland* any ſuch. But I have before ſhewn, there may lawfully, and to edification be Ambulatory and Itinerary ſhepherds ſent both to feed and gather, or plant Churches.

2. A paſtor may have all his eſſentials without a certain flock belonging to his eſſence: A man hath his eſſentials without aptitude to laugh, which follows his eſſentials; and Snow hath all its eſſentials without whiteneſs: yet I ſay, I neither allow nor can yield that there is a man exiſtent in the world but he is apt to laugh, nor Snow exiſtent but it is white. But it follows not hence, that when the Church calls men to the exerciſe of their paſtoral calling, that they may lawfully ordain them all to labour in no certain flock, ſure that would hinder edification, but will never prove that this flock is ſo eſſential to *A B* their paſtor, as the wife to the husband; or that *A. B.* is married to this flock onely, as *A. B.* is married to this wife onely, and to none other, ſo as *A B.* commits adultery if he celebrate the Lords Supper in another congregation nor his own. Nor will it follow, that it is intrinſecally unlawful for a Synod of *New England* to ſend 24 gracious youths underſtanding in the Language, ordain them paſtors by laying on of hands of the Elders, and by faſting and praying, inſtruct them to go and act as paſtors among the Savages, preaching and baptizing; and their

This or this flock is extrinſecal to the eſſence & nature of a paſtor; yet is it naughty Logick, *Ergo*, the Prelates do right, and the Church ordinarily do lawfully create paſtors without flocks. A Synod of N. E. ought to ordain ſo many Paſtors, lay hands on them, and pray and make them Paſtors to the Americans, for planting Churches there, ſo the Americans profeſs their willingneſs to hear.

warrant

warrant is *Act.* 13. and here are paſtors without certain flocks. If any *Act.* 13. ſay, the Spirit gives a ſpecial command there, and names *Saul* and *Barnabas*, but its not ſo here: I anſwer, There is without queſtion ſomething extraordinary, *Act.* 13. nor are we with *Seekers* (too much fortified in their way by our Brethrens Doctrine) to wait for the Lords naming from heaven *John, Thomas* to be preachers in ſuch a place. But to me

1. The neerneſs to the Savages,
2. The knowledge of their Language (as I ſuppoſe)
3. Their weak deſire, or the profeſſed not hating of the Goſpel, were equivalent to a command from heaven, *Go preach to the Americans*, and that in the capacity as proper paſtors.

Mr *H.* *A Paſtor is onely a Paſtor of that flock (ſaith Mr. R.) over which the holy Ghoſt hath ſet him, by the authority of his Church, but yet ſo, as when he preacheth to the other congregation, he ceaſeth not to be a Paſtor, howb. it not the Paſtor of that flock.*

Anſ. *We are then agreed: If a Paſtor be* [ONELY] *only a Paſtor to that flock, then is he not a Paſtor to any beſide, then can he do no paſtoral acts to them.*

A paſtor is the only fixed and appropriated paſtor of his own flock, ſo as he is a paſtor to all congregations on earth where by divine providence he ſhall be.

*Anſ.* Great words are often ſmall and weak Arguments *His laſt anſwer* (ſaith he) *yields the cauſe wholly—We are then agreed.* Mr. *R.* is not a whit agreed with either Independency or the preſent queſtion. *If the Paſtor be* (Onely) *onely the Paſtor* (fixed, proper, *actu ſecundo*, in the exercise of calling paſtoral) *to that flock, then is he not a Paſtor (actu primo, habitu*, occaſionally to act paſtorally) *to any beſide.* Its falſe, and we are diſtant the whole breadth of a contradiction. If a Phyſician be onely a fixed Phyſician to *Colcheſter* to attend their ſick, by a compact between him and the City, then he ceaſeth to be an occaſional Phyſician to any ſick in the countrey, when the health of the Inhabitants of that City can permit, ſo as he can exerciſe no acts of a Phyſician to any beſide: It follows not at all to be a paſtor occaſionally to all Churches, and to be a fixed paſtor ordinarily and by covenant to this flock, are moſt conſiſtent.

Mr. *H.* *That which the communion* (ſo Mr. *R.*) *of ſiſter-Churches requires to be done, that paſtors lawfully may do* (Mr. *R.*

ought

ought in conscience to do.) *But that a pastor as a pastor may officiate* (to other congregations and their members, (saith M. *R.*) *this the communion of Churches require in the necessary absence of the pastor, to defend the flock from Wolves. The Assumption is denied, and left wholly destitute of proof. Supply may be lent, in such cases, by Christian counsel, and by mutual consociation of advice, though there be no expression of Jurisdiction, nor can we be said to take away communion of Churches, where God hath granted no right of communion.*

*Ans.* Mr. *H.* cuts and divides my Arg. for it hath a demonstration of the truth of the Assumption. Christ hath established the communion of Saints, and of all Saints in specie, and of Churches in Church-praying one for another, Church-praising one for another, *Eph.* 6. 18. *praying always with all prayer*—περὶ πάντων τῶν ἁγίων, *for all Saints*: but Churches as Churches are Saints. Mr. *H.* gives us the name of *communion of Saints by advice and counsel*, which is the communion of Pagans and Saints; for Saints owe Christian counsel and Christian advice to Pagans and Idolaters. And Mr. *H.* gives us this goodly Divinity, *God never granted any right of communion between Churches therefore it cannot be taken away.* Hence one congregation owes no more Church-communion to another, than to Pagans; contrary to their own express Doctrine: for if the Brethren hold a communion of divers members of divers Churches in partaking of one Lords Supper at the same Table, then must they hold a communion of Churches as Churches. But the former they held, as the words cited clear.

M. H. destroys the communion of Churches as Churches, & destroys his own & his Brethrens principles. Way of the Churches of N. E. c. 6. sect. 1. p. 103. We admit members of other congregations to the Lords Supper with us, for we look at the Lords Supper not onely as a seal of our communion with the Lord Jesus, but also of communion with his members, and that not onely with the members of our own Church, but of all the Churches of the Saints.

Mr. *H.* *If Ministers* (saith Mr. *R.* in his second Arg.) *may labour to convert unbelieving strangers, and to adde them to their flock, that they may enlarge Christs Kingdom, then may they exercise pastoral acts over and above others than those of their own charge.* 2. *Divers congregations are to keep visible communion of exhorting, rebuking one another.*

Ans. *Those that were no officers, but dispersed, yet preached the Gospel,* Act. 8. *Apollos no officer edified those that believed,* Acts. 18. 27, 28.

18.27,38. *that these may be done where no pastoral acts are, is evident.*

*Anſ.* Mr. *H.* is pleaſed to anſwer my Arg. *The proof is added where no need is, that which is feeble, falſe, that hath no ſhadow of truth, to wit, the conſequence is not at all confirmed, nor any attempt made to that purpoſe.* Its well known a fixed paſtor in his own Pulpit preaching to his own flock, hath in the ſame act been inſtrumental to adde to his own flock real converts. Let the Reader judge what truth it hath, that in the ſame numerical ſingle act of teaching, the man acts both as a paſtor, and as no paſtor, but as *Apollos* a private man onely, as Mr. *H.* ſaith.

A paſtor as a paſtor preaching to his own flock, may convert ſome of his own & of other congregations, & adminiſter the Lords Supper to both.

2. Whether it be feeble or no that a paſtor tenders the Lords Supper to one of another congregation (which he may lawfully do, ſay our Brethren*) as a paſtor; if he tender it as a private man, I know how feebly Mr. *H.* and all Anabaptiſts and Socinians can defend this. Then there is a real truth in this, that a paſtor *may exerciſe paſtoral acts to others than to thoſe of his own charge.*

* Way of the Churches of Ch. in N.E. c. 6. ſec. 1. p. 103. Mr. H. Survey, pa. 2. c. 2. p. 65.

3. It ſeems to me feeble, though the inſtances of the diſperſed who preached, *Acts* 8. and of *Apollos*, Acts 18. as private Chriſtians, and as no officers, were granted (which to me is falſe) therefore when a paſtor in one and the ſame Sermon and words, preaching to his own flock, converts one of his own flock and one of another flock, that he acts as an officer, and opens paſtorally the gates of the Kingdom of Heaven to the one, and acts as no officer, as not ſent of God, but as a private man to the other: (except Mr. *H.* maintain the Socinian ſending to preach) I ſee not how Mr. *H.* can here expede himſelf.

What ſort of preachers the ſcattered diſciples, Act. 8. were.

4. Mr. *H.* will not ſay all that were ſcattered *Act* 8. (for *they were all ſcattered, except the Apoſtles*, ver. 1.) did preach the Goſpel, for there were of them women, *ver.* 3. then ſome of them onely preached. And if Mr. *H.* ſay they were not officers, Mr. *R.* ſays they were officers, and that the extraordinarineſs of their condition, ſupplied the want of a Church calling, and let Mr. *H.* but attempt to bring a proof for it.

5. If nothing extraordinary was here, let Mr. *H.* or any for him vindicate the place *Act.* 8. from Anabaptiſts, who alledge the

the ſame place *Act.* 8. to deſtroy the ſtanding Ordinance of the Miniſtery: and reade the judicious Tractate of the Miniſters of *London*, of Mr. *Collings*.

6. I had rather believe *Oecumenius* and *Chryſoſtome*, who judge *Apollos* to be a Miniſter; and far rather follow *Gualtker*, *Diodati*, and *Calvin*, who teach, that *Apollos* was a renowned Miniſter, the Succeſſor and Collegue of *Paul* at *Corinth*, 1 *Cor.* 3. 6. Mr. *H.* not caring for theſe Lights, without warrant of Scripture determines *Apollos no officer*, and ſo do many Anabaptiſts with him.

* *Gualth.* in *Act.* 18. homil. *Dioda.* An. *Act.* 18. 27. *through grace*] this may have relation to *Apollos*, who by his authentical Miniſtery called grace, Rom. 1. —— did much advance the Chriſtian faith. *Calvin.* Com. in *Act.* Potens in Scripturis] docet hic locus, debere potentes eos eſſe in Scripturis quibus docendum eſt in Eccleſia.

7. Nor is there any diſeaſe in my third Arg. for take away Church-rebuking, and Church comforting, and paſtoral acting of officers toward fellow-Churches, as Mr. *H.* expreſly and *in terminis* doth, and turn all thoſe into Chriſtian counſels and advices, which Chriſtians out of Church-order, and women owe to thoſe that are no Churches, even to Pagans: And you

1. Take away all communion of Church-talents, and Church-gifts and graces, for the edifying by Word or Writ ſiſter-Churches.

2. You deſtroy all paſtoral and official gifts to ſiſter-Churches in extreme neceſſity of ravenous Wolves raging among them: for a paſtor as a paſtor muſt be able to convince gainſayers, *Tit.* 1. 9, 10, 11. And ſuppoſe the officers of the Church of *Sardis* were ſick and impriſoned, there is taken away all communion of paſtoral talents to convince *Arrians*, *Nicolaitans*, the Diſciples of *Ebion* and *Cerinthus*, or to ſtrengthen and heal backſliders.

3. The ſiſter members of the mixt congregation, as private Chriſtians in their cloſets and houſes, may pray for their ſick ſiſter, but it is unlawful for the Church to put up any Church-prayers or Church-rebukes, let them periſh a thouſand times: Is not the Lord offended at this wicked ſelfiſhneſs?

But Mr. *R.* ſaith, *That one congregation hath no power over ano-* Page 54.

*ther, nor one Classis over another.*

*Anſ.* He bids at all, that two parallel members, two parallel Churches as parallel, are coordinate, and have no power juridical to excommunicate one another, for then one member *John* may excommunicate *Thomas*, for excommunication and juridical Court-power is not exerciſed by the Church as the Church, for then all and every Church had power juridical of excommunication, which Mr. *R.* will not yield, but it is exerciſed by ſuch a Church as hath power over its own members ſubordinate not coordinate: But this is nothing againſt me; for *Church-power* is wider than *juridical power* to excommunicate: *Church-power* includes Church-preaching, Church-hearing, Church-praiſing, Church-rebuking, Church-exhorting, Church-comforting, Church-tendring of the Seals. But Church-power of excommunicating is but a branch of all theſe. As alſo this is a wide miſtake in Mr. *H.* that he thinks, *if a paſtor have right to adminiſter paſtoral acts, there he hath paſtoral power to challenge his right, and preach there* where there are fixed paſtors all the land over; nay, he muſt for the actual exerciſe of his right have ſome providential call, as is clear Chriſt ſaith, *Go teach all nations, baptizing them:* that gives to *Peter, John*, yea all the Apoſtles, *Paul* and others, right to be paſtors to all the earth: Yet it is clear, that for the actual exerciſe of that right, there is required a ſpecial call of God for the place; as

Church-power is broader and larger than juridical power.

Pag. 64.

Mat. 28.19.

1. *Peter* and *John* could not preach to *Samaria*, while God diſpoſed ſo that the Apoſtles ſent them, *hearing that they had received the Goſpel*, Acts 8.14,15. Nor *Peter* preach to the Gentiles,

2. While he was warned by a Viſion, *Acts* 10.20. & 11.12. Nor

3. Could *Paul* and *Barnabas* go and preach to the Gentiles: Nor

4. *Peter* and *Paul* go, the one to preach to the Jews, the other to the Gentiles, while they had a warrant from the Spirit ſo to do, *Acts* 13.1,2,3, *&c. Gal.* 2.7,8. Nor

5. Could *Paul* forbear to go to *Bithynia*, and go to *Macedonia* to preach the Goſpel, *Act.* 16.7,9,10,11,12. without a warrant from God. Upon the ſame ground, though a paſtor called

called by the Church to be a paſtor, and be choſen by ſuch a flock, be by his Ordination made a paſtor to all congregations, yet for the actual exerciſe thereof, he muſt have a call, or ſome choice or deſire of the people to preach paſtorally *hic & nunc*, and even as the Apoſtles, who were called by Chriſt, *Mat.* 28. 19. to be paſtors to all Nations, yet could not *hic & nunc, actu ſecundo*, exerciſe their calling, but by direction of the Spirit, as is ſaid.

Though one be a complete paſtor to all Churches *actu primo*, yet the call of God is neceſſary for the exerciſe thereof *hic & nunc*.

*And all congregations* (ſaith Mr. *H.*) *may juſtly deny him leave* to adminiſter either ſeals or cenſures *among them, and yet he is a complete officer.* Pag. 66, 67.

*Anſ.* Its a dream to ſay, a particular Claſſis or Presbytery hath called him, and yet they refuſe him leave to adminiſter ſeals and cenſures among them; that is as much, as, They have called him, and they have not called him. We now in a conſtituted Church, contend not for one who is ordained by the Church a paſtor to all *Nations*, as *Mat.* 28. without an eye to a certain ſociety, countrey or flock, either as an Ambulatory paſtor (as is ſaid, for the care of ſpreading the Goſpel is not dead with the Apoſtles, as Seekers teach) or as an ordinary fixed paſtor, and their obſtinacy to whom he offers the Goſpel, hinders him not *to be a complete officer*, as is clear (*Mat* 10. 13, 14, 15. *Luke* 9. 51, 52, 53. *Mat.* 21. 3, 4, 5. *Act.* 13. 44, 45, 46. & 17. 32. & 18. 6. in many who refuſe to hear and receive the Apoſtles, who yet are the *complete officers* and Ambaſſadors of Chriſt. Nor is it true, that whoever hath a paſtoral power to preach, they have alſo a juridical power to cenſure the refuſers to hear. The Brethren will not ſtand to this by their own way.

Whoever hath a paſtoral power to preach to the people, hath not a juridical power to cenſure them.

Mr. *H.* *The people may put a paſtor out of his office, if ſcandalous and heretical*; Ergo, *they give him the office. The Antecedent is proved*, Mat 7. 5. Phil. 3. 2. *Beware of falſe teachers, beware of dogs.* *Mr.* R. *They may reject him from being their paſtor, but their power reaches not ſo far as to reject him from being no paſtor.* Pag 68, 69.

Anſ. *Then a ſpecies may be deſtroyed, and the general nature remains: he is not their paſtor, and yet he is a paſtor in general*; Thomas or John *is deſtroyed, and yet the general nature of* Thomas or John *remains ſafe.*

*Anſ.* If Independent Government depend upon no better Logick than this, (as too much like ſtuff I meet with in reviewing this Review) I truſt it ſhall not ſtand. For

1. Chriſt, *Mat.*7.15. ſpeaks not to a ſingle Independent congregation as ſuch, which he muſt do, if Mr. *H.* diſpute as a Logician. And the Argument muſt be thus:

Mr. H. his Logick is, we are to beware of falſe Teachers, *Ergo*, the congregation may depoſe their officers if Heretical and ſcandalous.

Whoſo are commanded to beware of falſe Teachers and dogs, they may authoritatively depoſe officers. But women are to beware of falſe Teachers, and to *try the ſpirits*, and to beware of juſtification by circumciſion, *Phil.*3. yea, thoſe that are of other congregations, and ſingle perſons, children and ſervants, and all Chriſtians who are not to judge raſhly, *Mat.*7.1,2,3,4. all who are to pray earneſtly, *ver.*7. all who are to chooſe the narrow way to heaven, *v.*13. and to know Teachers by their works, *v.*16. all *who are to worſhip God in the Spirit, rejoyce in God, have no confidence in the fleſh*, Phil.3.2,3. and thouſands beſide the male-Church of a ſingle congregation, are to do all theſe, and women are not to receive falſe Teachers into their houſe, 2 *Joh.*10.11. are to beware of falſe Teachers. Did Mr. *H.* believe a judicious Reader would, or Mr. *H.* ſhould paſs his judgment of ſuch toyes as theſe?

To be a paſtor to all congregations, by Mr. H. is moſt miſtakingly made a genus, and for the ſame man to be a fixed paſtor to be a ſpecies.

2. To be a fixed paſtor to this flock, is no ſpecies of a paſtor, but a meer accident; nor to be a paſtor *habitu* to all the congregations on earth, a *genus* to *A B.* but to be a paſtor *habitu* to all congregations, is and makes *A. B.* as individual a paſtor, as to be a fixed paſtor makes him an individual paſtor. A Rudimentary in Logick would not ſay, the ſame individual paſtor could be a *genus* to himſelf, as *homo* is *genus* (*homo* is *ſpecies* he ought to ſay) to *Thomas.* So when an accident is removed, ſuch as fixedneſs of the paſtoral calling to the congregation of *Boſton*, Mr. *Cotton* remains a paſtor: Elſe I might ſay, When *Thomas* is no more a Phyſician to ſick *John*, for ſick *John* is dead, *Thomas* leaves off to be a Phyſician to any other ſick perſon on earth: *So* Thomas *is deſtroyed as* Thomas, (whereas a poor accident onely to be a Phyſician in actual excerciſe to ſick *John* is onely deſtroyed) *and yet the general nature of* Thomas *is ſtill*

To be a fixed paſtor to this or that flock, is a meer accident, not a ſpecies or kind of a paſtor, nor to be a Paſtor *habitu* to all congregations, can be genus to ſuch a Paſtor, as Mr. H. ſaith.

*ſafe*

*safe and maintained.* The like answer is due to that which he calls a fundamental Rule, *sublato uno relatorum tollitur alterum.* A man would say Logick and Reason were turned upside down. *Thomas* is no actual Physician to *John* now dead, and that relation between *Thomas* and the dead man is gone: *Ergo, Thomas* himself, as a man, and his other relations to all other sick persons who call for his medicinal labours perish. Reason and Logick should perish in the man who should so argue.

Mr. H. *If a person or Presbytery have Ministerial power, they must execute it in their own persons and places, they cannot delegate any supernatural power, or saving quality, or habit to another— the mystery of iniquity in some measure hath eaten into the Presbytery. They have taken power to ordain before election, and make indefinite Pastors, and have taken all power from the people.* Par. 2 p. 70, 71.

*Ans.* 1. The issue is, the male-Church only hath this power, to make and unmake officers: and they have of late, being not the fourth part of that which they call the onely visible Church of Redeemed Ones, taken all power of Censures, so that the rest have no consent, which is a popish domineering over their faith; whereas we hold, the Church not consenting, Censures are not to be drawn out at all: here is more popery and brutish domineering over the consciences of the officers in point of Heresie, to speak nothing of divers points of Popery, Anabaptisme, Socinianisme that goeth along with this way.

Presbyters may delegate messengers of the Churches.

2. That the Churches cannot delegate a power to *Paul* and *Barnabas* their messengers, to determine in a Synod according to the Word, can be denied by none, but such as deny Synods, contrary to *Act.* 15.

3. Nor knoweth the Scripture any rule from civil Corporations, who both make and chuse *David* and *Saul* Rulers and Kings, to infer that the male-Church cannot preach nor administer seals, but they both create and chuse Spiritual Officers. We may long call for Scripture to prove this, but in vain, it is a Tradition that we must believe, because so say our Brethren.

Nor is it Episcopacy for *Timothy* and *Titus* to ordain Ministers in a joynt society (*in collegio*) (Episcopal Monarchy in Pope and

and Prelates.) Nor is it to ordain Paſtors indefinitely, when it is done both with conſent of the flock, and in reference to a certain flock. Its true, 1 *Tim.* 5.22. *Tit.* 1.5. there is no mention made of a Presbytery, nor is there mention there of a congregation: but *Timothy* cannot preach in ſeaſon, and out of ſeaſon 2 *Tim.* 4 1,2. nor can he rebuke before all theſe that ſin publickly, but in the congregation, 1 *Tim.* 5.20. So neither can *Timothy* his alone prove the Deacons, 1 *Tim.* 3. 10. for the Apoſtles, *Acts* 6. did it not, nor would he as a prelatical Monarch, his alone lay on hands, and call to the Miniſtry, 1 *Tim.* 5. 22. 2 *Tim.* 2.2. for the Scripture ſaith a Colledge did it, *Acts* 13.1,2,3. 1 *Tim.* 4.14. and Papiſts have the ſame ground (but it is groundleſs) that the Keyes were given to *Peter* only, *Mat.* 16. and there is no word of a Presbytery: and Chriſt ſaith, *John* 21. thrice to *Peter* only, *Loveſt thou me? feed my ſheep.* And there is no word of a Colledge of Apoſtles: but our Divines with *Jerom*, *Cyprian*, and the Fathers, ſay, equal power of feeding, and power of the Keyes was given to them all at a Synod, *Mat.* 28. 19,20. *Joh.* 20.21, 22, 23. *Acts* 1. 8. and the ſame objection Prelates move.

See and beware of D. *Biſſon* of Perper. Governmenr, c. 12. pag. 208. he abuſes both Scripture and Fathers.

Nor ſhall we be againſt *Junius*, *Melanchon*, *Whittaker*, *Danæus*. The *jus* and right of ordination is in the Church, as in the virtual ſubject, to wit, in Elders and people. (But our Brethren muſt have a ſole male-Church of Brethren.) But we may well ſay, the calling *in concreto*, is that which theſe Divines mean: ſo *Melanchon* ſaith, the calling contains *jus eligendi, vocandi, ordinandi.* Other Divines ſpeak more accurately, as the learned Profeſſors of *Leyden*, who beyond all doubt follow *Cyprian*.

*Tilenus*, jam deficiens parænes. ad *Scotos*, page 10. *Dunam.* Conc. in Apoc. 2. *Beza* in Apo. 2. *Reynaldus* lib. Apocryph. prælect. 62. See *Tilen.* Syntag. diſp. 26, 27. *Bucan.* loc. 43. q. 39. Profeſſor. *Leyden.* in Synopſi purioris Theologiæ diſp. 42. theſ 32. Jus Paſtoris eligendi eſt penes Eccleſiam (auſim dicere non matium ſolum) *ac proinde plebi commune* cùm Presbyterio, jus ordinandi ſoli Presbyterio proprium. *Cyprian.* Ep. 68. Videmus de divinâ authoritate deſcendere, ut ſacerdos, plebe præſente, ſub omnium oculis deligatur, & dignus atque idoneus publico judicio ac teſtimonio comprobetur.

Mr. *H.* Surv. pa. 2. c. 2. p. 72, 73.

Mr. *H. Theſe, in whoſe power it is whether any ſhall rule over them, or no; from their voluntary ſubjection it is, that the party choſen*

*choſen hath right, and ſtands in poſſeſſion of rule and authority over them. It holds not which Mr.* R. *ſaith. Now ordination is an act of juriſdiction, ſuch as to ſend an Embaſſador, but that an Embaſſador conſent to go (ſuch as is election) is no act of juriſdiction, for a Father to give his Daughter in marriage to one, is an authoritative act of a Father: but for the Daughter to conſent to the choice is no act of authority.*

Anſ. *True, conſenting gives no power, but the peoples giving of the paſtor authority over them, their calling, and by willing ſubjection, delivering up themſelves to be ruled by him in Chriſt is an act of power. That is falſe which Mr.* Ball *and Mr.* R. *ſay,* If the people could virtually give being to Paſtor and Teacher, then they might execute the office of Paſtors and Teachers: *for Aldermen chuſe the Mayor Souldiers the General, yet none of them can execute the office of Mayor and General.*

*Anſ.* 1. The propoſition is printed in other Characters, and hath nothing found in it, nothing of Scripture or reaſon to prove it, and is a needy begging of the queſtion.

*Thoſe in whoſe power it is whether any ſhall rule over them or no,* &c. Mr. *H.* ſeeing himſelf widely out, durſt not aſſume. *But it is in the peoples power, whether any rule over them or no,* &c. This the aſſumption muſt be, or the argument is non-ſenſe: Its not in the peoples power, whether any rule over them or no. More wild Divinity is ſcarce heard of, it muſt then be in mens power, whether there be Rulers, Apoſtles, Paſtors, Teachers in the Church, and Government, or none at all but Anarchy and confuſion: but a Divine inſtitution was never in the power of people; but Chriſt Jeſus ἔδωκε, ἔθετο, *gave, inſtituted,* and ordained Apoſtles, Paſtors, and Officers in his houſe, *Eph.* 4.11. 1 *Cor.* 12.28.

2. The propoſition is falſe and never proved; *That their voluntary ſubjection, whoſe it is to chuſe officers, gives formally and cauſatively right of ruling to the choſen.* I thus retort it, to ſhew the falſhood of it; Then the ſick man, in whoſe power it is to chuſe *Thomas* to be his Phyſician, and no other man, he gave cauſatively right and being to *Thomas* to be a Phyſician.

Then 2. he in whoſe power it is to chuſe *John* and no other,

to

to build him a house: he in whose power it is to chuse *Richard* to be a School master to teach his Son, and no other School-master, he gave causatively right and being to the party *John*, so chosen to be a Mason, and to the party so chosen, *Richard*, causatively right and being to be a School-master. Nothing more false, *John* was a Mason, *Richard* a School-master before their chusers were born. Nothing follows, but the sick mans choice made *Thomas* a Physician, not simply, but to *him only*: and so must we say of the other two, and multitudes of other examples. And so nothing follows from Mr. *H.* his argument, but only this flocks choice gave him causatively right and being, *not simply to be a Pastor* (ordination of the Elders, *Act.* 6. 6. 2 *Tim.* 2. 2. 1 *Tim.* 5. 22, &c. did that) *but to be this flocks fixed Pastor*: for we must distinguish betwixt a Pastor and this peoples Pastor, a Pastor *actu primo*, and a fixed Pastor in the second acts and exercise of his calling, *hic & nunc*, to this people, as touching their *formales rationes*, if our Brethren will give us leave, if not, we value not; Scripture and good Logick are for us.

That these in whose power it is that any should rule over them, or no, from their voluntary subjection it is, that the party chosen hath right, & stands in possession of rule and authority over them, is most false, yet a principle to Mr. *H.*

Yea, there is a voluntary subjection to the Ministry sent in general, *Isa.* 52 7. *Rom.* 10. 14, 14. *Matth.* 10. 14, 40, 41. *Act.* 2 37. *Act.* 16. 30. and to every ordinance of God in converts, *Act* 9. 6. *Act.* 10. 32, 33. *Matth.* 9. 9, 10, &c. but it followeth not therefore such give a being to their ordinances. There is a difference between being a Pastor, and being a fixed Pastor to this people.

3. Mr. *Ball* and Mr. *R.* say not in *several places*, yea, no where, that the people may preach and baptize, if they give causatively being to Pastor and Teacher: but the people may then do and perform as high acts official and juridical. To the impertinent instance of Aldermen and Major, I have answered.

4. It is but *ensis* and *gladius* that is in the reply; *for the peoples delivering up themselves by voluntary subjection* to be ruled by him, gives him no more being and right to be a Pastor, but only right to be their Pastor (which is accidental to their calling) then the sick mans voluntary subjection of, and delivering up of his body and health under the Lord and Creator of life, to *Thomas* a skilled Physician, to follow all his medicinal injunctions, gives causatively being to *Thomas* to be Physician, whereas he was a Physician many years before.

Page 74. Mr. *H. Ordination is not an act of Supreme Jurisdiction, but*

*of*

*of order rather. It gives not being nor constitution to an officer, but is rather the admission and confirmation of him in his office.*

*Ans.* That is said, not proved; if it be an act of order, and commanded of God, as where the regulating of a thing, that it be not done τῇ χάος, rashly, is commanded, there the thing it self is commanded, 1 *Tim.* 5.22. 2 *Tim.* 2.2. Then your ordination by the sole male Church void of all officers, and calling of officers without officers (a thing without example in the Scripture, except where God calls immediatly) wants an act of order commanded of God, and that in an ordinary way; for your way is, in ordinary the Church is before the officers and gives being to the officers.

What being ordination confers. See Book of Ecclesiastick Discipline at *Geneva.* M. DCXXX. Page 65,66.

2. If ordination be but an approbation of the officers, who have already being, and not necessary that ordination should be where there is election of people, then it shall be strange, that there were officers at all; the calling of officers we read of in the New Testament (who yet need not be there, but are *ex superabundanti*, present) as Act. 1. Act. 6. Act. 13. 1, 2, 3. Act. 14.23. 1 Tim. 4.14 1 Tim. 5.22. 2 Tim. 2.2. Tit. 1. 5. 1 Tim. 3.10, &c. and no where is there *vola vel vestigium*, of a command or promise to the Church destitute of officers, to call and give being to officers, nor any practice of the Apostles for it. And I am so far from owning such a Logick as Mr. *H.* puts upon me, *The Church have not received power of excommunicating all their officers*; Ergo, *they have not received that power*, as neither thing, nor words, are in my mind, or book. But I provoke all the Brethren for a warrant, or shadow of a warrant, by precept, by promise, by practice in Scripture for a Church void of officers, that hath power to call and give being to officers, or admit in, or cast out members, or perform any Church worship.

The specifick acts of calling men to the Ministery ascribed to Ministers, but never in Scripture to unofficed brethren, prove our ordination.

3. Let it be considered, if Christ have given any jurisdiction at all, it must be in calling and in giving being to the officers of Christs visible Kingdom: but the specifick acts of giving being to the officers are to set men over the work, *Act.* 6. 3. ὃ καλησόμεν ἀφοείζειν, to separate and set apart for the calling, *Act.* 13.2. to prove δοκιμάζειν, before they be put in the Ministry, whether they have the requisite qualifications or not, 1 *Tim.* 3.

10. to lay hands on men for the office cautelously, 1 *Tim.* 5. 22. to commit the charge to faithful men, able to teach others, 2 *Tim.* 2. 2. *Tit.* 1. 5. are ascribed to Elders, to Prophets, to Pastors. Shew me the like ascribed to your Church wanting officers. Mr. *R.* his comparisons of an Embassador, &c. must stand then till you answer these often proposed Arguments.

Ταῦτα παρὰ σοῦ πιστοῖς ἀνθρώποις.

Page 86. It is weak, that Mr. *H.* that the Elders of *Ephesus* was congregational: Mr. *H.* answers not my Arguments on the contrary, nor toucheth them.

2. Its most weak to say. *Doth* Paul *exhort the Elders, when they are assembled in the Classis to watch against ravening Wolves, or did they not this in their special charges?* As if a Judicature of civil Watchmen, a Colledge of Physicians were not both alone, and in their respective Assemblies to watch over the City and the sick.

Page 82, 83. Mr. *H. When Churches were completed with all officers, that then ordination was acted by a Colledge of Pastors, there is nothing in the Text saith any such thing.*

*Ans.* The homogeneal Church yet wanting officers (saith Mr. *H.*) is complete to create and call its officers, and as Independent in an Island without officers, and hath that power, and no word of precept, or promise, or any such practice for such a Church creating their officers. *Paul* should have bid them use their power of ordaining, as the twelve Apostles, *Act.* 6. bids them use their power of chusing. And *Paul* should not have charged *Timothy* to usurp ordaining of officers, where there was a Church in an orderly way, being the first formal subject of the Keyes to do it. And Mr. *R.* gives instances, where the Elders are commanded to ordain, and lay on hands, and sayes this command or practice is not to be found in the Word, in the hands of the people.

Par. 1. c. 8. pag. 88, 90, 91.

Page 89. There is an Independent Church in a family. My fourth Argument stands, because every twelve in a family, is an homogeneous Church. True (saith Mr. *H.*) but they watch one over another by family rules.

*Ans.* That is a begging of the question; for a family combination hath all the essentials of a Church-combination, if the Church be taken for an homogeneal association, and wanteth only the name: for they cannot watch over one another, as touching

ching ſeals, and no more can any homogeneous Church of divers families ſo watch over one another.

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## CHAP. VIII.

*Whether Covenant-right to Baptiſme be derived from the neareſt Parents only, or from the remoter, the Grand-Fathers.*

MR. *H. It belongs not to any predeceſſors, either nearer or further off removed; it is from the next Parents, καθ' αὑτὸ, and firſtly to give Covenant right of Baptiſme to their Children: when I ſay Predeceſſors neare or further off, I include and comprehend all, beſide the next parent— Now covenant right agrees not to all other for them, nor can the Predeceſſors convey this without the next parent (in Church-covenant) who is the adequate cauſe of deriving theſe priviledges* Surv. par. 3. c. 2. Conc. 2. pag. 13.

*Auguſtine* dreamed not that Baptiſme is only right adminiſtred in a ſingle congregation, but in the Catholick congregation, or Church. Contra Donatiſtas de Baptiſmate, l. 1. c. 11. Non iis itaque dicimus *nolite dare* (Baptiſmum) ſed nolite in ſchiſmate dare—— nec iis, quos videntur baptizaturi, dicimus, nolite accipere: ſed nolite in ſchiſmate accipere ——ubicunque (vel in hac, vel in illa congregatione) invenit (baptiſmum) non hominum, ſed Dei eſſe cognovit, &c.

*Anſ.* 1. When Mr. *H.* ſaith, *it belongeth not to remote Parents καθ' αὑτὸ, and firſtly to convey Covenant right to the children*, he would make the Reader believe that remote Parents have ſome cauſative influence, but not primary, as the firſt ſubject. But the truth is, if the neareſt parent be the adequate cauſe of conveyance (as he ſaith) then ſhall he not leave any influence at all to remote parents.

2. It is not the neareſt parent as viſibly in the covenant of grace, but as viſibly in Church-covenant Independent wiſe, by the only conveyers of grace, the Church covenant of men is preferred to the covenant of Grace. The neareſt Parents, while they are made

Mr. *H.* his Doctrine: *for* (ſaith Mr. *H. ibid.*) *the next parents can give the priviledge and title to Baptiſm, without any help of the predeceſſor.*

Anſ. to the 32 queſt. anſ. to the 10 queſt. p. 28,29,30. Anſ. to 32 qu. to 1 qu. p. 7 8. in which they prevaricate. Anſ. to 12 qu. p. 39,40. Anſ. to 6. pag. 21,22. Anſ. to 7. 22. 23. Anſ. to qu. 10. q. 10. p. 28,29.

Hence 1. more weight is laid upon the Church-covenant than upon the Covenant of Grace; and the Traditions of men are heightned above the Goſpel and command of God. For ſuppoſe that *Judas*, *Magus*, *Jezabel*, who are under the Church-covenant, be never diſcovered, nor judicially caſt out, they convey covenant-right to Baptiſm. But

1. Theſe of approved godlineſs and viſible Saints, who cannot in conſcience ſubmit to their Church-covenant, are ſecluded from the Seals, and their ſeed from Baptiſm, as the places in the margin clear, and *Magus* and *Jezabel* their children are admitted to Baptiſm for the new Church-covenant, and others, *famouſly known to be godly* to the Brethren of the congregational way, and *who bring ſufficient teſtimonial with them*, (as their own words are) though the teſtimonial be from private Chriſtians; yet becauſe the teſtimonial is not from a Church, a Church known to them to be under a Church-covenant either implicitly or explicitly, are not admitted to Church-ordinances, and ſo neither their ſeed to Baptiſm.

The woful evils of making the neareſt parent the only conveyer of covenant right to the child. ℭ. See *Toſtat. Abulenſ.* in Exod. c. 34. in v. 6. Gen. 9. & 10.

2. Godly ſojourners known to be ſuch, and viſible members broken off from Church-memberſhip through no ſin or ſcandal in them, but either through violence of perſecution, or ſome ſtroke of judgement, as Peſtilence, that hath ſcattered them, and removed the Elders by death, can have no Baptiſm to their children, though they be viſibly in the Covenant of Grace, yet the ſeed of *Magus* and *Jezabel*, upon the ſole account of the Church-covenant; ſo that *opus operatum*, the deed done, the want of the formality of their memberſhip, without the contempt, reigns here as in Popery.

3. Then by this they cannot have a wedding-garment to mens diſcerning, who are not inchurched their way.

4. They are not in the Covenant of Grace, nor the viſibly called of God. Nor

5. Members viſible of Chriſts Body, but as Pagans and Publicans, who are not thus inchurched in the neareſt parent, and their ſeed unclean and Pagan-ſeed.

6. That

6. Then the ſeals were never adminiſtred according to the Rule of the Goſpel until the Independent Churches aroſe.

7. Nor can *Egypt*, *Aſſyria*, *the Kingdoms of the world*, be the Kingdoms of of the Lord, and of his Son *Chriſt*, as *Iſa.*19. 25. & 2.1,3. *Rev.*11.15. except onely in the neareſt father and mother inchurched by the Church-covenant; The ſeed of the Gentiles and their offspring bleſſed of the Lord, *Iſa.*61.9. their ſeed and their ſeeds ſeed. *Iſa.*59.21. the enduring ſeed of Chriſt, *Pſa.*89 29,36. *Iſa.*53.10. *Gen.*13.15. *Iſa.*45.25. by our Brethrens wey are but onely the neareſt ſons and daughters of the onely neareſt father and mother in Church covenant. So Chriſt is not *Davids* ſeed, for *David* was not (I judge) his neareſt father according to the fleſh. When it is ſaid, the ſeed of the *godly is bleſſed*, Pſal.37.26. *his ſeed is mighty on earth*, Pſ.112.2. it muſt be onely his neareſt ſons and daughters, not the thouſand generations, *Exod.*20. And when it is ſaid, *Praiſe him all ye ſeed of Jacob*, Pſal.22. v.23. none are then invited to praiſe God, but the neareſt ſons and daughters of the neareſt parents: for our Brethren (from whence is the marrow of Mr. *H.* his Book) tell us, the 1 *Corinth.*7.14. *ſeems to limit the fœderal ſanctity or holineſs to the children, whoſe next parents, one or both, were believers—for if we go one degree beyond the next parents—we might baptize the children of all the Turks, and of all the Indians*: and if ſo, all the huge multitude of ſons and daughters coming in to the Church, that make an *eternal excellency*, Iſa.60 4 15. *and the joy of many generations*, who *ſhall inherit the land for ever*, v.21. to whom *the Lord ſhall be an everlaſting light*, v.19. ſhall be the children onely, *whoſe next parents, one or both, are believers*. But we think the ſecond Command, *Exod.*20 takes the Brethren off that Scripture.

The covenanted ſeed ſo often mentioned in Scripture, muſt be onely the children of the neareſt parent believing, the reſt muſt be Pagans. Anſ. to queſt. 7. pag.22. If you can give us a ſufficient anſwer to take us off from that Scripture, 1 Cor. 7 &c.

8. And ſuch ups and downs, and leaping like Locuſts and Frogs from earth to water, and from water to earth, hath not been heard: for how often are Independent members in the Covenant of Grace, and Chriſtians, and out of it again as Pagans, and their ſeed Pagans, and their ſeeds ſeed Pagans? If all the faſtning of an everlaſting covenant to a Kingdom, be onely neareſt parents, and if they break the Charters of Heaven, all Covenant-mercies are cancelled to the ſeed, and the ſeeds ſeed.

9. If

The adequate cauſe of covenant-love from fathers to children is free grace.

9. If we ſpeak with Scripture, the adequate cauſe of covenant love to fathers and ſons, is the free grace of God, *Deut.* 7.7,8 & 10.15 2 *Sam.*7.23 24. *Luke* 1.50,68,69. *Eph.*2.4. the conveying ſubordinate cauſe, is ſometime a family, as *Abraham*, not as a phyſical parent onely, to convey the covenant-right onely in the direct blood-threed or blood-line from parent to childe, but as both Phyſical and Moral, or Oeconomick parent; for *Abraham* getteth the covenant-charter given to him, and not onely to his blood-ſeed, but to ſtrangers and ſervants born under him, to the ſons of his ſervants, *Gen.*17.7.12. Its given to *Cornelius* and his houſe, *Act.*10.48. & 16.33. ſometimes to *Samaria* a great city, *Act.*8. to *Macedonia*, to a great kingdom: *Exod.*3 6. *I am the God of thy fathers, the God of Abraham.* Now *Abraham* was not their next parent: *Deut.*10. 11. He gives the *land promiſed to the fathers. Luke* 1.72. *He ſaved us, to perform the mercy promiſed to our fathers*; v.73. *to remember his holy covenant*; v.74. *The oath which he ſware to our father Abraham.* Acts 2. *The promiſe* (v. 39.) *is to you, and to your children*: What? onely to your neareſt children? yea *& to all that are afar off even as many as the Lord our God ſhall call.* 2 Cor.6 16. *I will be their God, and they ſhall be my people*; according to that, *I will be thy God, and the God of thy ſeed*, Gen. 17.7. Either muſt this fail in the New Teſtament, or we have no more right to the promiſes made to *Abraham*, then the children of Pagans have; for if their neareſt parent believe, they have covenant right, but that is but a yeſterdays charter: yea, though *the children do worſe, and corrupt themſelves more than their fathers*, Judg.2.19,20. Deut.29.25. Ezek.2.3. yet if they repent, *Lev.*26.42. *then I will* (ſaith God) *remember my covenant with Jacob, and alſo my covenant with Iſaac, and alſo my covenant with Abraham will I remember, and I will remember the land—I will not caſt them away, &c.* Nor is this a Temporal mercy onely, for *Ezek* 38.24,25. 1 *Kings* 11.32. & 8.19. 2 *Kings* 19.34. & 20.6. *Pſal.* 132.10 *Iſa.*37.35. Now if the Parent neareſt be the adequate cauſe, the mercy is not conveyed by *David*, or *for Davids ſake*, as the Scripture ſaith, more than to the wildeſt Pagan. And that 1 Cor.7 14. muſt be meant of the farther off children, as *Rom.*11.16. *If the*

The covenant that the Lord will be our God muſt extend further than to the neareſt ſeed.

root

*root be holy, ſo are the branches*; he means the branches to be *graffed in again*, v. 23. the branches *beloved for the fathers ſake*, v. 28. far off branches, not yet ingraffed again, until *the fulneſs of the Gentiles be come in*, v. 25, 26.

Mr. *H. In the place* Exod 20. *the Lord ties not himſelf to a law, but walks in breadth, as beſt beſeems his Wiſdom; ſo he eximes ſome from the threatning, and withholds the expreſſion of his love from others.*

*Anſ.* The *expreſſions of the Lords love and mercy*, is one thing, (the Lord uſeth the latitude of ſoveraignty here) and the extending of covenant-mercy to the thouſand generations, is a far other thing.

2. When Mr. *H.* ſaith, that the *Lord withholds the expreſſions of his love from others in the thouſands mentioned*; if he mean the expreſſions of his covenant-love, (as he muſt, what is this from contradicting the words of the Text? *Calvin* (whom Mr. *H.* miſciteth) ſaith, its meant of covenant-mercy to be propagated to the thouſand generations, according to that, *I will be thy God, and the God of thy ſeed.* Now neither Scripture nor *Calvin* ever meant by *ſeed*, the neareſt ſeed of the neareſt parent onely: *Quod Dei gratia* (*inquit* Calvin) *in familiis piorum æterna reſideat. Perkins* is as clear in this. I wonder that Mr. *H.* was not afraid to cite theſe worthy ſervants of God, for an opinion ſo repugnant diametrally to the letter of the Scripture: and

*Calvin.* Inſtit. l. 11. c. 8. ſect. 20. Promiſſio de propagandâ in mille generationes Dei miſericordiâ, quæ etiam frequenter in Scripturis occurrit, & in ſolenni Eccleſiæ fœdere inſeritur, Ero Deus tuus, & ſeminis tui poſt te. *Perkins* in 2 Com. *Calv.* ib. Quia non perpetuam hic figere regulam voluit legiſlator, quæ ſuæ electioni derogaret.

10. To the longanimity and patience of God. For an earthly Prince making a covenant of grace with a man and his family, were it grace and gracious dealing to cut off all his poſterity for the fault of onely the neareſt parents, ſo as all the reſt of the blood-line ſhould be to him as damned Traitors and Rebels? And

11. It cloſe everts the liberty of God in his free election of grace; for doth not Scripture and Experience teach, that the Lord never ſent his Goſpel to a Nation, but he had there among them his choſen ones, both of the ſeed of the Elect and Reprobate, *Acts* 18. 9, 10. and therefore the Nation called of God by

by the Goſpel, is alſo the choſen of God, and the loved of God, according to the moſt precious part: So the Scripture, *Deut.*7. 7,8. & 10.15. *Eph.*1.1,2,3. 1 *Cor.*1.26,27. *Pſal.*132.13,14, 15. & 147.19,20. Now if he ſhould caſt off men from the covenant for the real defection of the onely neareſt parent, he muſt remove the Goſpel for the ſame defection, and conclude himſelf that he ſhould not chooſe to life the children of ſome Reprobates, contrary to Scripture: and its as great a wonder to me, that Mr. *H.* ſhould claim to *Zanchius* for this opinion, for he expreſly refutes it.

*Zanch.* tom. 4. l. 1. de ſecurdo Præcepto, cap. 14. p. 375.

Unde etiam apparet, non eſſe verum, quod quidam ex hoc loco colligunt, nimirum eorum parentum, qui à fœdere excluſi ſunt, propter ſuas, ſcilicet, iniquitates, & defectionem à Deo) eorum etiam liberos excluſos eſſe; pugnat hoc non ſolum cum æterna electione, ut dictum eſt, ſed etiam cum promiſſione facta, Abrahæ, 17. ero Deus tuis, & ſeminis tui poſt te, in generationibus ſempiternis promiſſio fit Abrahæ & ſemini ejus, ergo eorum qui à ſemine Abrahæ, nemo à fœdere hoc excludebatur, etiamſi ex proximis parentibus impiis & idololatris natus eſſet; ratio eſt, quia intermedii parentes impii continuationem fœderis in liberis non impediebant——Rom. 11. Quid enim ſi quidam non crediderunt, &c.

Mr. *H. They who imitate the ſins of parents may expect plagues, they that follow the obedience of faithful parents may expect mercies.*

*Anſ.* Its impertinent; for ſuch as follow the ſins of parents are none of the thouſand generations of *them that love God*, nor the latter, of them that hate God.

2. Though both theſe be true, Mr. *H.* muſt prove that mercies promiſed *Exod.*20. are covenant-mercies derived from the neareſt parents onely, elſe he ſaith nothing for his owne cauſe.

Mr. *H. The mercies here promiſed are not all the particular bleſſings and priviledges that the parents were poſſeſſed of. Iſrael wanted circumciſion fourty years in the wilderneſs, and in the time of the Judges, and in the 70 years captivity they wanted ſundry priviledges they enjoyed under* David *and* Solomon; *the mercy here muſt be grace and glory.*

*Anſ.* 1. This is for me: But when Mr. *H.* would have Infants of neareſt parents excommunicated, to be excluded both from Baptiſm and Covenant-mercy, and have them in the caſe wholly

wholly with the Infants of Pagans, they muſt be excluded from grace and glory; elſe Mr. *H.* muſt ſhew, with Anabaptiſts, ſome way of Salvation of Infants who are without the covenant, and ſo have no ſhare in that onely precious Name by which men are ſaved.

2. I hope Mr. *H.* will not ſay, *Iſrael* wanted circumciſion in the Wilderneſs for the ſins of their neareſt parents onely; there was a phyſical impediment; the Lord, who loves mercy better than ſacrifice, would not have Infants wounded in that weariſome journey: Nor was it for their neareſt parents Idolatry onely, but becauſe they and their fathers from *Egypt* until that day, *Ezek.* 2. 3. rebelled, they were deprived of this other priviledge.

3. Mr. *H.* muſt prove, that the people in the Wilderneſs, in the time of the Judges, a ſtiff-necked generation, who did worſe than their fathers, deſpiſed, mocked and killed the Prophets, were all of them viſible converts, a generation of lovers of God, and ſuch as kept his commandments.

Pſ. 85. 8,9,10. Heb. 3. 17. Judg. 9. 19. Ezek. 2. 3. 2 Chron. 36. 14,15,16.

Mr. *H.* *This being the meaning, as* Calvin, Zanchius, Junius, Perkins, *what inference can be made for the conveyance of the right of Baptiſm from remote parents to children, I know not; for how doth this agree to children to love the Lord, and keep his commandments, who are not yet capable, being not come to years to put forth ſuch acts?*

*Anſ.* I ſhall not invite *Anabaptiſts* to triumph in pulling this Argument for Infant-baptiſm from our Divines; for if the words muſt be expounded of actual love to God, and actual obedience in Infants; ſo that, if Infants be not capable of actual love and obedience to God, the covenant-mercy muſt be broken off in all Infants who die *before they can come to years to actually to love the Lord, and keep his commandments*; And if the flux of covenant-mercy be ſuſpended, while Infants come to be capable to actually love God and obey him; where then ſhall be covenant right in the males of the Jews to be circumciſed, and in the Infants born of covenanted parents under the New Teſtament to be baptized? For the Argument, if any be, muſt be thus:

Mr. H. denies covenant right to baptiſm to Infants, as Anabaptiſts do, becauſe they do not actually love & obey God.

To ſuch as cannot actually love God and keep his command-

ments for want of age, there be no covenant-right to Baptism conveyed. But this want of age and capacity to love God and actually obey him, is in all Infants in Old or New Testament; except Mr. *H.* mean, that *nearest parents* can supply the want of capacity, and infuse actual understanding to Infants, that they *may actually love God, and keep his commandments*, which remote parents cannot do, which is a mystery I am yet to learn. But to the Reader it is clear, that Infants have *no right to Baptism until they come to years* to actually love God; *Ergo*, they should not be baptized until they be converted. But again, no *Anabaptist* teacheth, that any are to be baptized by covenant-right from parents near or remote, except they personally believe and profess actually: and the very like Mr. *H.* saith

Yea, Infants of Turks come to age, if they actually love & actually obey God, and by faith lay hold on his coverat the Lord extends mercy to them, If 56.4, 5.6,7 th n infants have nothing by nearest or remote parents, but what they have without them. Survey, par. 3. c 2. p. 15, 16.

Mr. *H.* *Where shall we stand if a thousand generations have interest in Baptism? Then the children of Turks cannot be excluded, for some of them are found between us and* Adam.

*Answ.* Is not this to cavil at the Lords words, not at us? so they set this Conjecture down as a part of their Discipline; *Its not above 66 generations from* Noah *to Christ,—and if Gods mercy to a thousand generations may fetch in the children of excommunicated persons, the same promise may fetch in all Turks and Infidels at this day.* But I pray you, are *Turks* such as *love God and keep his commandments?* are not Turks avowed enemies to Christ and the Gospel-covenant? and so for many generations have deserted the covenant and visible Church, so that they are no visible Church, the Lord having removed the Candlestick: Can this be said of children born in the visible Church, either of the Jews or of Christians professors, because their nearest parents are extreme wicked or excommunicated, since they are yet born in the visible Church where the Candlestick is? shall the children be cut off from circumcision, since the Lord for *Abraham*, for *Davids* sake, for the holy Roots sake (not the nearest, who were most unholy, and cast out, *Rom.* 11.7.) gives circumcision and Church-room to the branches, *Rom.* 11.16? And if the child of nearest parents excommunicated *be born in a believers house, or resigned to a believer, to be brought up as his own*, he is to be baptized, say our Brethren; but the being so born, hinders not the childs cutting off from the covenant.

Way of the Churches of N. E. c. 4. sect. 6. p. 87.

Way of the Churches, ib. c 4. sect. 6. p. 38.

Where

Where then is his covenant-right to baptiſm? Its either from his remote parents, which we ſay; *I will be thy God, and the God of thy ſeed:* or from his neareſt excommunicate parents. This latter Mr. *H.* denies: or from the Beleever, in whoſe houſe he was born. If ſo, we ſhall not contend, then the covenant-right is not broken and removed, becauſe the neareſt parents are excommunicate. Some parental covenant-right is conveyed to this Infant, which is not conveyable to the Infant of a *Turk*.

2. Mr. *H.* hath the words of the ſecond Command for his party: for, if the neareſt parents excommunication deprive the children of all covenant-mercy and right to the ſeals, the words ſhould be falſe, and the Lord ſhould be leſs in ſhewing mercy, in extending it to one generation only, to the neareſt children only, for their neareſt parents loving of God, and keeping of his Commandments, and more abundant in ſeverity of juſtice, in viſiting the *ſins of the Fathers upon the Children, unto the third and fourth Generation of them that hate him.* But this turns the promiſe and the threatning of the Command upſide down, for mercy is ſo extended to Fathers neareſt & neareſt Children, and puniſhing juſtice to four, and the command extends mercy unto thouſands, & juſtice to only four Generations. Now two Generations, as they are fewer then four, ſo are they far more fewer then a thouſand Generations: as alſo, if mercy extended to a thouſand Generations, only be upon condition, *they imitate their godly parents* (ſaith Mr. *H.*) *by loving* (actually) *and obeying* (actually) *his Commandments, eſpecially that of the truth of his worſhip*, then is mercy not extended to the neareſt one generation of Infants; for it is certain the neareſt one generation of Infants *cannot be yet capable* (ſaith Mr. *H.* with the ſame breath) *being not come to years to put forth ſuch acts* of actual love and obedience in worſhipping the true God, as he hath commanded in his word: and if mercy be not extended to one generation, nor Covenant-ſeals to *Iſhmael*, for *Abrahams*, nor to *Eſau* for *Iſaacs* ſake, contrary to all Scripture: the Lord ſhews not mercy to thouſands of generations, becauſe not to one generation. And ſo again, the promiſe of mercy is deſtroyed, for the condition of actual love, and of actual obedience

Mr. *H.* his expoſition of the ſecond Command, overturns the gracious intent and ſenſe of the Lord in both threatning and promiſe.

Surv. par. 3. c. 2 page 16.

ence is physically impossible to all sorts of Infants, both of Parents loving or hating God.

And 3. the sweet and merciful proportion is destroyed, for God punisheth Infants Children of *Achab*, of the *Amalakites*, of *Jeroboam* in the cradle, though these Infants be as uncapable to bow the knee to Idol gods, or to imitate the Idolatry and actual abominations of their Fathers, as the Infants of godly parents are to imitate the actual love and obedience of their parents: and yet the Scripture and experience teach, that justice proceedeth to four generations against the one: And Mr. H. denies that mercy goes along to the thousand generations with the other, because poor Infants on the breast cannot bow their knee and pray in faith to God, and do the like acts of true worship, as their godly parents do: and yet Mr. *H.* fathers his meaning upon *Calvin*, *Zanchius*, *Junius*, *Perkins*.

Par. 3 pag. 18. Mr. *H. The next parents being excommunicate, cannot give to the child the right which they have not themselves.*

*Ans.* I grant, because they are not the sole and adequate cause of conveying covenant-right to the children. *But where then* (saith Mr. *H.*) *shall we stand, how shall it be conveyed to remote parents?* The answer is easie, so long as the nearest children of excommunicate parents are born in the visible house, where the King yet dwells, and the golden candlestick is not removed, the children are heirs to the remote parents, the children are followed with covenant-mercy, passing by the nearest parents: (saith the Lord) *for my servant David's sake*, 1 King. 11.32,34,36. *he would not destroy Judah for his servant David's sake*, 2 King. 8.19, 2 King. 19.34. 2 King, 20 6. for the promise is not laid down in the hand of the nearest parents only, but in their hands with whom first God signally covenants, as with *Abraham*, *David*, with the three thousand baptized, *Act.* 2.39. and their children, and all *that are afar off, and as many as the Lord shall call* with the seed, with *Samaria* and theirs, *Act.* 8. so long as a calling Gospel is there: This *shall not fetch in the Turks*. How will Mr *H.* with so short a good night of Christ break off the longanimity of God to the seed for their nearest parents, if they break a new congregational covenant? Yea, if by persecution, and through no sin of the nearest parents, they

When, and how the posterity are cast off.

they be broken out of congregation-ſtate, preſently the Candleſtick is removed from the ſeed, and a bill of Divorce ſent to the whole race, and they baniſhed out of the houſe, and declared Pagans. O Scripture-leſs cruelty, to make God to break the covenant firſt, the parents continuing in covenant-obedience and ſuffering for Chriſt!

Mr. *H.* *Men of approved piety in covenant with God viſibly, are to be admitted to the ſeals* (ſaith Mr. *R.*) *but* (ſaith Mr. *H.*) *gracious men be pertinacious.*

*Anſ.* Pertinacy in a ſcandal marrs approved piety; but becauſe they approve not your way, are they therefore pertinacious?

Mr. *H.* *To be a member of the viſible Church in general, and have no particular exiſtence of memberſhip in any particular congregation, is a fanſie, as to ſay there is a part of manhood not exiſting in* John, Thomas, *or any Individuals.* Par. 3. pag. 20.

*Anſ.* Mr. *H.* fanſies there is a promiſe of continuing on the Rock made to the congregation in general, and yet this or that congregation falls off the Rock.

2. Mr. *R.* his Church-general is no abſtract generick nature, but an individual integral Catholick body, exiſting in all the earth; and one is baptized a member to all congregations *jure*, and exiſts and dwells in one only: as a man may have right to all City-priviledges, and yet may reſide, and actually enjoy only the City priviledge of *London*. Mr. *H.* imagines that our Catholick integral Church is *genus*, and the Congregation *ſpecies*: and if ſo, the Church of *Boſton* ſhould be the whole integral Catholick Church, and the little finger the whole body of *John*.

CHAP.

## CHAP. IX.

*A new device of Mr. H. his two ſentences, the official and dogmatical ſentence of officers, yet not concional, nor juridical, and another juridical of the male-Church, is examined.*

Par. 3. c. 3. pag. 41.

MR. *H. It is the office of Rulers dogmatically to diſcover the mind of God, and the mind of Chriſt, in convincing by witneſſes the offenders, and preparing the cauſe. And the brethren have no more power to oppoſe the ſentence of the Cenſure thus prepared, and propounded by the Elders, than they have to oppoſe their Doctrine, for the Elders may preach it as the word of God, by vertue of their office.*

Two new Judicatures, one dogmatical, or official by the Officers, another Juridical by the male-Church, muſt be an unwarrantable device.

*Anſ.* 1. Scripture tells us nothing of two ſentences.

2. Two Judicatures which lead witneſſes.

3. Two ſorts of binding Judges. This then is will-worſhip.

2. No Scripture tells us of leading of witneſſes to convince Delinquents concionally, by way of preaching, Old or New Teſtament, not Mr. *H.* muſt here ſpeak, *Rev.* 2. 2, 14, 20. *Acts* 15. *Matth.* 18. 1. 1 *Cor.* 5 1, 2. 1 *Tim.* 5. 22. and elſewhere we read of but one juridical cenſure by the whole Court, and of one ſentence: *If he hear not the Church, &c. they are not Apoſtles but lyers*, Rev. 2. 2. *Jezabel ſhould not be ſuffered to teach.* Who can dream that theſe were firſt concluded dogmatically, or ought to have been ſo concluded by the officers in one Court, and then were concluded juridically by the male Church?

3. Theſe words, *Tell the Church*, whether muſt they be then, *tell the Officers*, that they may dogmatically determine, or tell the male Church that they may juridically determine? and yet one of theſe bear the name of the Church, by our Brethrens way.

3. Or

Or 3. *Tell the Church* of Redeemed ones; which is their only Church. The first is our Church of Rulers, which they cannot endure: the other two cannot subsist.

4. Who gave ruling Elders a joynt power to preach juridical sentences, which must binde the unofficed brethren as the *preached Word of God*, for they have no *calling to labour in the word and doctrine*, 1 Tim. 5. 17? and *how can they preach, except they be sent*, Rom. 10. 14, 15?

5. How can rude and unlettered men, who labour *not in the word and doctrine*, by vertue of their office dogmatically resolve deep points of Heresie, more than unofficed brethren, and predetermine their conscience? should the ruling Elders lips that way preserve knowledge? and should they as the Messengers of the Lord of Hosts, with the pastors, carry the Word of God so binding others? What they do in Synods is a far other thing, for there they act juridically rather than dogmatically, and joyntly with Pastors and Doctors.

6. This sentence must lay bands upon the consciences of the male Church, so that there is nothing left to them but to obey; and can obeying and submitting to the Word leave any room to judging in an authoritative way? sure, by this they must either hear and believe after a popular judging, or then reject, and so must women and children of age; and what place then is left to juridical sentencing by the Elders or Brethren? yea, so the Churches freedom of judging is none at all, when the Church may no more oppose that dogmatick sentence, than they may oppose the Word of God in the mouth of their officers? and what greater power can be given to any, then what is given to this Independent Eldership?

7. When there is a contradiction between the two sentences, which of the Judicatures must be supreme? If the dogmatick be supreme, they may dogmatickly determine, that the fraternity ought to be excommunicated for opposing the Word of God in their sentence; and who can excommunicate an Independent Church? And again, when the Elders themselves turn Wolves, who then can give out an official and dogmatick sentence against them? that must be wanting: and hath not the like of this brought forth among Brownists reciprocal excommunications?

## Chap. X.

### *Of Synods and their Power.*

Mr. *H. Synods are neceſſary for union in the Churches: In the multitude of Counſellors there is ſafety*, Acts 15. Prov. 16.

Union or diviſion among aſſociate churches, ſay the aſſociate churches, muſt make up one viſible body.

*Anſ.* Union in truth and peace among Churches, ſay theſe Churches, muſt make one viſible Body; then ruptures, rentings, ſcandals, muſt ſay there is in this body viſible, a neceſſity of Government and Juriſdiction muſt be incident to that viſible body, which they deny: for this union muſt be a profeſſed union, to ſpeak and think the ſame thing, *Phil.* 2. *c.* 4. and this is viſible union; and ſo they muſt meet, not in their members (that is unpoſſible) and here is a viſible Church meeting, (for Civil it is not) debating, adviſing about matters of government of the Houſe of God. So ſtrong is truth.

Survey, par. 4. p. 2. par. 1. c. 13. p. 230, 238. Reaſons of the Diſſenting Brethren, pag. 118, 119, 120. Surv. Par. 4. c. 1. p. 6.

Mr. *H. There are aſſociations of divers ſorts, Claſſis, Synods, Provincial, National, Oecumenick.*

*Anſ.* 1. A general Councel is before mocked as a nothing, and the Brethren bring arguments againſt the being and nature of Synods, Commiſſioners, Repreſentees: The contrary is here aſſerted.

Mr. *H. The acts muſt tie (ſaith Mr.* R.) *as Eccleſiaſtick Decrees.*

Anſ. *Ambignity, darkneſs: to binde as a part of Scripture, is* 1. *That which is contained and clearly deduced from Scripture. Or* 2. *that this act of decreeing iſſuing from the immediate revelation and aſſiſtance of the Spirit, maketh that which is decreed to be Scripture: in the former ſenſe acts tie as good advice and counſel onely; in the latter they tie not as Scripture.*

*Anſ.* No man (I do not ſay its done *conſultò*) more darkens.

I brought

I brought three members to clear the matter. Mr. *H.* leaves out the third, and darkens all: for acts of Synods lay on bands neither as formal Scripture, for they come not from the immediately inspiring Spirit, nor yet onely as clear and infallible deductions from Scripture, for so the counsel of a woman *Abigail*, infallibly deduced from the sixth Command, laid a burthen upon the conscience of *David*. And this is all the tie that Mr. *H.* gives to Synods, they tie as godly counsels of women and servants. But Mr. *R.* and so Mr. *Cotton*, gives a third member, they lay burthens on the consciences of the Churches, not for the matter onely, as the godly advice of women, but *formally*, as from the Ministerial Authority of the Commissioners. And this power Mr. *Tho. Goodwyn* and Mr. *Ph. Nye* give to all Ministers over their congregations: So as these three shall be Judges of Mr. *H.* his great mistake in this distinction. Hence two contradictions are here: Mr. *H.* gives no power to Synods, but power of advising, such as women over men. Mr. *Cotton* offends at that, and sayes, that Synods have a Ministerial power over the Churches. In the former Mr. *H.* leaves his Brethren, and sides with *Socinians* and *Arminians*. And Mr. *H.* shall confess the weakness of this distinction, if applied to doctrines delivered by Pastors to the flock; for they neither binde as womens godly counsels deduced from Scripture onely, nor do they binde as immediately inspired formal Scripture.

Mr. H. his mistake as touching the burthens of the acts of Synods, which is, that they tie the conscience only as the godly counsels of women tie men. M. *Cotton* of the keys, c. 6. p. 25.

Preface to the Treatise of the Keys.

2. The first and formal subject of the power of the Keys is the male-Church of the congregation (saith Mr. *H.*) yea, not that onely, saith Mr. *Cotton*, *a part of the power of the Keys is in a Synod.*

Socin. contra Gabr. Ementropium, c. 1. p. 7. Socin. Ref. 11. ad Resp. Andr. Volam. Nullis deinceps hominibus, &c. Smalcius Ref. lib. de Error. Aria. 1 c. 1. p.

6. Qui vult sensum Scripturæ ab illis peti, qui post Apostolos vixerunt, dum hoc facit, tacitè deserit Scripta Apostolica, &c. Epist. ad 3. th. 8 d sp. 26. th 10 disp. 32. th. 1. Remonst. Apol. c. 25. fol. 194. fol. 282, 283. Armin disp. 58. n. 3.

The Dissenting Brethren gave in a Paper to the Committee of Accommodation at *Westminster* concerning Synods, &c.

Paper, anno 1644. Sept. 13. The dissenting Brethren of the famous Synod at Westm. their judgement of Synods and Presbyteries.

1. *As these meetings, let them pray, and expound Scripture, resolve difficult Cases of Conscience.*

2. *They may dogmatickly declare what is the will of Christ in these cases; and this judgement ought to be received with reve-*

*rence and obligation as from an Ordinance of Christ.*

3. *If the doctrine or practise of any Congregation be erroneous, hurtful, or destructive to holiness and peace of that, or of other congregations, they are bound to give an account thereof to the Classis or Synod.*

So we owe a reason of our hope παντὶ, to every one, women and Magistrates that are scandalized, 1 *Pet.* 3.15. *Rom.* 14. 15. 1 *Cor.* 10.31,32.

4. *The Classis and Synod may examine, admonish, and in case of obstinacy declare against that congregation.*

1. This is but toward an offending Church.

2. A brother or woman may declare against, or withdraw from obstinate offenders, though not as from a Church.

5. *The Classis or Synod may judge of any who deserve excommunication.*

6. *If the particular Eldership refuse to do their duty, the Classis ought not onely to withdraw communion from them, but also to exercise the sentence of excommunication themselves.*

This was refused by some; but its a great testimony from Adversaries for Presbyterial Government, onely it wants Scripture.

7. *In the case of an appeal from an unjust sentence, the Classis may repeal* (they say not, by the power of Jurisdiction, for a Christian woman, a Martyr, repealed the Acts of *Trent*) *the unjust sentence, if the congregation be obstinate.*

Mr *Baily* in his vindicat. ann. 1655. p. 48. If Synods have no jurisdiction, heretical Elders of a congregation (as he solidly saith) *Arius*, *Macedonius* are safe from all censures to the worlds end.

8. *The Classis or Synod may ordain Ministers for congregations that have not a sufficient Ministery.*

In all this (except the sixth) much is yielded, and nothing is yielded. For

1. Every godly counsellor, man or woman, as a counsellor, by the fifth Command is above such as are counsell'd, being honoured to carry the minde of God, as a private messenger of God, beside that the counsel for the matter bindes the conscience: So *David* saith to a woman, 1 *Sam.* 25.32. *Blessed be the Lord God of Israel, which sent thee this day to meet me.*

2. They insinuate a distinction of erroneous doctrine hurtful to holiness, and some erroneous doctrine not hurtful to holiness; whereas he who commands us to be *holy as he is holy,*

1 *Pet.*

1 *Pet.* 1. 16. commands all ſound opinions in fundamentals, or all revealed truths; nor can it but be hurtful to holineſs, to have erroneous opinions of God and Chriſt, ſuch as Socinians, Antinomians and Familiſts, and others have.

3. They do not with Chriſtian candor ſet down their minde concerning Synods and Claſſis, as they call them, nor confirm what they ſay by Scripture.

Mr. *H. If a heathen turn a member of the Jewiſh Church, he is by Mr.* R *his way, by the Law of Nature to ſubmit to Jewiſh ceremonies, becauſe every member of the corporation muſt be under the Laws of the whole: This ſhall make every Law poſitive to be the Law of Nature.* Part. 4. p. 7. 8.

*Anſ.* Not ſo: Its the Law of Nature in general, that the whole rule the part, but it follows not, *Ergo* every member is to ſubmit to every poſitive Law of the whole, though moſt unjuſt, the member is to ſubmit to every Law of Nature commanded by the whole: The little finger infected with a Gangrene, is to ſubmit to the whole man, that it be cut off for the ſafety of the whole body, but its againſt particular nature that it be cut off, but moſt ſuitable to univerſal nature. So in the general, its natural for the creature rational to obey the Creator; but it follows not, but its a meer poſitive Law that *Peter* give his life for the Goſpel, when God by a poſitive command calls him to it; and the Law poſitive, if Divine, is not contrary to the Law of univerſal Nature. Mr. *H.* frequently in ſuch purpoſes ſlips.

It is the Law of nature that the part be ruled by the whole in the general, & not in every particular.

Mr. *H. The diviſion of a Nation into Provinces, of a Chriſtian Province into Territories or Preſbyteries, is either a device of man, or a Divine Inſtitution.*

*Anſ.* If a *device of man* be taken for an act of Chriſtian prudence, it is then neither ſimply the one nor the other, but mixt of both; for a device of man is taken in an evil part, for an unlawful forgery, as 1 *King.* 12. 33. *Hoſ.* 13. 2. *Pſa.* 106. 39. and ſo whatever is an act of Chriſtian choice, is not a device of man.

The diviſion of a Chriſtian Nation into Provinces, territories & Preſbyteries, is neither a device of men ſimply, nor ſimply a divine inſtitution, but a mixt ordinance.

Mr. *H. That which is acted by one, and may be altered by another Prince, is a device of man. But ſuch is the diviſion of a Nation into provinces.*

*Anſ.* That which is in queſtion is not concluded, the diviſion of a Chriſtian Nation into Presbyteries and Provinces according to local bounds and Mathematical inches, is alterable; and ſo a congregation Independent of 350, rather of 349, or 360, is alterable, ſhall it not upon reaſon be an alterable device? The quantity of water in Baptiſm, of wine that every one drinks at the Lords Supper, how long the paſtor ſhall preach, two hours or three, are alterable, as to the quantity, by men; but for that the Ordinances of a congregation, of water in Baptiſm, are not devices or forgeries of men, that there ſhould be ſuch aſſociations of Provinces, of Territories, for convenient feeding, governing, and Mr. *H.* granted for counſelling, Mr. *Cotton* for command and uſe of the Keys yields alſo; ſo the queſtion ſhall not be of the ſubject, but of the power and of the bounds, *where acts of free choice of rectified reaſon for civil ends alſo* have place. But the Concluſion is naught. So, *That which is not in the Word* (ſaith he) *is a device of man.* I aſſume, the frame of the meeting-houſe for congregational Worſhip, the number, names, trades, callings of members, the quantity of water in Baptiſm, the quantity of Bread that every one eats at the Lords Supper, are no more in Scripture, than the Territories or bounds of Presbyteries, yet are they not for that humane devices.

Page 6,7.

Par. 4 p. 10.

Mr. H. his miſtake of individual moral acts and the mixture in them.

Mr. *H.* *It is doubtful that all our ſingular actions* (as *Mr.* R. *ſaith*) *are mixed, for eating and drinking muſt be for Gods glory, and* Omnis actio in individuo eſt moraliter bona vel mala.

*Anſ.* If Mr. *H.* doubt of this, *Ames*, *Didoclavius* can ſpeak to it. There is ſuch a thing as an action indifferent, as *Auguſtine* ſaith, or rather *Jerome* that is neither good nor evil, but it is not a humane action properly, as to ſpit or purge the noſe. But ſee all the Schoolmen, *Scotus*, *Thomas*, *Lombard*, and all that writ upon them, and you ſhall never reade this new Axiome, *Omnis actio in individuo eſt moraliter bona vel mala.* *Durandus* indeed, and the Schoolmen ſay, that every act individual which followeth deliberate reaſon, is neceſſarily either morally good or evil. See *Greg. de Valentia.*

D. *Ames* freſh ſuit againſt D. *Burges.*

*Didoclavius* altar. Damaſc. c. 9. p. 495, 496, 497.

*Hieron.* Ep. ad *Aug.* in Epiſt. *Auguſt.* 11. Bonum eſt continentia, malum eſt luxuria, inter utrumq; indifferens ambulare, capitis naribus purgamenta projicere—— *Scotus* in 2 diſt. ſen. 7. q. unic. *Thom.* 1. par. q. 103. q. 13. art. 8. *Lombard.* 2 diſt. 40. *Durand.* l. 2. diſt.

dist. 40. q. 1. not. 6. Si actus sequatur rationem deliberatam, sic impossibile est aliquem actum esse indifferentem, sed necessariò quilibet est bonus vel malus moraliter -- quia ordinatur ad finem debitum à ratione deliberatâ. *Gregor. de Valent.* Tom. 2. disp. 2. q. 13. de bonit. & malit. act. hum. puncto 6. Omnis actio à deliberatâ ratione, (non à sola imaginatione, ut cùm quis fricat barbam,) procedens, est individuo aut bonus, aut malus secundum circumstantias; Quia vel habet finem debitum, vel non debitum.

2. For the mixture of our actions; its cleare there is something physical in eating at the Lords Supper, as the word hath not set a rule concerning the physical quantity of Bread and Wine, so there be not too much, for it is not to feed the body, nor too little, for it must work upon the senses. And there is in praying, preaching, the tone, the accent of the organs, of the voice, and their motion: so that we eat and drink for God, and soberly and seasonably, is moral, and squared by the word; but a man sins not in eating quickly or lently, in the house, or in the garden, or sometime in his bed, sometime at midnight, upon necessity.

Mr. *Hooker* errs not a little, in calling the acts of the Synod, *Act.* 15. *Councels*, such as godly men and women, who are not Apostles and Elders, may give to others: for counsels are not burdens laid upon the people and Churches, by the wisedom and authority of the *Holy Ghost*.

2. By Apostles and Elders, who sharply rebuke the pressers of circumcision, as subverters of the soules of people.

3. Neither are they indifferent advices, which they might reject, but these they could not reject, without despising God and the Holy Ghost, the very thing that the Lord saith, *he that despiseth you, despiseth me*: which cannot be said of a counsel of the Heathen man to a Christian. It is (saith Mr. *Cotton*) *an act of the binding power of the Keys, to bind burthens*, as *Acts* 15. 27. Mr. *Cotton* Keyes of the Kingd. c. 6. p. 23.

4. The Decrees of no properly so called Church on earth are called δόγματα, *the Decrees of Apostles and Elders*. Mr. *H.* calls them only Advices and Counsels: is it not safer to believe *Luke*, Act. 16. 4. then Mr. *H?* *But a Synod is never called a Church*, say they; this is but to contend for names; for the word *Church*, ἐκκλησία, is three times, *Act.* 19. 32, 39, 40. given to a civil meeting: and Mr. *H.* will not have it given to bodies Synods have more then power of counselling.

bodies meeting for the affairs of the Church of Christ.

Mr. *H. Where there is no delegation of messengers by mutual consent, there is no right of jurisdiction, decrees onely bind the Churches who send them.*

Absents from the Synod are tied to obedience.

*Ans. Antioch*, Act. 15. 2. and *Jerusalem* sent messengers, therefore two Churches, at least were sent, and were bound; as for delegation, we shall speak hereafter of it.

2. If they ought to send, and stand in need of light and peace, and send not, they are the same way tyed, that some hundreds absent, when *Jezabel* is sentenced and excommunicate, are obliged to withdraw from communion from her, though they were not present to consent to the sentence.

Page 60.

Mr. *H. Its no prejudice to the care and wisdom of our Saviour, that the punishing of the congregational Throne be reserved to God only.*

It suits not with the wisdom of Christ. that no remedies should be for a scandalous Church.

*Ans.* When scandals between congregation and congregation, and members of divers Churches are greater in number and offence, and necessity of edifying and scandalizing greater, his wisedom must provide for the more rather then the less.

Mr. *H. If when a Church offends, I must tell a higher, then must I at length tell an Oecumenick or General Councel.*

*Ans.* General Councels being more abstracted from infecting scandals of conversation, are rather doctrinal Remedies: nor are censures the ordinary possible adequate way of removing of Scandal. The Word and Censures exercised in the Catholick integral visible Church, in parts integral is the adequate cause.

Mr. *H. If every man be allowed his appeal to an higher, then also to a General Councel, then for many hundred years, while the appeal be discussed* pendente appellatione, *the appealer cannot be censured.*

What appeals we allow.

*Ans.* We allow only just appeals in case of oppression, to relieve the oppressed.

2. In difficult cases, *Deut.* 17. which rarely are such as call for a general Councel, in case of general defection in point of Doctrine, such may be; and the inferiour Churches, that truth suffer not, are to declare for the truth.

2. We allow only what men *jure* may do.

3. The

3. The argument ſuppoſeth that we approve a towering up of appeals, even to a General Councel, as a liberty of every member, whatever unjuſt prejudice be in it: and that every ſuch appeal may ſtop the actings of Chriſts viſible Kingdom and called Paſtors. Chriſt hath given no power to ſin.

Mr. *H. Its a wonder, that becauſe Churches may rebuke, yea, Chriſtians may rebuke Heathens, though not in a Church way, that therefore the Synod hath a power of juriſdiction*— Paul *rebuked the Athenians*, Acts 17. *Are theſe acts of Church communion?*

*Anſ.* My argument is not *à genere ad ſpecies, ſed ſpecie ad genus.* Theſe convened in the name of Chriſt by the Holy Ghoſt, who ὁμοθυμαδὸν, with one conſent, by way of ſuffrage and judgement. χρίναντες, *Act.* 15.9. & 21.25. rebuke perverters of ſouls, *Act.* 24.28. and lay on burdens and commands, τηρεῖν, to obſerve, *Act.* 21.25. and keep ſuch things, and ἀπέχεσθαι, to abſtain from ſuch things, *Act.* 15.29. and give Decrees, by which the Churches were eſtabliſhed in peace and truth, *Act.* 16. 4,5. theſe have power to excommunicate the refuſers of ſuch acts, according to *Matth.* 18. for *Paul* and *Barnabas* were ſcandalized, and complained to the Church of *Antioch*, *Act.* 1. who ſent them to complain to a Synod at *Jeruſalem*, *Act.* 15.2,3,6. and theſe who in a Church-way determine againſt perverters of ſouls have juridical power: if therefore theſe men had done the contrary, and had refuſed to *hear the Church*, or Churches convened, and ſhould teach theſe decrees came not from the holy Ghoſt, were they not to us as Publicans and Heathens? Yea, and what more could the Church of *Pergamus*, and that of *Thyatira* Independent congregations, ſay our Brethren, do in making acts againſt ſuch as hold the Doctrine of *Balaam*, of the *Nicholaitans* againſt *Jezebel*, Rev. 2. 14,15,20. If they ſhould after profeſs and practice ſuch impure doctrine, but declare them perverters of ſouls, and charge others to keep no fellowſhip with them? and ſhall all be but a rebuke, & ſuch a counſel as one private man giveth to heathen? and ſure *Pauls* rebuke of theſe at *Athens*, Act. 17. though it made not up the rebuke of a Church, yet *Paul* rebuked them not as a private man, or as a godly woman may rebuke Idolaters,

The juridical power of Synods is concluded from Acts 15. and their Church-way of rebuking, &c.

ters, but formally as a Paſtor. And *Paul* and *Barnabas* as Paſtors removed the Caadleſtick, and turned to the Gentiles, *Act.* 13. and unchurched the Jews, which no private men could do. So the propheſies of *Iſaiah*, *Jeremiah*, *Ezekiel*, againſt *Babylon*, *Perſians*, *Tyrus*, &c. as they made not the people to be Churches, ſo they came not from private men, but from the immediatly inſpired Prophets; and ſuch Prophets of Divine authority theſe are proved to be from theſe Propheſies: So the juridical Church-authority of the Synod, by *Whitaker*, *Calvin*, *Beza*, and hoſts of learned Divines, is concluded from *Act.* 15.

Of the Samaritans, and their religion, See *Toſtat. Abulen.* in 4. Reg. c. 17. qu. 24. *Joan. Wolph.* Com. in 2. Regn. c 17. v. 24, 25, &c. pag. 346.

Nor is it my mind, that the Jews did excommunicate the Samaritans ſo formally as a ſingle delinquent is excommunicate: nor do I defend the ſuperſtition by Mr. *Jo. Weemes*, and Jewiſh Doctors in the manner of excommunicating them. Its ſure, the Jewes, the true Church deſervedly renounced Church-communion with them. *Origen*, *Joſephus*, *Carolus Sigonius*, and others, tell us they were moſt corrupt in their Religion, 2 *King.* 17. and though *Auguſtine* ſay the Jewes ſo abhorred them, that they would not drink water out of any veſſel of the Samaritans; and Chriſt refutes that, ſeeking water to drink from the Woman of *Samaria*: Yet ſince Chriſt ſaith, *Joh.* 4. 22. *Ye worſhip ye know not what; We know what we worſhip, for ſalvation is of the Jews*; he evidently, as Mr. *R.* ſaid, juſtifieth the ſubſtance of the excommunication, which is all I intend: let their ſooleries paſs.

The Jewes deſervedly excommunicate the Samaritans. *Weemes* Chriſtian Synag. par. 7. Diatri. 147.

*Origen.* To. 4. in *Joan.* receperunt tantum, ſcilicet, libros Moſis. *Epiphanius* hær. 9. *Joſeph.* ant. 11. c. ult. Quando res Iudæorum erant proſperæ, ſe Iudæos, alioqui Aſſyrios ſe dicebant: Iudæi convitium jactantes, Samaritanum appellabant. Ita *Hieronym.* Epiſt. ad Algaſ. 4. 5. *Joſeph.* l. 13. antiq. c. 14. Religione corruptiſsimâ erant Samaritæ. *Carol. Sigon.* de Rep. Hebr. l. 1. c. 3. Ex *Joſepho*, Ephraimitas prædicarunt ſe, Iudæis ab *Antiocho Epiphane* afflictis, Samaritæ perterriti, ſe non Deum (Iudæorum) ſed Deos colere aſſeruerunt, nec ſe Iſraelitas, ſed Sidonioſeſſe dixerunt, & Templum ipſum *Jovi Cretenſi* ſe dedicaturos eſſe profeſsi ſunt: atque ita præſentem armati Regis iracundiam eluſerunt. *Auguſt.* in locum *Joan.* 4. Omnino vaſculis eorum Iudæi non utuntur.

Mr. *R.* granteth *one Church hath not power over another.*

*Anſ.* True, but one aſſociate with many hath power.

Mr. *H.* *A man may ſeparate totally from a Church, and from*

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*an assembly of Turks; but for one man to excommunicate, were a profanation of the Lords Ordinance.*

*Anſ.* A ſingle perſon could not ſeparate from the Church of the Jewes, though they had not a few corruptions, *Mat.* 23. 1, 2, 3. *Mat.* 8. 4. no ſingle perſon can lawfully be a member of a Turkiſh Church, how can he then ſeparate from ſuch?

3. The Church of the Jewes (and ſalvation was of the Jews, *Joh.* 4 22.) was not one man; therefore their excommunicating of the *Samaritans* is not hence concluded to be null.

4. But when the founder part, though fewer, ſeparateth from the *major* part, and the *major* part makes manifeſt defection from the truth, and profeſſed cauſe and covenant.

And 2 carry along with them the body of Atheiſts, and malignant oppoſers of pure Religion, and wicked men.

3. And that the fewer and ſounder part have the collective part of the godly, and generality of ſuch as make conſcience of their ways with them.

And 4. That *major* part is again and again warned and yet go on to hold out and caſt out, as far as they can, all, not of their ſinful way, though in their conſcience they in other things judge and profeſs them to be found and godly: in that caſe I judge the fewer part the Church, and their cenſures valid: for the promiſe is made to ſuch as meet in the name of Chriſt, *Mat.* 18.

Mr. *H.* If all common affairs that concern many congregations (ſaith Mr. *R.*) were managed not by one congregation, but by the ſuffrages, ὁμοθυμαδὸν, *Act.* 15.25. Apoſtles, Elders and ſelect Brethren, then Synods and their Church-power muſt be lawful: but the former is true in the chuſing of *Matthias*, Act. 1. and the treaſury of the Churches, and calling of their Deacons, *Act.* 4. & 6. are diſpoſed by a Synod of Apoſtles, with conſent of the Churches. *Paul* inſtructeth a Synod or meeting of Elders at *Epheſus* in their duty of feeding, *Act.* 20. & *Act* 11. *Peter* gives an account of his going in to the Gentiles, to a meeting of Apoſtles and Brethren, *v.* 1, 4. Its true, in the chuſing of *Matthias*, ſomething extraordinary there was, that the Apoſtles could not do as Paſtors, but as Apoſtles: as

The acting of Apoſtles in things belonging to many Churches, with the Churches concurrence, proveth that a Synod hath Church power.

Apoſtles they appoint two, *v.* 23. God only could limit the call to two certain men, all the Paſtors and Churches on earth could not do that: and as Apoſtles, *v.* 24. they pray for the directing of the lots: and *Act.* 6. as Apoſtles by the immediately inſpiring authority by which they writ Scripture, they appoint a new office of Deacons, which was not in the Church before: but they do moſt of the reſt by the Churches going along.

Mr. *H. There is no Synod in theſe.*

1. *There be no delegate Commiſſioners.*
2. *No gathering of members by common conſent.*
3. *No diſputing.*
4. *No common determination.*

*Anſ.* Neither the firſt nor the ſecond are eſſential to Synods, if they be perſons in publick authority they have a material delegation; a formal commiſſion is a matter of order; nor were the laſt two wanting, not to ſay where the matter is plain, ſhall it loſe the nature of a Synod, becauſe it wants doubtſome digladiations?

But Mr. *H.* and Mr. *Cotton* are obliged to give an inſtance ſcriptural beſide the queſtion: we have *Act.* 15. a meeting of Apoſtles, Elders, Brethren, exerciſing by the grant of Mr. *Cotton* and the 7. diſſenting Brethren ſome ſpecifick Churches acts of ſynodical, paſtoral, authoritative teaching and commanding of more congregations then one: *Ergo*, they have power to exerciſe juridical acts: for if *Peter* may exerciſe one ſpecifick act of a man, let us ſuppoſe to play the Muſician, the Aſtronomer, to number things numerable, to admire, to laugh, no man can deny but *Peter* then muſt be a man, and hath power to diſcourſe and argue. So if a Synod, as a Synod can exerciſe one ſpecifick act of a Church, being *convened in the name of Chriſt*, a reaſon muſt be given, why a Synod hath not the eſſence of a Church to exerciſe all the ſpecifick acts of a Church. A Synod is not a congregational Church; *Ergo*, its no Church, *eſt inconſ. à negatione ſpeciei, &c.*

A Synod acting ſome ſpecifick acts of a governing Church, may act all the reſt of the acts of the Church.

Mr. *H. Peter gives an account of his fact, Act.* 11. *to the Jews, who doubt of the lawfulneſs of his converſing with the Gentiles: but here is no Synod.*

Peter Acts 11. gives an account to the Apoſtles.

*Anſ.*

*Anſ.* Yea, the Jewes, διεβλήθησαν πρὸς αὐτὸν, *Syrus, Chryſoſtome*, they accuſed *Peter* before the Apoſtles. *Epiphanius* thinketh *Corinthus* ſet them on work, *Beza*, they chid. Its like, ſaith *Gualther*, the Apoſtles did not underſtand this; but they accuſe not *Peter*. But *Calvin* well obſerves, *Peter* willingly ſubmits himſelf to the judgement of the Church, and renders an account to the Apoſtles and Church: and what is that but a Synod? Mr. *H.* his anſwer is one with that of the Jeſuits *Lorinus* and *Cornelius*, that he gave out of humility an account to the people, not to the Apoſtles, for he was above the Apoſtles.

*Syrus. Chryſoſtomus*, Valde offenſi expoſtulabant. *Epiphanius* hær. 28. *Beza*, alter carunt. *Gualth.* in loc. homil. 67. Atque ſemper eam in Eccleſia veteri conſuetudinem fuiſſe cernimus, ut Epiſcopi ab Epiſcopis ſeſe judicari & corrigi paterentur. *Calvin.* ibid. Sponte Eccleſiæ judicio ſe ſubmiſit. *Lorinus*, *Cornelius à Lapide* in loc. Summus pontifex non imperioſe refutat,---non dicit-- veſtrum eſt obedire, &c. *Act.* 21. *Paul* ſubmits to a Synod of Elders.

Mr. *H.* Act. 21. *The Elders were occaſionally met, they preſcribe nothing to Paul.*

*Anſ.* It ſeems *Calvin* takes up the mind of *Luke* better, for he ſaith, *Hence we may gather, when any ſerious buſineſs was to do, the Elders were in uſe to aſſemble, and* Paul *doth nothing in the Church of other paſtors* (ſaith *Gualther*) *by his own private authority, but gives an account to the Miniſters. Beza* ſaith, *this was the fourth Councel*; *Lorinus*, no, *for there were no votes asked* (ſaith he) *no debates, &c. Cornelius à Lapide* alſo denies it was a Synod, and ſayes it was but a meeting that ſaluted *Paul*. Mr. *H.* owns their opinion for his own, and calls it only an occaſional meeting. But ſay that it were ſo (as all ſynodical meetings, both that *Act.* 1. and *Act.* 6. and that *Act.* 15.) it will not conclude it to be no Synod.

*Calvin.* c. 21. Colligere licet ex hoc loco, quoties tractandum erat ſerium negotium, Seniores convenire ſolitos fuiſſe, &c. *Gualth.* homil. 138. In Eccleſia ordine certo opus eſſe---nihil enim privata authoritate agit, &c. *Lorinus*, *Corn. à Lap.* in loc.

2. The ſaluting of *Paul* was a Chriſtian formality of courteſie; but *Paul* in the Synod, *v.* 18, 19. gives them an exact account, καθ' ἓν ἕκαστον, *ſingula ordine* (ſaith *Beza*) *particularly what God had done among the Gentiles*: which is a buſineſs of the ſpreading of the Goſpel through the habitable world, and they ſhew their judgement of *Paul's* carriage toward the Jews, and the ceremonies were not fully expired to them, and toward the Gentiles, they confirm the act of the Synod, *Act.* 15. buſineſſes worthy of a Synod.

Surv. par. 4. p. 32.

Mr. *H. Independent Government is deficient* (*ſaith Mr.* R.) *becauſe now when Apoſtles are not, all the means of publick and paſtoral propagating the Goſpel to other Churches, and to the heathen, are confined to a ſingle congregation: Whereas the Elders thereof can act nothing as officers, and the members can act nothing in a Church-way without that one congregation.* This Argument of mine is not anſwered by that of Mr *H. Thoſe whom paſtors cannot judge, as being without to them, becauſe of another congregation, and heathen, over them they have no paſtor-like power.* For the Propoſition is moſt falſe: Paſtors cannot excommunicate thoſe of another congregation, or heathen; *Ergo*, they cannot teach them as paſtors. It follows not, *ex negatione ſpeciei, non ſequitur negatio generis*: This is not a man, therefore this is not a living creature. So

That propoſition of Mr. H. Thoſe whom paſtors cannot judge, over them they have no paſtoral power, is many wayes falſe.

1. A ſingle paſtor, he alone cannot excommunicate an offender of his own congregation; for one man is not a Church, *Ergo* he cannot preach as a paſtor to this offender. The conſequence is moſt falſe, and contrary to Mr. *H.* for he hath no other proper paſtor on earth but he. So weak is M. *H.* his preſent Propoſition.

2. *Paul* and *Barnabas* preach as ſent paſtors authorized both by God, and the laying on of hands, and praying of the Prophets at *Antioch*, Acts 13. but they have no power to excommunicate the Gentiles, who are yet no members of the Church, nor baptized. *Paul*, Acts 16. 15. is ſent to preach to *Macedonia*, without their chooſing him to be their paſtor; and yet *Paul* could not caſt out thoſe that were no members until they ſhould be member. If it be ſaid, that *Paul* and *Barnabas* preached to the Gentiles not as paſtors, becauſe not choſen by them, but as Apoſtles, this is well near nonſenſe. For,

1. Apoſtles as Apoſtles eſſentially are Catholick paſtors, not private Teachers; and ſo Apoſtles preached as men, not ſent of God, nor yet of men, whoſe Baptiſm was neither from heaven, nor from men.

2. Why not paſtors? becauſe not choſen by the people? that is, men onely can make properly ſo called paſtors, but God cannot. Whither go we!

3. Are not all paſtors either Apoſtolick or extraordinary or ordinary

ordinary the ſame paſtors in nature and eſſence? except acts of preaching Chriſt and of Baptizing differ in ſpecie and nature, as they flow from Apoſtles, and as they flow from ordinary men, which were to make Ordinances. the Goſpel, the Seals, of different nature, better or valid, or worſe and leſs valid, as they come from Apoſtles, or from ordinary paſtors. Strange Divinity!

3. By this Doctrine of Mr. *H.* the Goſpel muſt be propagated to the world, and Churches planted among heathen,

1. Either by Apoſtles, which are not now, and ſhall gratifie *Seekers*, or by paſtors as paſtors, which we ſay, and Mr. *H.* and his gainſay: or

2. By private men, or by paſtors as private men gifted. But 1. are private men ſucceſſors of the Apoſtles, to plant Churches among the heathen? What Scripture for this? Is that Promiſe, *Lo I am with you to the end of the world*, left by Chriſt to private men? Sure that Promiſe is made to the Apoſtles and their Succeſſors, in all acts of their paſtoral preaching, either in planting or watering: So he ſheweth (ſaith *Jerome*) that the Apoſtles ſhall ever live in faithful paſtors to ſucceed them, both in planting Churches, that ye may gather to *me my Church and Saints* (ſaith *Chryſoſtome*) *out of all Nations*. Now by Mr. *H.* his way, the Lord promiſeth thus: *I will be with you, and all faithful paſtors in preaching (when the Apoſtles are dead) to their own formed congregations; but I promiſe no preſence nor Miniſterial aſſiſtance at all to paſtors ordinary, when they preach in another congregation than their own, or when they preach the Goſpel to heathens, and thoſe that are not yet Churches of Chriſt, for then they act not as paſtors.* Then muſt either private Chriſtians, or ſome new kinde of officers that are unknown to the Word, and are neither *Apoſtles, Evangeliſts, Paſtors, nor Prophets nor Doctors*, be the onely planters of Churches among the heathen: and where is there Scripture for that? Or then this Promiſe of Chriſts preſence muſt be made to private men. But have not ſome private men brought the Goſpel to heathens? True: but now we diſpute of the onely fixed ordinary ſpreaders of the Goſpel to other congregations and heathen ſocieties.

Private men as private men, and as no paſtors, are made by M. H. the only ſpreaders of the Goſpel to heathens.

*Hieron.* in verbi Qui uſq; ad conſummationem ſeculi ſe cum diſcipulis futurum promittit, & illos oſtendit ſemper eſſe victuros, & ſe nunquam credentibus receſſuruni.

*Chryſ.* in verb. Ut ex omnibus Gentibus Eccleſiam, id eſt fideles & ſanctos mihi congregetis.

ties, since the Apostles are now dead; yea, and we finde that the Lord gave a sort of new calling to the Apostles touching those to whom they were *hic & nunc* to preach, as *Peter* and *John* are called to *Samaria*, Acts 8. *Peter* to *Cornelius* and the Gentiles, *Act.*10. *Paul* and *Barnabas*, *Act.*13. to the Gentiles, *Paul* to *Macedonia*, not *Bithynia*, Act.16. Now is there nothing of this in the ordinary pastors, but private men must be heirs to these Apostolick warnings from God.

4. It must follow, if pastors be now so confined to one congregation in all pastoral actings, then all pastoral care of Apostles for vacant Charges, for planting of new Churches, relief of the poor, removing divisions &c. *Act.*1. & 6 & 4.35. & 11.1,2. & 15 22,23,24, &c. 1 *Cor.*11.28. *Act.*8.14. & 21. 18. & 20.28. & 13.1,2,3. were temporary and Apostolick stirrings, not pastoral duties now, but such as died with the Apostles; which is contrary to the wisdome of Christ.

Par.4. c.37. Mr. *H. If government by Independent congregations be insufficient, because it authorizeth not persons to be pastors over pagans, government by Synods is sick of the same disease.*

The essence of a pastor is not in their call & suit to whom he is sent. *Ans.* We judge the essence of a pastor not to stand in the call and choice of those to whom they are pastors; for it makes *Paul*, *Barnabas* and the Apostles to be no pastors to the Gentiles and to the heathen, to whom they preach, and maketh the Apostles as Apostles to be no pastors.

Evangelists are now ceased as well as Apostles. 2. Synods from *Act.*15. and *Act.*13. may send men authorized with pastoral power to heathens to spread the Gospel, and private men as no pastors, but as private men, are intruders authorized by Mr.*H.* for they have no promise, such as pastors have by *Mat.*28.19,20. *Mark* 16.15,17. *Jer.*1.6,17,18. to plant Churches among the heathens; nor is there a warrant to say that Evangelists are ordinary officers left by Christ to plant Churches.

*Rich. Hookers* Eccles. Polit. l.5. sect.78. p. 421,422. *Euseb.*l.1.c.34. If *Richard Hooker* have any ground from *Eusebius* or Scripture for Evangelists now, or in *Trajans* time, he must shew that they have the gift of Tongues: for how could Evangelists be fellow-helpers to preach the Gospel to the Churches planted by the Apostles, if they were not an extraordinary office onely?

See

See those Divines in the margin, and my learned and dear Brother M. *George Gillespy, Miscel. quæst. c.7.* If the Church should send any to the heathen any way ripe for the Gospel, these could be no other than ordinary pastors to them.

*Tilen.* Syntag. dis. 19. th. 38. Apostolorum vice, ubi res poscebat, fungebantur.

Profess. Leyd. in Synops. purior. Theol. dis. 42. thes. 17. p. 605. *Bucan.* loc. Com. 42. q. 45. *Calvin.* Com. Eph. 4. Apostolis proximi erant Evangelistæ, & munus affine habebant. *Bullinger.* ib. In plebe potissimum erudienda. *Zanch* Com. ib. Apostolorum Comites——non immediatè missi——sed assumebantur. D. *Ro. Bodius* à Trochoregia Com. Eph. 4. p. 493. Apostolorum Comites modo huc, modo illuc missi, modo re vocati ab Apostolis, extraordinarii.

I omitted that of Mr. *H. There is nothing* Act. 1. *but any one might have done.*

*Ans.* If he mean, that any one private man might have chosen Apostles, he speaks wonders; if he mean *Peter* might have called *Matthias* to be an Apostle,

1. Its without practise, that Apostles could call Apostles.

2. It follows not therefore it was not a Synod. *Paul* did more in writing Scripture, than if alone he had penned the decrees, *Acts* 15. & 16.4. But Mr. *Cotton* and all his Brethren will deny M. *H.* his Consequence; *Ergo*, there is no Synod at all, *Act.* 15.

Mr. *H. If the Apostles by extraordinary power cared for the poor,* Acts 4. Ergo *there was a Synod.*

*Ans.* The Antecedent is not mine, but false.

2. There was no doubt but ordinary pastors might oversee the Poors goods of many Churches.

CHAP.

## CHAP. XI.

### *Of the National Church, and the lawfulneſs of a National Covenant.*

Par.4.pag 38, 39,40.

MR. *H. The greater authority of the politick whole body (ſaith Mr.* R.) *ſhould help the weaker parts,* 1 Cor.12. 23, 26.

Anſ. *Its true: but there is no National Church under the New Teſtament to help the congregational Church, nor are Churches Chriſtian now in worſe caſe than the Church of the Jews, for they had a High-prieſt and a National Worſhip, at which they were to meet three times in the year.*

The Church of the Jews was no more *per ſe*, & kindely, but only accidentally a national Church, then any kingdom under the N. T. is a national Church.

*Anſ.* That there is an integral Church Catholick, which is more than National, is proved.

2. Our Brethren allow the aſſociation of many Churches for help of counſel: and the Propoſition that is granted by M. *H.* is as true, for Church help, as is ſaid, aſſociated Churches could not yield, for union in peace and truth, except they made one viſible body united. *Natura conjugatorum hoc evincit.*

Suiv. Par.1.c. 5. p.5. p.59. arg. 5. The Church was viſible when there was no ſeal, neither of circumciſion nor baptiſm.

3. Viſible and profeſſed covenanting with God, makes a viſible Church, *Gen* 17.7. *Deut.*7.6. *For thou art a holy people unto the Lord thy God*; Deut.10 15. *Only the Lord had a delight in thy fathers, (Abraham, Iſaac,* as a covenanted ſeed and Church, *Gen.*12 1,2,3. *&* 17 6,7,8,9.) *to love them and their ſeed after them.* Now the ſeed of *Abraham* viſible covenanted, by M. *H.* his confeſſion was a viſible Church, before they had an High-prieſt, or a Temple, or a National Worſhip in *Abrahams* houſe; *Ergo*, the High Prieſthood and National Worſhip was accidental to the viſible Jewiſh Church. If it be ſaid, Yea, but they were in *Abrahams* time a congregational Church. Its anſwered, Yet then Prieſthood, Temple, and National Worſhip

diffe-

differenced not the Church of the Jews from the Church of the Gentiles. Our Brethrens Argument in this, is of the same stamp with that of the Murtherers of *Steven*, Acts 7. *Steven* all along in his Apologie refutes them, and saith, the Jews were a true Church in *Egypt*, *when they had no Temple, no Ceremonies, no National Worship, but by faith onely rested upon the promises.* So *Calvin*, *Gualther*, *Bullinger*, *Brentius*, *Marloratus*, *Beza*, contend, that *Steven* his Apologie had been impertinent, if this had not been his scope.

*Calvin.* Com. Act. 7 v 6. Interea commonefiunt Judæi fuisse Ecclesiam Dei (etiam Nationalem) alibi quam in terra in qua degebant, fuisse electos patres in populum peculiarem & sub fide tutelaq; Dei protectos, antequam staret Templum, vel instituti essent externi legis ritus, hæc ad generalem cautionis scopum pertinent. *Gualth.* in Act. 7. homil. 45. in v. 16. Ideo mortuos in Ægypto ut constet illos in ea Religione diem obiisse quæ nullis externis ceremoniis nitebatur, sed in sola fide, &c.

2. They were a visible Church in *Egypt* multiplied above an hundred congregations, *Exod.* 1.9,11,15. more in number than the *Egyptians*, and the Lords covenanted Church, *Exod.* 3. 6,7,8. & 6.7,8. obliged to sacrifice to God, *Exod.* 8.29. and did eat the Passover, and were circumcised in *Egypt*, Exod. 4. 24,25,26 & 12.1,2,3, &c. when as yet *Aaron* was not consecrated High-priest, and there was no Temple, nor any National Temple-worship thrice a year at that time in the world.

3. When Priesthood, Temple-National-worship thrice a year, sacrificing are removed, *Judah* remained in the Babylonish captivity, the visibly covenanted people of God obliged to pray to him with their faces toward the Temple, 1 *King.* 8.35. *Dan.* 6. 10, 11. and this is no more one National worship, than the hearing of the Word, and receiving the Seals of the N T. are one National worship to all the Protestant Church-members in *Scotland.*

4. That which is common to Gods people of the Jews, and to *Egypt* and *Assyria*, and the people of God in the Gentiles, is no distinguishing character differencing the Jewish Church, as National from the Christian Church as not National, *Quæ sunt communia ea non distinguunt.* But to profess, say and swear by the Lord, and give him publick Church-worship, agree to

To swear a covenant agreeth to all Kingdoms covenanted visibly with God, as well as to the Church of the Jews.

*Egypt* and *Assyria*, and to Kingdoms and Nations of the New Testament, as to the Jewish Nation; as *Isa.*2.2. *It shall come to pass in the last dayes*, (under the New Testament) v.3. *that many people shall go, and say, Come ye, and let us go up to the Mountain of the Lord, to the house of the God of Jacob, and he will teach us of his wayes*, &c. So *Isa.*19.25. God shall bless thus, *saying. Blessed be Egypt my people, and Assyria the work of my hand, and Israel my inheritance.* Which the seventh Angel declares to be fulfilled in the New Testament, *Rev.*11.15. *The Kingdoms of this world are become (the Kingdoms) of our Lord, and of his Christ, and he shall reign for ever and ever.* So is the same, *Psal.*2.8,9. & 22.27,28,29 & 72.8,9,7. & 97.1,2,3,8. & 99.1,2. & 110.1,2,3. *Mal.*1.11. *Isa.*19.16. & 55.1,2,3, 4,5. & 35.1,2,3, & 60.1,2,3,4.5. & 62,1,2,3,4,5 6, &c. *Jer.*23.6,7. *Zech* 13.8,9. Nor will it help a whit, to say, *O but the Kingdoms visibly covenanted under the New Testament, have not all one Temple, nor one National Worship in the way of the Jews.* Its answered, That was accidental to the visibly covenanted Nation; for as a visibly covenanted Nation they the same way worshipped the same God in their Synagogues, and in a Church-way as a Church-Jewish, as we worship God in a Church-way in one single congregation. Temple-worship agreed to them not as a visible Church, but as such a special pædagogical visible Church.

A National Church differs not in nature and essential causes from a National typical Church.

5. The being a National Church in that sense, to wit, typically National, doth not essentially difference the Church of the Jews from the Church of the Gentiles, as to the internal parts constituent of a visible Church. For

1. *Peter* saith, 1 *Pet.*1.2,9. of the Gentiles, what the Lord of his people Israel, *Exod* 19.5,6. said, *But ye are a chosen generation, a royal priesthood, an holy nation*, (for he writes to visible professors then dispersed, as *Beza* and others, and the Text evinceth) *a peculiar people, that ye may shew forth the praises* (in publick Church-profession, 1 *Pet.*2.1,2. by Hearing, Baptism, 1 *Pet.*3.21. and visible feeding of the flock by called Ministers, 1 *Pet.*5.1,2. eschewing false Teachers, 2 *Pet.*2.1,2,3. &c. and receiving messengers, *Sylvanus* and others, sent to you to water the

the planted Churches, 1 *Pet.* 5.12.) *of him who hath called you out of darkneſs to his marvellous light.*

2. The Jews and Gentiles are made one catholick Church, the partition wall now being broken down, *Epheſ.* 2. 12,13,14,15. *Iſa.* 6.3. & 61.4,5,9. & 62.1,2,3,4. & 54.1,2,3,4. and have communion in viſible Ordinances, *Iſa.* 66.10,11,12. *Zech.* 14. 16, *to* 21. *Iſa.* 49.6,7,18,19,20.

3. The Churches of the Jews and Gentiles have the ſame Head and King in them, reigning in the ſame Miniſtery and Word, *Hoſ.* 1.11. *Eph.* 1.21. & 4.11,12,13. *Col.* 1.18. ſaved by faith, and *the ſame grace of Chriſt*, Acts 15. 8,9,10,11. & 10.42,43. Heb. 11. 1,2,3,— 1 Cor. 10.3. *They did all eat the ſame ſpiritual meat, 4 and did all drink the ſame ſpiritual drink (for they drank of the ſame ſpiritual Rock, and the Rock was Chriſt.)* Here our Brethren argue from the conſtitution and matter, viſible Saints, as Mr. *H.* frequently, and the ſame formal cauſe, the Church covenant in the Church of the Jews, when it ſeems to make for them; and when the government makes againſt them, then they reject the argument from the Jewiſh Church.

6. What agrees to the Church of the Jews as a Religious ſociety, to keep peace and Religion in purity, and to purge out offenders, and agreed to them in a moral, and no typical conſideration, that agrees to us alſo. But National Aſſemblies and National Engagements for Religion, agreed to the Jewiſh Church in a moral conſideration, as it cannot be ſhewn there was any thing typical in that Aſſembly at *Mizpeh*, Judg. 20. but to cognoſce of the publick wickedneſs in the matter of the Levites concubine. The revenge was indeed civil, but the Aſſembly, for a ſcandal which made Religion to be evil ſpoken of, was a Religious Meeting, for no ſuch *folly ſhould be done in the Iſrael of God.* And the meeting of the whole congregation at *Shiloh* in their *Heads* was Religious, to condemn the new Altar, as was reported, ſet up by the two Tribes, *Joſh.* 22. 12,13. &c. And the Aſſembly of Iſrael at *Mount Carmel*, 1 Kings 18. procured by *Elijah*, was to prove that *Jehovah* was the Lord, and for the keeping of Religion pure. And the Covenant that *Joſhua* made with the people, and that which *Iehoiada* made between the Lord and the people, that they ſhould be the Lords

people, *Iosh.*24.25. 2 *Kings* 11.17. and that the people sware under *Asa*, 2 *Chron.*15 8 9,10,11,12. were morally binding Covenants, prophecied to be under the New Testament, *Isa.* 44.5. & 19.21. *The Egyptians shall vow a vow to the Lord.* So *Zanchy*. There was indeed a thing temporary, and some typicalness in the manner of the punishing the breach of it, *Deut.* 13. 15, 16. & 7.24,25,26. but that ceremonial kinde of punishment did not belong to the essence of National covenants, and therefore makes not the National covenant to be typical, and not morally binding to Christians, no more than Mr. *Hooker* will say, that the Law of punishing capitally false Prophets seducing to Apostasie, and divers other Laws to which something typically did belong but accidentally, doth not, as touching their substance, obligeth us Christians. So were also Councels morally binding to us, and consequently Engagements and Subscriptions to them and their Acts. Nor can any say, but upon the supposition that Christ hath appointed officers for his house, but it was a moral duty, not typical (the Rule *Acts* 15. & 6. & 21. & 13. going before) and warranted by the Law of Nature; That the *Nicene* Councel about *anno* 327 should convene against *Arrius* denying *Christ* to be God equal with the Father, and by the Emperors authority: And that in the Councel of *Constantinople* about *ann.* 383. *Macedonius* denying the holy Ghost to be God, should be condemned: and *Nestorius* affirming two persons in *Christ*, *ann.*434. and that *Eutyches* holding one Nature to be in *Christ* after the Incarnation, and so confounding the Humanity and Divinity together, should be condemned in the Councel of *Chalcedon* *ann.* 454. See for more of this, Authors cited in the Margin, and their judgement of Councels.

See M. *Robinson* justif. of Separat. p. 145, 160, 161. who widely argues the Church of the Jews being National, having one High Priest, one Altar, &c. being now done away, is not our Rule. See pag. 162, 163, 164. Ans. We argue from the nature of the Jewish Church in general as National in Egypt, in the Wilderness, as Gods people in covenant as we & our seed are, before they had a Temple & an Altar, &c. yea, the synagogue worship was a sufficient Church-worship, whatever M. *Robinson* say. *Eusebius* de vita Constant. l.3. reckons it to be *an.*333. Tomes of the Councels. Hist. Magd. cent 4.c.9. *Theodoret.* l.1.c.30. & alibi c.17.c.35. *Socrat.* l.1. c.27. & 32. l.2.c 8. & 20. *Sozom.* l. c.7. l.2. c.16. l.3. c.5. *Ruffin.* l.1.c.5. & 6, &c. l.4.c.6. D. *Willet* 3 Gen. Controv. concerning Councels, p.120, 121. M. *Patr. Symson*, c.n. 4.c.4. Review of the Councel of *Trent* in French, translated *an.*1638. by *Gen: Langbane*. D. *Fulk* Ans. to the Rhemists on N. T. Act. 15. An.4. An.5. p.289,390,391,392,393 *Tho: Cartwright* his answer to the same Rhemists, Act.15. An. 4,5,6,7. p 293,294,295,296. *Whitaker* de Concilijs.

7. How

7. How shall *Egypt*, Isa. 19. 25. *Assyria*, ibid. be a covenanted Nation to God? by our Brethrens way, they must be a covenanted Nation only in parts, as members of an Independent congregation; and so none shall be visible Covenanters with God, as *Isa.* 19. but their visible members.

Mr. *H.* *To covenant with God is a free act, no Prince can compel a Nation to swear a covenant National.*

*Ans.* Then a Prince cannot compel a single man baptized, to hear the Word, nor a Minister to do his duty, to preach or feed, for these should be free acts in order to God; nor can a Judge by this compel a single man to witness the truth; for swearing should be a voluntary act of worshipping of God: but a Prince and State can compel people to do a known duty of adhering to the worship of God, 1 *Chron.* 15. which they in circumcision undertook before to do, which duty ought *in foro Dei*, to be willing.

Mr. *H.* *An oath to keep Gods commandments* (saith Mr. *R.*) *is a part of the third command*, Psal. 119:106. *we are to contend for the faith*, Jude v. 3. *and profess God before men; that which bindes a man morally, binds a Nation.* Ans. *Davids taking an oath, was upon lawful grounds, to a lawful thing: but National Churches, and National Covenanting are now abrogate.*

*Ans.* Then a desire to preserve Religion which is called in question in the Land, and to transmit it safe to posterity, be a lawful ground, as it is, and to continue Religion be a lawful thing, and to remain the Lords people, we have these two, which by Mr. *H.* made *Davids* taking of an oath lawful: *Ergo*, so must our National Oath, by Mr. *H.* be lawful.

2. That a *National Church* meeting all in one place at once to worship God, is abrogate: we say, the Church of the Jews was no such Church, nor contend we for any such national Church. But if a National Church swearing a covenant to worship the Lord in sincerity, in parts, in several congregations be abrogate; then suppose all *England* were visible Saints, and all moulded in single Independent congregations, it were unlawful for all the members to swear their Church-covenant: why? *all National Churches are abrogate*, saith Mr. *H.* but is not here a National covenant, such as we desire granted by Mr. *H.*

Our national-covenant is sworn by Independent Churches in single congregations apart.

2. We

A national oath is lawful under the New Testament.

2. We contend not for a whole Nation meeting in one place to swear. But sure *all the land of Judea, and they of Jerusalem were all baptized of* John, *Mark* 1.5. and all Divines grant there is a religious vow and covenant in baptism. Here is such a National covenant of all the Land of *Judea* as we contend for, as lawful under the New Testament.

3. Suppose the Turk came with a huge army against *Britain* with fire and sword, to kill old and young, except we will deny Christs Gospel, and our Baptism: Mr. *H.* by his way thinks it Judaisme for the Prince and Parliaments, to command all between sixty and sixteen to rise in arms, and to swear an oath to King and State: that we shall confess Christ before men, and stand by the Gospel and fight to the death, and die a Nation of Martyrs, before we yield to that Turkish Tyranny. Why? a *National oath is Judaisme*: for as a man is to confess Christ before men, *Mat.* 10. 32. so far more a Nation when called thereunto.

Par. 4 pag. 40. See *Dan. Chamier.* in loc. Com. l. 6. c. 7. pag. 286. in Baptismo voveri Deo. *Lombard.* l. 4. dist. 38. Com

2. *To take a covenant should be a free Ecclesiastical act, no Prince can compel to National Oaths*: Its my prayer to God that our Brethren in New *England*, be not compelled to quit Christian Religion, as we in *Scotland* were thralled to embrace Popery by the domineering power of Prelates. And shall it be Judaisme for Protestant Nations to swear the like, if the man of sin should blow the trumpet, and raise all the Catholick Romans in Christendom, against the Lamb and his followers?

mune votum, quod in baptismo faciunt omnes. *Zanchius* Tom 4. l. 1. in 3. præcept. thes. 1. th. 2. page 635, 636. th. 4, 5. Et seq obligatio jurandi interdum oritur ex ipsa naturali lege; ut reveletur veritas & lis finiatur, & glorificetur Deus, *Heb.* 6. See *Deut.* 6. 13. To fear God and swear by him are conjoyned. See *Sotus.* l. 8. de Justit. q. 1. art. 2. c. 4. *Suarez* de Relig. tom. 2. de Juramen. l. 3 c. 1. num. 6. pag. 420. *Suarez* de Religione tom. 2. tract. 6 de votis l. 1. c. 2. pag. 471. num 6 Ineptè votum numeratur inter hujusmodi legalia vota sunt antiquiora lege *Moysis*, ut patet in voto *Jacob* Gen. 28. ---- & Gentiles naturali lumine vovebant, &c. *Chrysost* in 1 Cor. 7. præceptum non habeo, &c. *Hieron.* Epist. 151. ad *Algasiam* q. 10. Votum esse promissionem Deo factam legi naturæ & gratiæ consonam.

4. If it be lawful for one professor to avow Christ before men, *Mat.* 10. 32. *Mark* 8. 38. *Luke* 5. 26. & 12. 8. *Rev.* 2. 10, 13, 15. shall not *Egypt*, *Assyria* be obliged to set up (as it were) *Altars to the Lord, and speak the language of Canaan*, Now

Now that is a profeſſed engaging to avow the Lord: now I might put Mr. *H.* to it, and its but an *Anabaptiſt* ground, to ſeek a warant for a National covenant under the New Teſtament; for I again deſire him to give me a warrant for a National profeſion.

2. A National promiſe to be the Lords people.

3. A National confeſſion of ſins, and of leaving of the truth.

4. A National petitioning for grace to avow the truth to the end, and to tranſmit it pure to poſterity.

5. A National confeſion of faith, except we argue thus, a ſingle man does this, a *David* warrantably did ſwear, *Pſ.* 119. 106. *Ergo*, a Nation may do the like.

5. The examples of the Jews Church are moral, not typical: The oath was not tied to Temple, Sacrifice, or the like.

6. Its propheſied there ſhall be ſwearing, and ſubſcribing to the Lord, and that the Jews ſhall renew their covenant to God, *Jer.* 50.4,5. ſee 1 *Tim.* 5.12.

7. An oath is a law-band againſt back ſliding under the New Teſtament, as under the Old enjoined in the third Commandment. And there be warrants for oaths in the New Teſtament, *Rom.* 9.1 *Phil.* 1.8. 1 *Theſ.* 2.10. 2 *Cor.* 1 23. & 11. 31. *Rom.* 1.9. *Matth.* 5.8. It is moral, *Deut.* 6.13 & 10.20. *Iſa.* 19.18, 21. & 45.23. See *Par. Zanchius, &c.*

Mr. *H. Were the oath lawful, yet not in a private man as in a Nation, yet it muſt ſuit with our ſtrength, that which is helpful to one, becauſe ſtrong and able to perform, is hurtful to another.* Par. 4. pag. 45. Equal ſtrength is not required in all that take an oath of a ſociety.

*Anſ.* To ſwear ſingle life is unpoſsible, for there is no command binding me to it.

2. Will Mr. *H.* ſay all baptized by *John*, *Mark* 1. 5. and all their Church members that ſwear the Church covenant have a like ſtrength, and all engaged to be buried with Chriſt in Baptiſm, *Rom.* 6.3. 1 *Cor.* 12. 13. *Gal.* 3.27. *Col.* 2.11, 12. all *Aſa* and *Jehoiadah* their covenants had alike ſtrength?

Mr. *H. The ground is worſe, to wit, that which ties one man, ties a Nation: a man is not morally tied to keep Gods Commandments; he may live all his life and never take a private oath, and not ſin; if he ſwear, this is a moral command to keep his oath, his manner*

*manner of ſwearing ſeems to be private, it's but a free-will offering.*

*Anſ.* To lay bands of promiſes and oaths upon a back-ſliding heart, is commanded in the third Command, and is not Judaical, *Gen.*14.22. *Gen.*28.20. *Pſal.* 132.2. *Pſal.*76. 11. Its prophecied as a moral duty of *Egypt* converted under the New Teſtament, *Iſa.*19.21. *They ſhall vow a vow to the Lord*, all the Goſpel purpoſes and reſolutions ſpoken to the Lord in praying, in ſuiting grace to do duties, confeſsing ſins are ſo many Goſpel vows laid upon the heart, to do ſuch duties: nor is there a formal ſwearing required in vows made to God. And this is ſinful omiſsion of a morally obliging duty, and morally obliging one man: ſo it obligeth a Nation, as affirmative precepts do: and this ſmels of *Anabaptiſm* to cry down all Goſpel-vows.

It ſaid that a National covenant is Typycal and Judaical. Mr H. never with his little finger aimed at any probation.

1. What if I ſay that a Nation as *Iſrael* avow the Lord to be their God was typical? then no Nation, *Egypt*, nor *Aſſyria* can lawfully under the New Teſtament avow him to be their God. National profeſsion hath as good warrant for typicalneſs (if any there be) as National ſwearing. 2. National praying, National prayſing, National flowing to hear, *Iſa.* 2. National worſhipping, *Iſa.* 66.10. *Mal.* 1. 11. *Zech.*14. 17 National joyning to Chriſt, and converſion to him. National ſubmitting to the Lord, reigning in his miniſtry, and joyning to the true Church, *Rev.* 11. 15. *Pſal.*22 27. *Iſa.*60. 1,2,3,4 &c. have all the like ground of typicalneſs with national covenanting: A vocal oath commanded mars all, ſaith Mr. H.

2. The manner of ſwearing to continue in the profeſsing of faith, when temptations from the Prince, and Edicts to receive the Maſs Book are no more private and arbitrary vows, then the oath of your Church-covenant.

3. Its poor Divinity to ſay that the free-will offerings to the Tabernacle and Temple were free, that is, arbitrary, ſo that a *man might have lived all his life, and never been guilty*, though all his life he never offer a free-will offering to Tabernacle, Temple, or to the Lord, as a man may all his life never ſwear a National covenant, be guilty of no ſin; ſo he may well ſay a man all his life may give nothing to the poor, to Hoſpitals, to maintain the Miniſtry, and Schools, and yet *not be guilty*, for all theſe are free-will offerings. Its a groſs miſtake, to ſay *the free-will offerings were not commanded*, as well as all ſacrifices and other offerings, *Exod.*35.4,5. *Levit.*22. 21. *Deut.*16.10. they are free, not from a commanding law (I am aſhamed of ſuch weak conceits) but are free in regard of the willing heartineſs

nes of givers; and because the determinate quantity precisely fell not under a command, as in other offerings, but was referred to the holy freedom of the offerer.

Mr. *H. The Rule is uneven, a particular man may engage not to drink Wine, as hurting his health and soul— a Scholar swears he will study painfully; a Plow-man he shall labour diligently; shall the whole land be tyed to such oaths? yea, the contrary rule holds for the most true.*

*Ans.* A mistaken Rule is soon made uneven; what morally binds one single man, not as a Scholar, or a Plow-man, or such a special professor, but as a Church-member, baptized, circumcised, as a visible professor, as to keep the Lords Commandments, *Psal.* 119. 106. to be the Lords people, to continue sound in the faith, to *confess Christ before men*, when called to it, *Matth.* 10.32. *to seek the Lord God of Israel*, 2 Chron. 15.13. 2 King. 11. 17. that also morally binds the whole nation, be it *Egypt* or *Assyria*, in covenant with God, when he shall call them to lay the band of an oath upon themselves, as being tempted by higher powers to deny the truth, and embrace popery, as was our case in *Scotland*; and this is our rule. Mr. *H.* deviseth an uneven rule, and would father it upon me. *A Plow man as a special professor swears he shall painfully till the earth: Ergo*, all in covenant with God may swear, be they Kings, Nobles, Barons, Burgesses, and all the land may swear they shall desert all callings, and only till the earth. The like is to be thought of the other oath, which often is the drunkards oath, *he shall never drink Wine*, and with a spoon he sips till he be drunk: *Ergo*, all the Nation may so swear; but I know no such rule. It shall be Mr. *H.* or any mans, not mine.

The Rule, what binds particular men as covenanted professors, binds morally the Nation. Religion directs how we are to swear by the Lord, but swearing is not a worship (as praying, which was in the state of innocency) absolutely commanded, but only for truths cause to be cleared. *Suarez.* Tom. 2. de Relig. de jus jur. l. 3. c. 1. n. 8 pag. 420. And we see moral necessity of being the Lords people, of reformation after back-sliding, Deut. 24 3, 12, 13. *Of putting away Idols, of seeking the Lord God*, 2 Chron. 15. 8, 12. 2 Chron. 29. 10. 11. & 30. 12, 13. when sad judgments were on, 5, 6. *and because of this*, to wit, defection and bondage, *they made a sure Covenant, and wrote it, and sealed it*, Nehem. 9. 38. no shadow there is of a type looking to Christ or to the Church under the Gospel.

Mr. *H. The ends of general Reformation may be attained by the Magistrate, commanding all the Churches in their several assemblies to attend the mind of Christ, to humble themselves and* Par. 4. p. 42.

*fast, and if Churches be corrupt, they may be compelled by the civil power to attend the rules of Christ.*

*Ans.* Its too laxily spoken, he speaks not one word of the Christian Magistrate or the magistrate godly and sound in faith, nor of the rule the Scripture, but only of the Civil Magistrate, the Civil Power. What if he be a Heathen? what if he be a Papist, a Socinian?

The power that Mr. H. gives to the civil Magistrates in commanding the Churches is undue.

2. That the ends of reformation may be attained by the Civil Power only, who can believe? For Mr. *H.* speaks not one word of the Concurrence of spiritual power and jurisdiction. Will not Erastians approve this, and say Church-discipline is needless? Mr. *H.* sayes, *the end of Reformation may be attained by the Civil Magistrates commanding, &c.*

3. Mr. *H.* tells us often that Church-duties should be willing free acts, *pag.*40. hearing, fasting, praying, are *acted by Ecclesiastical policy, Gods people are free and willing*; but here they *may be compelled by the Civil Power to act these duties.*

Mr. H. par.4. page 54.

Mr. *H. the Church-power is above the Synod, because the Churches sent the members.*

How the churches are above Synods, how not.

*Ans.* It only follows, that the Churches are above the Commissioners, as they send them, but *in actu Synodico & Pastoraliter imperandi*, as the Synod pastorally teach, as Mr. *Cotton* saith, and lay on burdens, *Act.*15. the Synod is above them. How the male Church owe obedince to the dogmatick sentence of Pastors, we heard before.

Mr. H. Survey. par.3.c.3.page 41, 42.

Mr. *H. If the Synod erre, Churches have power to call another Synod, and pass sentence against them.*

*Ans.* Nothing hence follows, but what I yield, the Churches in their way are above, and worthier then Synods that erre.

Par.4.c.3.p.54

Mr. *H. A Synod may enjoyn a man to believe contradictions, two Synods in two divers Provinces may conclude contradictory things: a man goes to another Province to dwell, he believes a contrary conclusion to what he believed before.*

Mr. H. will have Synods to determine contradictions

*Ans.* In some things of meer order in one country the Sermon begins at eight or nine hours, in another Province not while ten: but these are not contradictory faiths.

2. There is no solidity, but emptiness here, an erring Synod could not *jure* determine contrary to the decrees of the Apostles

Apoſtles and Elders, *Acts.* 15. Chriſt hath given no power to Synod-Aſſembly, or Churches to conclude lyes, in dogmatick points; the contradicent of a true and ſound Decree, deduced ſoundly from Scripture is a lye, and came not from the Synod. So Mr. *Hooker* may condemn Miniſters, Churches, Preachers, Doctors, Aſſemblies, all who give counſel and advice, as no Ordinances of God, for the men that are Miniſters, Churches, &c. may ſinfully contradict the truth, and lye: but the Ordinance lyes not.

Mr. *H. In all Synods, but an Oecumenical, its lawful to make an appeal, and therefore to refuſe.*

*Anſ.* In no Synod at all following the rule of Chriſt, is it lawful to appeal; but that is ever true which our Saviour ſaith, *he that deſpiſeth you, deſpiſeth me.* Its a ſlandering of us, as if we taught any appeals, but from partial Judges, and oppreſſive ſentences.

Of appeals, they prove not that Synods may be refuſed.

2. In general Councels erring, as they are not infallible, we may appeal to another not erring General Councel, and to the collective Catholick Church.

## CHAP. XII.

### *Of the Magistrates Power in convocating Synods.*

Par.4. c.3. p. 56. MR. *H. It belongs to the supreme Magistrate (the King) as peculiar to his power and place, and not to the Church, to enjoyn the solemn and publick concurrence of the several persons of the Churches, and to appoint and nominate whom he will have to consider of those weighty and doubtsome cases which concern the publick professing and practising of the worship of God within his Dominions.*

M.H. gives the power of convocating & of chusing members of Synods to the King only. Of this see *Becanum* in Opusc. tom.11. de primatu Regis Angliæ. *Marc. Anton. de Dominis* Archiep. Spalatens. tract. annex. l.6. de Rep. Ecclesiast. qui inscrib. Ostensio Errorum Francisci Suarezii Jes. in opuscul. lib.1. Quantum Anglica secta à fide Catholic. dissideat lib.6. de forma juramenti fidelitatis. *Sacellan.* in Tortura torti. *Rob. Abbots* de suprem. potest. Reg. contr. Bellarm. & Suarez. See *Gasp. Scioppius* in Eccles. c.49. p.160,161. c.48. p.157. Qui tolerat hæreticos, lupis cum ovibus commorandi potestatem facit.

*Ans. Erastians*, and such as make the King the Head of the Church, can give no more to the Prince, than Mr. *H.*

1. By his Royalty he onely can convene Synods.

2. He, by that same power, chooseth the members of Synods.

3. Of his supreme Power in controversies we shall hear.

1. The Apostles, Elders and Church must then be in an act of Rebellion in convening, *Act.* 1. to choose *Matthias*, Acts 6. to ordain Deacons, *Act.* 4. & 5. to preach the Gospel in the Temple, and convene a Synod, *Act.* 15. from divers Churches, without the knowledge or consent of the supreme power. It cannot help to say, *There was no Christian Magistrate then*; for Mr. *H.* sayes, it was *peculiar to his power*; and proves it afterward, because Arg.4. pag 58. *he cannot otherwise maintain the peace of his subjects.* Arg.5. *he cannot give them protection without*

*out this*, pag. 59. But the heathen Magistrate as a Magistrate is to procure peace and protection to his Subjects, *Rom.* 13. 1,2,3. 1 *Tim.* 2. 1,2. So must the Apostles, who gave to *Cæsar* the things that are *Cæsars*, have laid the foundation of the Gospel upon a rebellious usurping of that *which is peculiar* (saith Mr. *H.*) to the civil power and place.

2. The Churches of *Corinth*, *Ephesus*, *Rome*, &c. must have convened to Divine Worship, 1 *Cor.* 11. 17,18, &c. without warrant, for *Paul* rebukes them for going to law before heathen Judges, 1 *Cor.* 6.

Mr. *H.* *They may, as Christians, maintain private communion one with another; and as they be Churches, use that Christian priviledge to further their own good, and promote the work by counsel: for what I do* quâ Ethicus, quâ Oeconomicus, quâ Christianus *in private, appertains not to the Magistrate except it intrench upon his policy.*

*Ans.* 1. Mr. *H.* makes all that Christians do as Christians and as Churches, that is, gathering of Churches, hearing, partaking of seals and censures, to be private actings not belonging to the Magistrate. Strange it is, that the convening of the ten thousand Subjects in the same place (as our Brethren say) belongs nothing to the Magistrate; sure it sides with peace or war. And yet Mr. *H.* saith, *The Magistrate may compel men to attend the mind of Christ, and solemnly to humble themselves by fasting and prayer.* See how these two consist. Page 42.

2. Its strange to say the Magistrate hath nothing to do with what a man doth as a *moral man, as a member of a family, or as a Christian so they do these things in private* which they do; which is to say the Magistrate hath nothing to do with the Villanies, Parricides, Adulteries and Robberies that men commit in private. And Mr. *H.* saves not the matter by saying, *The Magistrate hath nothing to do* with the man, to punish him; I judge in these capacities, *except he intrench upon his policy*, that is, except he break his Laws. But sure, he can punish no man in any imaginable capacity, private or publick, except he break his Laws. Beside that, its neither Law nor Divinity, to say, that a man *intrencheth upon the Magistrates policy*, and violates his Laws, as *Ethicus*, a moral man, or a member of a family either

M. H. seems to say it appertains not to the Magistrates to take order with theefs, murthers, robberies done in private.

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in private or publick; far more abominable it is to say, He violates Laws, and Whores, Murthers, Robs *as a Christian:* for Christianity teacheth men to deny all ungodliness, *Tit.* 1.11. for he must do all these as *malus civis*, as a wicked member of the Common-wealth.

3. I wonder more in what capacity the Magistrate can have to do with commanding and governing men, if not as they converse morally with men, and in their families, as fathers and sons, as Masters and servants, and as Christians who both in private and publick may perform duties to one another, or oppress one another; else the Judge could not punish the rebellious son, the wicked servant, or the murthering father, and the oppressing Master. Yea, the more secret that wicked acts are, a godly Magistate doth the more resemble God, who can say, as *Job*, chap.29.16. *I was a father to the poor, and the cause that I knew not I searched out.* Nor do men, except extremely flagitious, commit Villanies, Robberies, Murthers, Parricides, Adulteries, but *in private:* And it appertains to the Ruler the more to search them out, the more privately that they be acted. But if Mr. *H.* mean, that private actings of citizens, of members of families, of Christians, that are good and indifferent, do not appertain to the Magistrate, who is an adversary to him in this? Though all good actions done in private or publick deserve praise, reward and protection from the Magistrate, except Mr. *H.* expound that *Rom.* 13.3. *Do that which is good, and thou shalt have praise of the same*; to thou do good in publick onely, as hypocrites: but thou shalt have no praise of the Ruler, if thou do good within doors. Is this good moral Philosophy of Mr. *H?* But how godly Princes may compel to external worship, see Margin.

The godly Magistrate may compel. The Bithops of France at desire sent to Britain *Germanus* and *Lupus* from a Synod, to drive away Pelagianism out of Britain, which they did. *Beda* Eccles. hist Angl. l.1.c.8. & l.1.c.17. Polonia, Russia, Lithuania, were commanded by Rulers to be baptized, and quit Idols. *Munster* Cosmograph. fol. 894 902. After Scripture, the practise of *Joshua*, Josh.24.25. of *Asa*, 2 Chron.14.3,4,&c. of *Jehoshaphat*, 2 Chron.17. of *Hezekiah*, 2 Chron.30.1,6. 2 Kings 18.4. of *Josiah*, 2 Chron.34. See *Aug.* contr. liter. Petilian. l.2. c.86. *Aug.* contr. Cresc. l.3. c.50. *Eusib.* de vit. Const. l.1. c.37. *Socr.* l.1. c.34. *Theodoret.* l.5. c.20. *Aug.* contr. Epist. Parmen. l.1. c.10.

Mr. *H.*

Mr. *H. Commission and just permission are all one: A Ruler permits a Fencer to set up a School, he needs no commission.*

*Ans.* If fencing be useful, the Ruler must give him positive protection, as others that do well; else if one kill him when he teaches his Scholars, the Ruler ought not to revenge that murther, though most treacherously committed, and say he promised to the Fencer onely permission; and yet its worse to say the Christian Ruler owes to Assemblies, Pastors, Schools onely permission. *Paul* saith, he owes *praise*, Rom. 13. 3. which, with good ground, famous Interpreters expound to be countenancing, favour, protection, reward, stipends. And if the Christian Magistrate do but permit Assemblies to convene, as a very Episcopal man D. *Bilson* said *permissio est à magistratu, commissio à Christo:* What more influence (if permission and commission be all one) hath the godly Magistrate in the publick worship of God, and Assemblies of the Church, then heathen Magistrates, *Ahasuerus*, the Kings of *Chaldea*, who permitted the people of God to worship the true God, *Esth.* 4. *v.* 16, 17. *Dan.* 6. *v* 7, 8. or the Church of *Rome* have, who by publick Order establish Stews, and permit fornication? See *Emmanuel Sa*, who saith, Bishops and Priests are by Law permitted to have Whores.

Commission & permission which Rulers give are not all one, as Mr H. saith.

*Emmanuel Sa* in Aphorismis suis. Episcopus potest procedere contra quemcunq; ob peccatū mortale, nisi esset jure permissum, ut meretricum. Par. 4. p 57.

Mr. *H.* 1 Arg. *That a right opinion and worship of God should be openly professed within the Territories and Jurisdiction of a State, appertains to them, as that which comes within the verge and object of the State and policy to attend.* 1. *They could not provide that the Subject live in godliness and honesty without this.* 2. *Nor could be Nurse-fathers to the Church and Religion, if they should suffer open blasphemy and idolatry to be maintained and professed.* 3. *The Kings of Israel did punish such crimes, not as types of Christ, but by a civil power.*

*Ans.* 1. If the Magistrate have onely a permissive power here, as even now he said, how doth Mr. *H.* again exalt the Magistrate as Head of the Church, to *inquire and judge of professions, and of true and false Religions by his civil power*, as after

Mr. H. makes the King the only Lord and Prince of the Subjects faith and Religion. See *Bilson* Christ. Subj ct, par. 3. p. 302. *Bils.* Chr. Subject, part 2. p. 297. that Princes may prescribe what faith they list —— is no part of our thought. See *Gasp. Scioppius* in Ecclesiastico opposito authoritati Serenis. *R. Jac.* M. Brit. c. 38, 128. try that. Americani gladio materiali Ecclesiæ subjiciendi erant. See c. 39.

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he ſpeaks? If he do this by an antecedent Magiſtratical power, as Mr. *H.* ſaith in the following words; then hath God made the *Chriſtian Magiſtrate* as the *Magiſtrate* by the power of the Sword (for the Magiſtrates power is formally coactive, not ſuaſory or moral, not Eccleſiaſtically juridical, to excommunicate) the onely Supreme Judge and Determiner of all true and falſe Religions; which *Bilſon* diſclaims. Heneo

1. By his Office he may deny protection and juſtice to all that are not of his Religion, and baniſh them out of his Dominions. Its true, they may ſay he plays the Tyrant in that; but yet God hath given him the onely ſupreme *power, both to inquire* (ſaith Mr. *H.*) *and judge of Profeſſions and Religions, which is true, and ought to be maintained, which is falſe, and ought to be rejected.* And if ſo, the many godly who fled from *Old England* to *New England*, becauſe of Prelatical Tyranny of conſcience, did believe that the late King *Charles* had power as a King to judge the Service book and Ceremonies impoſed upon the godly in *England*, yea and upon *Scotland* alſo, *was the onely true Religion*, and had power given him of God as ſupreme Magiſtrate, to command all the three Kingdoms to be of the Kings Religion, or then let them all be baniſhed out of his Dominions: But is not this to make the King a Pope, and the onely carver and Lord of the Faith and Religion of his Subjects? and ſo the King, by his Office, is *the Meſſenger of the Lord of Hoſts*, and a Royal Prophetical Teacher, who watches for the ſouls of all his people. What Scripture puts the King in ſuch an Office?

*Forma juramenti ab Elizabetha.* Ego *A.B.* proſus teſtificor & declaro in conſcientia mea, Reginam ſolam eſſe ſupremam Gubernatricem & iſtius Regni Angliæ, & aliorum omnium ſuæ Majeſtatis Dominiorum, & Regionum, non minus in omnibus Spiritualibus atque Eccleſiaſticis rebus vel cauſis quam temporalibus; & quod nemo, externus Princeps vel perſona, prælatus, ſtatus, vel potentatus, aut facto aut jure, habet aliquam poteſtatem, ſuperioritatem, præeminentiam, vel authoritatem Eccleſiaſticam aut ſpiritualem in hoc Regno; ideoque planè renuncio & repudio omnes externas juriſdictiones, poteſtates, ſuperioritates atque authoritates.

2. Did not the godly and ſound condemn ſuch an Headſhip in the Oath of Supremacy, and in the Kings Proclamation; in which he, as King, commands all to receive ſuch a Religion *as he thinks fit*, even the ſubſtancials of the Maſs, and no Prayers but book-prayers (the other Prayers being fancies?) And this command is equal to a paſtoral or Synodical Decree.

1. Becauſe

1. Becauſe it comes from the King having no act of the Church, but onely *having taken the counſel of his Clergie*, and ſo by civil power peculiar *to his power* Royal *and place*, as Mr. *H.* ſpeaks, p. 56.

2. Becauſe *its the onely form of worſhip he thinks fit.*

3. Becauſe he commands it to all Eccleſiaſtick perſons, *Archbiſhops, Biſhops, &c.* as the onely Spiritual Paſtor of Paſtors on earth.

Proclamation by act of Counce1 of K. *Charles* I. ann. 1637. to *Scotland*, printed before the late Book of Common-Prayer--Our Will is, & we charge you ſtraitly and command, That incontinent theſe our Letters ſeen, you paſs, and in our Name and Authority command and charge all our Subjects both Eccleſiaſtick and Civil, by open Proclamation—— to conform themſelves to the ſaid publick form of worſhip, which is the onely form which we (having taken the counſel of our Clergie) *think fit* to be uſed in Gods publick worſhip; commanding all Archbiſhops and Biſhops, and other Presbyters and Church-men, to take a ſpecial care that the ſame be duly obeyed and obſerved, and the contraveners condignly cenſured and puniſhed. *Sacellanus* in Tortur. Torti, pag. 338. Rex Britan. caput Eccleſiæ, 1 Reg. 15. Nonne cum parvulus eſſes in oculis tuis caput factus es in tribibus Iſrael? Book of Canons obtruded upon the Church of Scotland, ann. 1636. c. 1. & 2.

Hence if Chriſt hath given ſuch power, its not lawful, without breach of the fifth Command, to embrace or profeſs any Religion in a Chriſtian Kingdom, except it be firſt inſtamped by or with the Authority of the King the Head (as the Chaplain calls him) of the Churches by his Royal Authority. Yea, our Book of Canons ſay, that *Chriſtian Kings now have the ſame power in cauſes Eccleſiaſtical, that the godly Kings among the Jews had*: And are they not then Prophets by office, and may write Canonick Scripture, as *David* and *Solomon* did? and ſo we muſt not, without Rebellion, profeſs the Faith or the Chriſtian Religion, but when, and where, ſuch as the King commands us; contrary to *Mat.* 10. 32. or we are to confeſs Chriſt before men, but not except the King teach and command a confeſſion, and ſuch a confeſſion?

3. *Paul* muſt have told us, *Eph* 4. 11, 12. of the King, as well as of the Apoſtle given to edifie the Body, and gather the Church, if ſo be that he is the onely *ſupreme Judge of true and falſe Religion*: And he muſt be ſome ſpiritual officer, and one who chooſeth a God and a Religion to his Subjects; and he muſt be the holieſt Subject, who can ſay, *The Kings God is my God.* When I read this, I was ſad, to ſee Mr. *Tho: Hooker*

ſpeak and write like the Royaliſt Mr. *Rich. Hooker.*

4. The Magiſtrate ſupreme and inferiour, except Mr. *H.* be an *Eraſtian*, is a member of the Church, and under the Scepter of Chriſt in the preached Goſpel, and to be edified by the Word, Seals, Rebukes and Cenſures; for otherwiſe *He that deſpiſeth you deſpiſeth me*; and, *if he hear not the Church, let him be as a heathen*; and, *Faith comes by hearing*, muſt ſuffer a ſtrange exception in the perſon of the King; he may deſpiſe paſtors and the Church without guiltineſs, for he is above the paſtors, and carves their Religion, and preſcribes, as our cited Proclamation ſaith, the cauſes why Biſhops ſhould excommunicate and cenſure, to wit, if they refuſe the Kings Religion; and Mr. *H.* warrants him by a *power peculiar and ſupreme* ſo to do.

5. We reade not that the Kings of *Iſrael* and *Judah* preſcibed what was true and falſe Religion, but were ſubject to the Prieſts and Prophets, who ſpake the word of the Lord: and the Prophets rebuked Kings, as *Jeroboam* and others, for intruding themſelves in that office. *Moſes, Samuel, David, Solomon* were Prophets, 2 *Chron.* 36. 16. *Iſa.* 50. 19.

6. The *Magiſtrate is the Miniſter of God*, and bears the Sword to take order with evil doers, and is *Cuſtos & vindex utriuſq; tabulæ*, and the Religion is ſuppoſed to be before the Ruler.

7. Its ſomewhat heatheniſh, like *Numa, Lycurgus*, who to procure obedience and authority to themſelves, gave out, that they preſcribed what Religion was true, and that they converſed much with God.

8. All queſtions and controverſies of Religion in the Nation muſt be determined, all caſes of conſcience reſolved by this Pope, who onely can determine *what is true, and what is falſe Religion*; and the King muſt be the Oracle and Prieſt, with whom onely the *Urim and the Thummim* muſt be.

9. All faſtings againſt Religion muſt be Treaſon againſt the King: whereas Kings and people are rebuked, becauſe they hearkened not to *the voice of the Prophets*, not becauſe diſobedient to the word of the Lord in the mouth of the King. Either this is to take both the Swords from the Pope, and to give them

to

to the King, or it is nothing: for without controverſie the King bears the Sword to take vengeance of him that doth evil, *Rom.* 13.4. 1 *Pet.*2.14. and whoſoever determineth by his ſupreme power, what is true and falſe Religion to all the Subjects, muſt bear the other Sword.

10. M.*H.*makes out his Aſſertion thus: *Kings could not provide for their Subjects, to live in godlineſs and honeſty*, except they *had power to inquire and judge of true and falſe Religions.* Now this is ſpoken of *Nero* and of heathen Kings, 1 *Tim.*2.1,2. But out of doubt, God never made heathens, that are enemies to true Religion,ſupreme determiners of true and falſe Religion: And if this agree to Rulers as Rulers,as M.*H.*ſaith,it is *peculiar to their power and place*;then all Rulers,Heathen,Chriſtian,high and low,ſound in the faith, and corrupt and heretical, ſhould be carvers of ſo many ſundry Gods and Religions. But the next Reaſon is ill and worſe,if *becauſe the King is a Nurſe-father to the Church*,he muſt be father,and a begetter both of Religion and of the Church, & becauſe he protects and defends the true Church, then true Religion muſt be before him: As alſo when Mr. *H.* ſaith, that the *Prince is a Nurſe father to the Church*, he means, the Independent Church onely, ſo that he owes no protection to Preſbyterians, nor juſtice to them. And if the Nurſe-fathers care be, that there ſhou'd *be a right opinion and worſhip openly profeſſed within his Territories*, the Magiſtrate is to do this no other wayes, but by the Sword, for another power he hath not; then muſt he with the Sword compel all within his Dominions to be profeſſed members of Independent Churches, elſe M. *H.* judges there is ſome other ſound worſhip and ſound profeſſion: But this compelling of men to be Church-members, Mr. *H.* before diſclaimed.

M. H. Surv. p. 4.c. 2. p 40. Gods people, who enter into Church-covenant, ſhould be free——

Mr. *H.* doth alſo ſuſpiciouſly give his ſenſe of Toleration, while he limiteth the Magiſtrates power, to *the not ſuffering of open Blaſphemy and Idolatry.* But beſide open Blaſphemy,there is Blaſphemy Popery in the heads of it, many dangerous errors about ſuperſtructures and non-fundamentals, are theſe erroneous opinions profeſſed to be tolerated? Mr.*H* ſaith nothing againſt the *Belgick* and *Socinian* Toleration of all Errors, except fundamentals, which are made few by them, and hard to be known:

M. H. his imperfect ſenſe of Toleration limited to the non permitting onely of open blaſphemy and idolatry.

known: And what the Goſpel ſuffers by the Toleration holden by the Independents in *England*, and ſwarms of Sects there, is too manifeſt to the Chriſtian world. See the Arminians and Socinians in the Margin.

Remonſt. Apolog. Preface, p. 1, 2. ſect. 24. Confeſſio ſeu declaratio Remonſt. in præfat. Epiſc. diſ. 28. th. 14, 15. Omnes itaq; Eccleſiæ, etiamſi in variis doctrinæ articulis perperam ſentiant, tolerandæ. *Socin.* Com. 1. 1 Joh. Theoph. Nicolaides in refut. tract. de Eccl. c. 2.

Let the Reader judge of Mr. *H.* his Reaſon, *The Kings of Iſrael did puniſh Blaſphemy and Idolatry, not as Types of Chriſt, but by a Civil power.* Mr. *H.* ſhall not in haſte teach us what was typical, what moral. Mr. *Lockier* and others make the conſtitution of the Jewiſh Church typical, and of another nature from the New Teſtament Church; others, not ſo. But I am afraid our Brethren augment the Kalendar of Typicals, until the Old Teſtament be well near laid aſide, as many Anabaptiſts do. The Kings of Iſrael *puniſhed blaſphemers, not as types of Chriſt, but by civil power.* But *Joh: Goodwyn* will reply, Was it a civil power morally that belongs to all Chriſtian Magiſtrates to deſtroy the city, in which the Inhabitants are ſeduced to Idolatry, and that all the Inhabitants and *the cattel be utterly deſtroyed, and the ſpoil burnt with fire*, as *Deut.* 13. 15, 16? to puniſh the cattel of *Idolaters* and *Apoſtates* with death, and burn all the goods with fire, ſurely muſt be temporary then. But let Mr. *H.* ſhew what is typical in a National Oath: They ſay, *There is no ſhadow of it in the New Teſtament. Arſ.* If the meaning be, there is no expreſs command, no practiſe of it in the New Teſtament, or for it, and therefore it muſt be typical.

How unjuſtly our Brethren argue againſt a National oath from typicals.

1. By this Argument negative, this is not in the New Teſtament, *Ergo* there is no warrant for it in Scripture, is fair for all who would caſheer all the Books of the Old Teſtament as no Scripture; and ſo that the Magiſtrate ſhould take away the life of one that commits Sodomy, Beſtiality, murthers Father or Mother, muſt be typical, and not obliging under the New Teſtament: for let Mr. *H.* ſhew an expreſs command or practiſe for it in the New Teſtament. A general there is, *Rom.* 13. but Socinians, Anabaptiſts tell us, *You muſt not take away the life of him*

*him who is created according to the Image of God, by Logick and argumentative consequences, but by expreſs Law.*

2. Let it be ſhewed by what expreſs precept or practice in the New Teſtament, a rich Son ſhould take in to his houſe and feed and maintain his Father-in-law, and his Grand-father, and his Grand-mother that are begging.

3. Mr. *H.* may alſo preſs us for an expreſs precept, or practice of a promiſſory oath in a private perſon, as well as in a Nation; and for a covenant of peace by oath between a Chriſtian Nation, and a neighbour Chriſtian Nation in the New Teſtament: or ſuppoſe a Chriſtian Nation ſhould neighbour with a nation that worſhips the ſun, compelling all ſtrangers that come within their bounds, by death, to deny Jeſus Chriſt, & worſhip their God the Sun, there muſt be an expreſs particular precept for a covenant oath, for peace to warrant ſuch a paction, that the Heathen Nation ſhall kill none of theirs for refuſing Sun-Worſhip.

Mr *H.* may as well ſeek an expreſs warrant for a promiſſory oath in a private man, as in a Nation in the New Teſtament.

4. The particular temptations that may tempt *Jonathan* to be on his own Fathers ſide againſt *David*, and might ſtir *David* up againſt *Saul* and all his ſeed, were a ſufficient call to put *David* and *Jonathan* under the tye of the oath of God one to another. There were good grounds of the covenant between *Laban* and *Iacob*. And ſome Nations deſigned of God ſhould ſubmit, ſuit peace, and embrace the Jewiſh Religion. Was there not cauſe, why both they and *Iſrael* ſhould lay upon themſelves the band of a covenant oath? that both of them ſhould be the united Confederates of God: and the like National temptations preſs a Nation now, when its become the Lords covenanted Kingdom, as *Iſa.* 19.25. *Rev.* 11.15. which within and without is enticed to receive the *mark of the Beaſt, and his name on their foreheads*, to guard themſelves againſt ſuch ſnares by a National oath, not that every one of the Nation, though ignorant, profane, and malignant, and treacherous enemies to the truth ſhould be admitted in covenant. And Mr. *H.* ſeems to ſay that promiſſory oaths of ſingle perſons under the New Teſtament are not neceſſary; and (ſay I) not lawful, if not neceſſary. For Mr. *H.* ſaith, *a man is not neceſſarily and morally tied to ſwear or vow.* And I *believe a man*

*may*

Surv. par. 4. c. 2. page 41.

*may live all his life and never take a private oath, I say, private betwixt God and himself, to keep his Laws, and yet not be guilty of sin in so doing.*

Mr. *H.* great mistake in the matter of vows.

Mr. *H.* speaks most mistakingly of the doctrine of vowes, as if he had not read our Divines.

For 1. Our National vow that we shall be the Lords people, cannot be called a private vow.

2. If a vow to keep Gods Commandments tye not morally, and so be not necessary, it is not lawful; and if so, we must condemn these general vows which one makes to God in prayer, *Psal.* 32. 2. *I will bless the Lord at all times*, Psal. 101. 2. *I will behave my self wisely in a perfect way.* Who can pray in faith to God in private, but they must engage themselves to God to run, if he draw? and what suits an enlarged heart, and strength against temptations? and who can pray for faith, and perseverance, but they vow new obedience? And yet Mr. *H.* saith, a man *may all his life never vow betwixt God and himselfe to keep the Commandments of God, and not be guilty.* As for vowes of particular things, vows concerning spare dyet, our Divines, as *Calvin*, professors of *Leyden*, *Tilenus*, *Bucanus*, teach they are *utilia potius quam necessaria*, useful, and in regard of particular temptations, profitable rather then necessary. Now our National vow is to the whole duties of the first and second Table, which we tye our selves to perform both in Baptisme, in the Lords Supper, in selfe-judging, in confession of sin.

General Christians vows to moral duties of praying, praising, &c. are of eternal obligation, & so bind under the New Testament.

*Calvin.* Instit. l. 4. c. 13. sect. 5, 6.

Professor. *Lyden.* in Synop. purior. Theol. disp. 28. de votis thes. 15, 16, 17.

*Tilen.* Synag. disp. 43. de tert. præcept. thes. 12, 13, 14, 15.

*Bucan.* loc. 45. q. 3, 4.

D. *Willet* Synop. papismi. 6. Ger. contr. q. 1, 2, 3. *Durantus* de Ritibus Eccles. Cath. l. 1. c. 34. *Gabr. Biel.* in Can. missæ. lect. 29.

And 2. To say a man all his life may never be tyed to a vow, is to say a man may never pray, never confess his sins, never speak in private his godly Gospel-resolutions, and purpose of heart to cleave to the Lord, and yet not be guilty.

3. This is to make all Gospel-vows to be unnecessary, and will worship under the New Testament. Whereas Papists tell us in the Mass they make a general vow of obedience to God. See *Durantus* and *Gab. Biel.*

Survey par. 4. c. 3. p. 57.

Mr. *H.* *For if the Magistrate were bound to follow the judgement of the Churches and Ministry, if they should judge a toleration*

*ration of all Religions lawful, or judge the false to be true, he then were bound to nurse the false Religion, and false Churches.*

*Anſ.* 1. No ſhadow of conſequence is here, for neither Magiſtrate nor people can be bound to follow the judgement of the Churches or Miniſtry, farther then they follow the Rule of the Word, they follow their judgement conditionally, not abſolutely and ſimply; and it is a great calumny of Mr. *Burton* and our Brethren, that we lay bands on the conſciences of Prince and people to follow the acts and determinations of the Church, be they true or falſe: and that there is no place left to appeal to the next, or a better informed Synod, and to the conſciences of the collective Church of the godly judicious profeſſors, and to proteſt and deny obedience to erring Aſſemblies. *If it be ſaid, but where is there a Judge to determine whether this or another well informed Synod, or the conſcience of the collective body of the godly be right?* This argument falls with equal weight upon all Judicatures, all Judges, Parliament, Prince and Councellors with him, & upon all Aſſemblies; for what they determine, be it toleration of all blaſphemies, or a ſtricteſt uniformity in Worſhip and Religion, it hath no power to bind the conſcientious and moral practices of Prince or people, more then to bind their conſcience by this: for the Fraternity and whole Church is tyed to follow the dogmatick determination of officers, in preaching or in ſentencing delinquents without gain-ſaying: what the officers decree (ſaith Mr. *H.*) it is to all as the word of God. But Mr. *H.* muſt anſwer us, Churches and Miniſtry are bound either *abſolutely* or *conditionally* to follow the Judgement of the King, who judgeth popery is the only true Religion, to which he can tender protection. If the former, what Tyranny are we under, who muſt ſubmit to the Religion of the Prince, or be denuded of all protection, and expoſed to fire and ſword? If the latter be ſaid, to wit, that Churches and Miniſtry are only *conditionally* to follow the judgment of the King, ſo they find it agreeable to the Word, otherwiſe not: then it muſt be falſe which Mr. *H.* ſaid, that the Prince is the only ſupreme Judge of all true and falſe Religions: to ſay they muſt either obey or ſuffer, ſaith, that Chriſt expoſed all to Martyrdom.

How Prince and People are to follow the judgment of the Churches and Miniſtry, & how not.

Survey par. 3. c. 3. page 41.

Mr. *H.*

*Arg.* 1. Par. 4. c. 3. p. 57.

Mr. *H.* *If it be in the Magistrates power lawfully to forbid and hinder, then it is not in the power of the Churches to do lawfully: for then the same thing should be in the same regard both lawful and unlawful; and the rules of providence shall be opposite one to another: but the supreme Magistrate may hinder any of another Nation to come into his Kingdom, or his own subjects to go out, otherwise he should want power to oppose them who come to lay waste the State, and should not have power to require homage of his own people.*

The Princes power over the locomotive power of subjects is a watery and feeble plea for his sole lawful power of convening of Assemblies.

*Ans.* 1. The probation of the proposition is most false, for the power of the Magistrate is not to forbid, or command what he pleaseth, but according to the rule of the Word, and the Churches power is the same; if both the powers be lawful, their objects cannot be contradictory: for God hath not given to two lawful powers any lawful liberty, that the one may command what is lawful, and the other what is unlawful: for then he should give a power to command unlawful things, and the command of a created power should make it lawful, which is blasphemous: this argument falls with weight upon the Independent way. There is a *Jezabel* in the Independent *Church* of *Thyatira*, and another *Jezabel* in the *Church* of *Pergamus*, each *Church* (say our Brethren) hath an immediate Independent Church power to excommunicate. *Thyatira* useth their power and excommunicates *Jezabel* which is under them. *Pergamus* absolves and defends their *Jezabel*. Both powers are highest and immediate, and countable to no juridical power on earth: both are lawful powers. Then must it follow, if it be in the power of the one Church, to wit, of *Pergamus*, lawfully to forbid and hinder the excommunication of their equally guilty *Iezabel* and the condemning of her blasphemous Doctrine: (for *Pergamus* absolves their *Iezabel*, and commends, and defends her Doctrine as sound and edifying) then it shall not be in the power of *Thyatira* lawfully to excommunicate their *Iezabel*, and condemn her blasphemous Doctrine: for it shall follow, that the same *Doctrine must be in the same regard both lawful, and sound, and edifying* (saith the lawful power of *Pergamus*) and *also unlawful, and unsound, and destructive to souls*, saith the lawful power of *Thyatira*.

The Lord never gave a lawful power to command both things lawful, and things contradictory to lawful things.

2. The

2. The probation is feeble and watery, the King hath *sufficient power to oppose wasters of his Kingdom, and to require homage of his subjects.* Suppose he have not an unlimited power to forbid these of other Nations and Churches, and his own, to go to a Synod, within or without his Nation, for the setling of the Churches in necessary peace and truth, if the Churches must seek liberty and counsel for their soules good, and edification: nor hath he any lawful power from God to hinder his own subjects to send Commissioners to sound and godly Synods for counsel and synodical light, more then *Jeroboam* could lawfully forbid the people to go and worship at *Jerusalem*, upon pretence, that they might be perswaded to cleave to *Rehoboam* their lawful Prince, and waste his new Kingdom: nor hath the Prince an unlimited and absolute power to exact such absolute *homage of his people*; nor such a power over their moving from place: for so the Church Independent of *Jerusalem* consisting of ten thousand, if not more, should have no intrinsecal power to meet for the publick worship of God; but the Prince must have a lawful power to hinder their meeting, or then the Church cannot have a lawful power to meet; for the convening of ten thousands, if abused, is as dangerous for wasting of a Kingdom in its own way, as the convening of a national Synod, is, or may be destructive to peace.

The Princes duty to preserve peace & godliness makes him not Lord of Church-Assemblies, and of Religion. See *Bilson* of Perpet. Gov. c. 10. pag. 150, 151.

The Lord of Life hath principally in the first Table laid a law upon our locomotive, and all our actings, to honour and love him first, and the Prince onely secondarily and subordinately to God; if God charge us first to go to publick meetings to honour him, the Prince under pretence of peace cannot forbid the people to go up to *Jerusalem* to worship; we are to obey God rather then man.

Mr. *H. To appoint such solemn publick Assemblies is an act meerly civil*; Ergo, *the Prince may do it. A civil act belongs not to an Ecclesiastick power. A right opinion*, rectus de Deo sensus & cultus, *of God, and a right worship of God is a meerly civil act.*

*Ans.* There is nothing here sound, but evil and worse. Christ hath given an Ecclesiastick intrinsecal power to his Church to meet, it being a part of his free Kingdom, and he himself a free King. Suppose the Princes of the earth oppose, *Ps.* 2. 1, 2, 3, 4, 5, 6. *Ps.* 110. 1, 2, 3.

2. Kings are Nurse-fathers, having a civil, but cumulative

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The Princes duty to preserve peace & godlines makes him not Lord of Church-Assemblies, and of Religion. See *Bilson* of Perpet. Gov. c. 10. pag. 150, 151.

The Lord of Life hath principally in the first Table laid a law upon our locomotive, and all our actings, to honour and love him first, and the Prince onely secondarily and subordinately to God; if God charge us first to go to publick meetings to honour him, the Prince under pretence of peace cannot forbid the people to go up to *Jerusalem* to worship; we are to obey God rather then man.

Mr. *H. To appoint such solemn publick Assemblies is an act meerly civil*; Ergo, *the Prince may do it. A civil act belongs not to an Ecclesiastick power. A right opinion*, rectus de Deo sensus & cultus, *of God, and a right worship of God is a meerly civil act.*

*Ans.* There is nothing here found, but evil and worse. Christ hath given an Ecclesiastick intrinsecal power to his Church to meet, it being a part of his free Kingdom, and he himself a free King. Suppose the Princes of the earth oppose, *Ps.* 2. 1, 2, 3, 4, 5, 6. *Ps.* 110. 1, 2, 3.

2. Kings are Nurse-fathers, having a civil, but cumulative

The Princes power to convocate Synods is cumulative, not privative to hinder them.

power to command them to meet and assemble, but no privative power to hinder them.

3. This proves they may not meet in a single congregation without the leave of the heathen and persecuting Magistrates, and condemns all the assemblies and Church meetings of the Apostolick Church as rebellious; for they had neither allowance nor command of the Magistrate, yea, they were forbidden: and heathen Rulers as Rulers have power to oppose wasters of their Kingdoms, and so had the heathen Emperors in the Apostles times, as well as Christian Magistrates have such a power.

4. A right sense and opinion of God is no civil act. This yet more makes the Magistrate an Ecclesiastick person.

Mr. *H.* *To call what members of the Synod he pleaseth to consult about the good of the Church belongeth to the Prince, and their homage requireth this, otherwise he could not maintain the peace of the subject in godliness, for providence doth not require the end, but allows also the means.*

*Ans.* Because the third and fourth Arguments are one, they are here.

1. The godly and sound Prince may call godly and learned Divines where the Churches are rightly constitute; but when the Churches make no free election of these Divines, it is neither a free Synod, nor are the Divines messengers of the Churches, nor sent by the Churches, as *Act.* 15. 1, 2, 3. nor may the Magistrate for the maintaining of the peace of the *subjects in godliness, use what means he pleaseth for that end*, but only means prescribed of God, except Mr. *H.* can prove that Christ hath annexed to the royal Office, a gift of chusing members of Assemblies, more excellent then is in the Churches, which we read not. And if 2. this belong to the Magistrate as the Magistrate, then all Magistrates, Heathen, Arrian, Socinian, Popish (for sure they are Magistrates) must have this power, and this power only, if it be given to godly and sound Magistrates, as such, Mr. *H.* his instance of *Herod* comes far short of this power. Read then the Councel of *Antioch* holden by the *Arrians* under *Constantius*. Then must *Maximus* Bishop of *Jerusalem*, and *Julius* Bishop of *Rome*, who refused to come

The Magistrate may not use what means he pleaseth, and domineer over Assemblies to chuse members, and convocate them as a Magistrate, to preserve godliness. Hist. *Magdeburgen.* Cent. 3. c. 9.

to

to that Councel, be Rebells by Mr. *H.* his reason, and *deny homage to the Emperour.* For the *Magdeburgenses*, *Sozomen*, *Socrates*, tell us these godly men justly feared the Princes siding with *Arrians*, and the design of casting out of *Athanasius*, at the Assembly at *Antiochia*, *Anno* 344. and the altering of the *Nicene* faith, as fell out: and its known that *Constantius* rigorously and unjustly commanded those of the Councel of *Sirmium*, *Anno* 356. to recall the two Confessions of Faith, one in Latine, another in Greek, in which though abstaining from the word ὁμοούσιος, (which should not have been) they gave great glory to the Son of God; yet that they too much inclined to obey his wicked design, in that he also banished many worthy Bishops, *Liberius* Bishop of *Rome*, *Paulinus* Bishop of *Trire*, *Dionysius* Bishop of *Alba*, *Osius* Bishop of *Cordoba*, and others, because they refused to ratifie in the Councel at *Millan*, the deposition of *Athanasius*, and to alter the *Nicene* Faith. See *Theodoret*, *Socrates*, *Sozomen*, *Ruffin.* Much more of the flexibleness of *Constantius* in opposing the Councel of *Ariminum*, and in arming with power *Ursatius* and *Valens* to publish the summe of the *Arrian* Faith, and to eject sundry Bishops, who refused to subscribe thereunto: and in gathering a Councel in *Nica* a town in *Thracia*, which ratified the *Arrian* Faith, and called it falsely the *Nicene* Faith; as if the world knew not then and now, the difference between *Nica* in *Thracia*, and *Nice* in *Bithynia*. See *Socrates* and *Sozomen.* Who shall read the Histories shall find, 1. That the Emperors were not Masters of true and false Religion, as Mr. *H.* saith. 2. That they had not power of chusing members of the Councel, as Mr. *H.* 3. That godly Bishops refusing to come to corrupt Councels at the command of the Emperor, were not counted rebellious, as Mr. *H.* saith.

*Sozom.* l. 3. c. 5. *Socrat.* l. 2. c. 8. The Emperors had not that power over assemblies, which Mr. H. sayes. *Socrat.* l. 2. c. 29 30.

*Bulling.* de Concil.

*Theod.* l. 1. c. 15. *Socrat.* l. 2. c. 36 *Sozom.* l. 4. c. 9. *Ruffin.* l. 1. c. 20.

*Socrat.* l. 2. c. 37 *Sozom.* l. 4. c. 17

To the fifth Argument, The *Churches need the protection of the Prince in Assemblies, and are to give an account to any of their faith* and doings, 1 *Pet.* 3. 18. and far more to the Christian Prince: but it follows not, that they have no intrinsecal power

The Church is to give an account of their synodical acting to the Prince, but this proves not, that the Prince hath over the Church any such headship as Mr. *Hooker* ascribeth to him.

from Christ to meet themselves, if the Prince refuse to convocate them, as *Asa*, *Hezekiah*, *Iosiah* did, for the Magistrate ought to protect the Independent congregation, and every single Professor: but it follows not, therefore the single congregation hath no power intrinsecal to meet for Word and Seals, except the Prince who is a persecutor, give him leave: nor follows it yet, therefore no single member can profess Christ before men and the Ruler (who often persecutes confession of Christ) except the Ruler give him leave to profess Christ, and to meet in a Synod: For Christ hath given to his Church, and members thereof, power to worship him in private, in publick, in Church-Assemblies, and hath laid above their heads no lawful privative power of Rulers to hinder his people to worship the Lord God, *Exodus* 34. and the Argument retorted concludes against Mr. *Hooker*. The Prince hath no power under pretence of keeping civil peace to *Cæsar*, to hinder actings of rendring honour to God, contrary to truth, and destructive to the Gospel.

CHAP.

# CHAP. XIII.

## *Antiquity knew nothing of the Myſtery of our Brethrens Independent Way.*

THe external Society of the Church (ſay the *Magdeburgenſes*) *is at all times mixed of good and bad.* Our Brethren ſay of all viſibly good, even viſible converts. The *Magdeburgenſes* teach, That after *Paul* hath commended the faith and obedience, love, ſanctification, growth of grace of the viſible Church of *Rome*, Rom. 1. 6,7. *Corinth*, 1 Cor. 1. 2. *Galatia*, Gal. 1. 2,3,4. *Theſſalonica*, 2 Theſſ. 1. 2,3,4. *Philippi*, cap. 1. ver. 5, 6. and the ſeven Churches, *Rev* c. 2. & 3. which are commended highly by Chriſt; yet in the ſame very Epiſtle, the mixture of viſible hypocrites was to be ſeen among them.

Magdeb. cent. 1 l. 11 c. 4. p. 288. Eccleſiæ vero ortum ex-ternum ex bonis & ex malis omnibus temporibus eſſe mixtum Apoſtoli tradunt, pag. 289.

*Paulus* in Eccleſia Romana etiam malos (viſibiliter) mixtos oſtendit, Rom. 16. & in Eccleſiâ Corinthiacâ plurima deſiderat, ſunt enim inter eos contentiones—— idololatræ, convitiatores, ebrioſi, rapaces, 1 Cor. 5. inceſtuoſus—— litigant ſub infidelibus, & damno afficiunt fratres: Scortatores, avari, 1 Cor. 6. veſcuntur Idolothytis, 1 Cor. 8. & 10, &c. Galatæ à doctrina Evangelii defecerant—— fermentum inter eos alii alios devorant, &c. ſic inter Theſſalonicenſes, 2 Theſſ. 3. & Philippenſes, 2. omnes quæ ſua ſunt quærunt, 2 Tim. 1. Aſiani omnes averſati ſunt me, &c.

See *Flac. Illy. in Catalogo Teſtium veritatis lib. 2. pag. 91, 92, 93.*

*Pa. Simpſon* his Centuries, *Cent. 1, 2, &c.*

*Baronii Annales, Cent. 1. & ſequentibus, ann. 204, 242, 245.*

*Jacob. Gualterium Jeſuitam in Tabulâ Chronographicâ, a. 1. ſeculo ad ſeculum 17. Sac. 1. ad an. 100. pag. 153. ſect. 3. & ſequentibus*

See *Bernard.*

See *Auguſt. tom 7. contra Epiſtolam Parmeniani Donatiſtæ, l. 1, 2, 3. de Baptiſmo contra Donatiſtas, lib. 7.*

*Contra*

*Contra literas Petiliani Donatiſtæ, lib.* 3. *Lib. de Unitate Eccleſiæ.*

*Auguſt. contra Creſconium Grammaticum lib.* 4. *Colla. cum Donatiſtis. Ad Donatiſtas poſt collationem, l. & l. de geſtis cum Emerito.*

See *Cyprian. ad plebem & quinq; Presbyteris Schiſmaticis factionis Fœliciſſimi, Epiſt.* 40. *vol. l.* 1. *Epiſt.* 8.

*Cyprian. ad Cornelium de ordinatione ejus à ſe comprobata & Fœliciſſimo, Epiſt.* 42. *vol. l.* 2. *Epiſt.* 10.

*Cyprian. Cornelio, Epiſt.* 45. *al. l.* 4. *Ep.* 8.

*Cyprian. Antoniano de Cornelio & Novatiano, Epiſt.* 42. *al. l.* 4. *Ep.* 2. *Cornelius Factus eſt Epiſcopus à plurimis Collegis noſtris, qui tunc in urbe Roma aderant, qui ad nos literas honorificas & laudabiles, & teſtimonio ſuæ prædicationis illuſtres de ejus ordinatione miſerunt, &c.* Ib. pag. 119. *Quod vero ad Novatiani perſonam pertinet— Quiſquis ille & qualiſcunq; eſt, Chriſtianus non eſt, qui in Chriſti Eccleſia non eſt— niſi ſi Epiſcopus tibi videtur, qui Epiſcopo in Eccleſia à ſedecim Coepiſcopis facto, adulter atque extraneus Epiſcopus fieri à deſertoribus per ambitum nititur; & cum ſit à Chriſto una Eccleſia per totum mundum in multa membra diviſa, item Epiſcopatus unus, Epiſcoporum multorum concordi numeroſitate diffuſus, iſte poſt Dei traditionem, poſt connexam & ubique conjunctam Catholicæ Eccleſiæ unitatem, humanam conetur Eccleſiam facere, &c.* Mr. *H.* who cries out againſt me, becauſe I teach, that he who is a paſtor of one Church, is a paſtor of all the Churches in the earth, may cry out againſt *Cyprian.*

See *Cyprian. cum Collegis Lucio Papæ Romæ Ep.* 58. *al. l.* 3. *Ep.* 1. *Cyprianus ad Stephanum de Martiano Arelatenſi, qui Novatiano conſenſit, Epiſt.* 67. *al. l.* 3. *Epiſt.* 13. In all which, this is clear to *Cyprian: Epiſcopatus unus, quamvis plures Epiſcopi in Eccleſia catholica:* which throws down Mr. *H.* his way of a paſtor married to one ſingle congregation.

See my Reverend Brother Mr. *Baily*, Vindication of his Diſſwaſive, *ann.* 1655. eſpecially to Mr. *Cotton*, cap. 4. ſect. 2. pag 49, 50.

There was an equality of Juriſdiction in this age among the Churches; but that theſe Writers mean not ſingle congregations

tions as ſuch, that every congregation hath power to call and depoſe officers, I do not conclude: for they deny a ſupremacy to the Churches they ſpeak of here, as to *Rome*, *Conſtantinople*; but theſe as Mother Cathedral Churches, not as ſingle congregations, claim ſupremacy, as here alſo they aſcribe Juriſdiction to aſſociate Churches.

Magdeb. Cen. 11 c. 7. p. 102. Si quis privatos hujus ſeculi autores proſpiciat, videbit totum gubernationis propemodum ἀπιμελείας ſimilem fuiſſe. Singulæ enim Eccleſiæ parem habebant poteſtatem, verbum Dei pure docendi — excommunicandi — miniſtros eligendi, vocandi, ordinandi & juſtiſſimas ob cauſas iterum deponendi, conventus & Synodos convocandi, ſchol as inſtituendi & conſervandi, in rebus dubiis & controverſis aliarum ſententias poſtulandi, judicandi, decidendi: deinde vicinæ Eccleſiæ vicinarum charitatis & ædificationis ſtudio non propter primatum aliquem, ſed propter mandatum Chriſti de fraternâ dilectione, tum in ſua neceſſitate opem implorabant: tum viciſſim earum curam gerebant & quaſi inſpectrices & adjutrices erant, ut verbum Dei pure doceretur — ut vocarentur & ordinarentur pii & eruditi viri ad miniſterium Eccleſiæ. *Euſeb.* ex Apollinario ait, l. 5. c. 16. Nuper natas doctrinas (omnes provinciales aut plerique doctores) examinabant, & prophanas pronunciabant hæreſinq; iſtam reprobantes, Eccleſiâ ejiciebant & excommunicabant.

Obſerve alſo, that they ſay the form of Government of the Church, was almoſt like to popular Government, not a Democracy it ſelf. It is like in times of Perſecution, the meeting of Chriſtians being early in the morning, at the time of receiving of heathens to Baptiſm (in which all the Chriſtians, as well as the one baptizing congregation, were intereſſed) and in the Lords day acts of Diſcipline have been few. The *Magdeburgenſes* tell us from *Juſtinus*, from *Plinius* his Epiſtle to *Trajan*, from *Euſebius*, l. 4. c. 23. as *Dionyſius Corinthus* in that place ſaith they read the Prophets and Apoſtles, a paſtor exhorted to follow what was read, the whole company ſtood up and prayed, and received the Lords Supper, and thereby obliged themſelves to walk as Chriſtians, not to kill, not to whore, &c. By Doctors and Rulers Miniſters were ordained, as the Hiſtory of the Apoſtle *John* witneſſes, and caſting of lots in the election of paſtors. Hence the name κλῆρος, the Clergie. No ſhadow of a male-Church here.

Magdeb. cent. 2. c. 6. p. 80.

Magdeb. cent. 2. c. 6. pag. 87. Certo ordine & ritibus præfici Eccleſiis Doctores & Gubernatores *Joan.* Apoſtolus à fratribus rogatus vicinas peragraſtrat provincias, conſtituturus ibi à ſe Eccleſias Epiſcopis & miniſtris ornat. *Euſeb.* 3. c. 23.

*Tertullian*

*Tertullian* ſhews, that in Church-meetings there were exhortations, corrections, and divine cenſures—and the whole Elders that are approved, rule in the meeting. Elders (ſaith he) who have obtained that honour, not by price, but by a good teſtimony. Now this being done by the whole congregation meeting for publick prayer, could not be done by the people, and by women, except conſenting: for *Tertullian* ſaith, *De veland. virg. Non permittitur mulieri in Eccleſia loqui: ſed nec docere nec tingere.* *Euſebius* l. 6. c. 8. when *Origen* was ordained Biſhop, ſaith, and *Cyprian* l. 2. Epiſt. 10. *ad Cornel.* All the neareſt Biſhops of the Province came, and laid hands on him *præſente plebe*, ſaith *Cyprian*.

*Tertul.* in Apol. Comus in cœtum & congregationem, ut ad Deum quaſi manu factâ precationibus ambiamus orantes: hæc vis Deo grata eſt—— Ibidē etiam exhortationes, caſtigationes, & cenſura divina; nam & judicatur magno cum pondere, ut apud certos de Dei conſpectu; ſummumq; futuri judicii præjudicium, ſi quis ita deliquerit, ut à communione orationis & conventus & omnis ſancti commercii relegetur: præſident probati quique ſeniores, honorem iſtum non pretio, ſed teſtimonio adepti. Magdeb. Cent. 3. c. 6. p. 94. Ejuſdem provinciæ proximi quique Epiſcopi manus imponebant. *Athan.*

The fourth Age ſheweth what is true and falſe Antiquity: and whereas there was in the beginning thereof a ſad deſolation through the perſecution of *Dioclefian*; ſo alſo there came a change in a glorious manner, moſt ſuddenly, by *Conſtantine*. *Euſebius* l. 3. *de vita Conſtan.* mentions the Synod of *Nice*, famous like the meeting of the Church in the Pentecoſt, *Acts* 2. as the *Magdeburgenſes*, cen. 4. c. 2. p. 2. ſay. Now ſince the Goſpel was ſpread through *Europe*, *Africa* and *Aſia*, as *Euſebius* and as *Athanaſius*, from the Eaſt to the Weſt: And the *Magdeburgenſes* cite *Julius Firmicus Maternus*, *Optat. Milevitanus*, *Baſilius*, teaching, that the Church of Chriſt was all the world over where the Sun did ſhine, Eaſt and Weſt, South and North. Let the impartial Reader judge, if it have a ſhadow of Reaſon, that the Churches who ſent Commiſſioners to this famous Synod of *Nice*, were onely congregational Churches.

*Julius Firmicus Maternus* l. ad Imperatores de abolendis Idololatriis Ethnicis: Quis locus in terra eſt, qui non Chriſti nomen poſſederit? quâ ſol oritur, quâ occidit, quâ erigitur ſeptentrio, quâ vergit auſter, totum venerandi numinis Majeſtas implevit. *Baſilius* Ep. 72.

Magdeb. cent. 4. c. 11.

1. The *Magdeburgenſes* ſet down numerous and famous Churches in *Aſia*, in *Paleſtine*, *Cæſarea*, *Tyrus* and *Zidon*, in *Gaza*, *Arabia*, *Syria*, *Meſopotamia*, *Pamphilia*, *Ciliciæ*, *Lydia*, *Phrygia*, *Bithynia*, *Helleſpontus*, *Galatia*, *Paphlagonia*, *Cappadocia*,

*docia, Perſia,* &c. in the Iſles in *Europe*, in *Africa*, moſt of all ſent meſſengers to this Synod: What an Aſſembly muſt this be, if petty congregational Churches ſent Commiſſioners? What houſe could contain them? There was

2. A catalogue of Biſhops ſent to this Synod, before this called Overſeers, and *Præpoſiti* by *Cyprian*, not paſtors ſimply of one ſingle congregation.

3. *Euſebius* tells of Provincial Synods, and ſo of Provincial Churches, which muſt have ſent Commiſſioners. There was a Synod of *Tyrus* under *Conſtantine*, a Synod in *Seleucia*. See the *Magdeburgenſes*. *Euſeb.* l. 4. c. 7. & 13. *Euſeb.* de vita Conſtan. l. 4. Cen. 4. c. 1 & 2.

4. The number of thoſe added to the Church, ſaith, that they could not onely be congregational Churches; *Theodoret* ſaith, that *Conſtantine* writes to *Euſebius Nicomedienſis*, there was a great multitude in the Town named from himſelf added to the Church, ſo that they behoved to be divided into many Churches: and who would deny this to be a Presbyterial Church? *Nicephorus* ſaith, when *Conſtantine* was baptized, more than twelve thouſand men, beſide women and children, were baptized, and many added to the Church. Its apparent, the very nature of Chriſtian Religion requires congregational and ſynodical meetings: *Galerius Maximinus* having given toleration for Chriſtian Religion, though he condemned the Religion it ſelf, incontinent in every city congregations are erected, and Synods or Presbyteries kept, ſay the *Magdeburgenſes* from *Euſebius*. *Theodoret.* l. 1. c. 6. In urbe quæ noſtrum nomen complectitur, auxiliante Salvatoris Dei providentiâ, ingens hominum multitudo ſeſe addixit Eccleſiæ: ita admodùm augeſcente omnium ibi numero, admodum dignum videtur, etiam

Eccleſias in eâ plures conſtrui. *Niceph.* l. 7. c. 34. *Euſeb.* l. 8. c. ult. Imperat. *Cæſar. Galerius Maximinus* morbo fatali correptus, etiam in hâc cauſa indulgentiam noſtram extendendam ſic putavimus, ut ruſſus Chriſtiani ſint, ac domos, (Templa) in quibus convenerunt, ſic denuò conſtituant, ut nihil contra diſciplinam publicam faciant —— Deo ſuo ſupplicent pro ſalute noſtra, pro Rep. proque ſeipſis. Magdeb. cent. 4. c. 3. pag. 25. Congregantur per ſingulas civitates Eccleſiæ, habentur Synodi.

*Donatiſts* excuſe their ſeparation from the Church, becauſe in communion of the Sacraments *mali maculent bonos*. Auguſt. *Aug.* l. de un. Baptiſ. c. 14.

For Ordination and Election of Miniſters by the votes and laying on the hands of the paſtors, and conſent of the people, without the device of a male-congregation deſtitute of officers: See the *Magdeburgenſes*, *cent.* 4. *c.* 6. *p.* 244, 245. who cite *Baſil. Epiſt.*

*Epiſt.* 58. *ad Melet. Theodor. l.* 1. *c.* 19. the Epiſtle of the *Nicene Councel* to them of *Alexandria*, as *Theodoret* cites it, *l.* 4. *c.* 10. the Hiſtory of *Ambroſius Mediolanus*, as *Socrates* hath it, *l.* 4. *c.* 30, *&c.* ſaith the ſame. See *Magdiburg. vol.* 3. *cent.* 11. *c.* 6. *p.* 140. See *vol.* 3. *cent.* 13. *c.* 6. *p.* 260, 261.

Magdeb. cent. 4. c. 7. p. 274. Quemadmodum ſub finem ſuperioris ſeculi cæperunt augeri cœtus Eccleſiaſtici—— & operæ Presbyterorum in plura genera diſtribui, eo quod pauciores iis efficiendis non eſſent pares. Magdeb. cent 4. c. 7. de Politia Eccleſ. p. 280. See the Magdeb. vol. 3. cent. 13. c. 6. p. 259. Et Magdeb. vol. 3. cent. 13. cap. 7. pag 307.

The *Magdeburgenſes* ſay, the reaſon of multiplying of Officers, Biſhops, Presbyters, Deacons, Lectors, Canons, Exorciſts, &c. was in the end of the third Age, Eccleſiaſtick congregations began to be multiplied.

2. Metropolitans, Archbiſhops, Biſhops, Deacons, Archdeacons in *Rome*, in *Conſtantinople*, as *Sozomen* l. 4. c. 2. in *Alexandria*, as *Sozomen* l. 7. c. 19. and *Optat. Milevitanus* l. 1. *contr. Parmen.* and the 14 Canon of the Councel of *Neocæſarea* ordains, that *in amplu civitatibus*, in large cities there ſhould not be above ſeven Deacons. Now ſenſe and reaſon would ſay, there could be no ground of appointing ſuch a number of officers, if *Rome*, *Conſtantinople*, *Antioch*, *Alexandria* had been all one ſingle congregation, meeting ὅτι τὸ αὐλὸ, within the ſame walls, and not a large Presbyterial Church.

3. They muſt be great ſtrangers to *Rome*, who know not that there were at *Rome* many Churches and Meeting-places conſecrated to the Saints; and that the Synod of *Nice*, as *Ruffinus* and *Athanaſius* ſay, ordained the Biſhop of *Rome* to care for the Churches of the Suburbs, as the *Magdeburgenſes* ſay: yet all was called the Church of *Rome*. See the *Magdeburgenſes vol.* 2. *cent.* 5. *c.* 6. *p.* 357, 358.

*Auguſt.* de fide ad *Petrum*, cap. 43. Nullatenus dubites aream eſſe Dei Eccleſiam Catholicam, & intra eam uſq; in finem ſeculi frumento paleas mixtas contineri—— nec pro malis bonos deſerendos, ſed pro bonis malos, in quantum exigit fidei & charitatis ratio, tolerandos, id eſt, ſi vel in Eccleſia nullius perfidiæ ſemina ſpargunt, vel fratres ad aliquod malum opus mortiferâ imitatione non ducunt—— ut ad bonam vitam per Dei miſericordiam convertantur. Sic in Epiſt Petil. c. 13. l. de Bapt. contr. Donat. c. 2. *Proſp.* de promiſ. & prædic. Dei c. 7. eſſe aream.

Of the Churches mixture of wheat and chaff, ſee *Auguſtine* and *Proſper*, who ſay, Evil men, if they infect not, muſt be tolerated, and the good not ſeparated from, becauſe of the evil

known.

known to be ſuch: Otherwiſe *Donatus* and his never taught men to ſeparate from latent hypocrites, which are ſeeming and viſible Saints; as alſo they muſt be tolerated, that they may be converted.

*Auguſtine* aſſerts a catholick integral viſible Church in *Pſ.* 56. *Corpus autem ejus non eſt iſta aut illa Eccleſia, ſed toto orbe diffuſa*—for the whole Church, ſaith he, is made up of all the faithful having Chriſt for their Head. For the ordination of paſtors by the laying on of hands of the Miniſters and conſent of the people, ſee the *Magdeburgenſes*. So was *Chryſoſtome* ordained *conſenſu cleri & populi Conſtantinopolitani*, as *Socrates* l. 6. c. 2. and *Sozomen* l. 8. c. 2. witneſs. So ſaith *Auguſtine*, that not the Church of *Carthage* onely, and of *Numidia*, *ſed propinquiores Epiſcopi*, the neareſt Biſhops and Paſtors laid on hands. See the *Magdeburg.* For aſſociation of Churches, ſee the *Magdeb. vol. 2. cent. 5. c. 7. p. 417, 418, 422, 493.*

Magdeb. vol. 2. cent. 5. c. 6. p. 377, 378.

The *Magdeburgenſes* tell us of famous and celebrious Churches in the ſixth Age in *Aſia*, *Africa* and *Europe*, in renowned cities, which had eminent Biſhops in them, and new Churches built eſpecially. *Juſtinian* the Emperour built in *Conſtantinople* in *Thracia* the noble Church of *Sophia*, incomparable for magnificence to any in the world, ſaith *Euagrius* and *Nicephorus*: And where there be many places of meeting for Worſhip in great cities, *Conſtantinople*, *Antioch*, the Church of that city muſt be Presbyterial, not congregational to ſounder Antiquity. That the Church of *Rome* could not meet congregationally, the multitude of Churches dedicated to Saints do evince. *Magdeb* cent. 6. c. 6 p. 181. *Quod ſæpe in publicis locis Romæ Chriſtiani ad ſacra peragenda convenerint, teſtantur innumera illa delubra à Sabellico expreſſa, ut Templum* Coſmæ & Damiani, Saturnii: Vaticanum, Barjonæ, Sophiæ, Euphemiæ Marcelli, Pancratii *mentionem facit* Gregorius *Papa Templorum* Petri & Pauli *Romæ*, Agathæ—*Cæſarii Martyris*, & Julii, Mariæ, Agnetis, & Fœlicitatis, Stephani, Andreæ, *&c.*

Magdeb. vol. 11. cen. 6. c. 11. p. 2, 3, 4, 5, 6, 7, 8, 9. Vol. 3. cen. 10. c. 7 p. 200.

*Euagrius* l. 4. c. 21.

*Niceph.* l. 18. c. 28.

Magdeb. cent. 6. c. 6. p. 161, 162. Conſtantinopoli in ſuburbio fuit Templũ Joan. Baptiſtæ, ut Nicep. l. 18. c. 40 Juſtinianus Imperator incomparabile Sophiæ Templum extruxit, & prerioſiſſimis lapillis, & aliis donariis auxit, reſtauravit etiam Sanctorum Apoſtolorum, delubra ſtruxit in uſum virorum, fœminarum, puerorum, ſenum. Cyriacus Epiſcopus Conſtantinopolitanus ibidem Mariæ Virgini Sacellum poſuit. Vide *Euagrium* l. 4. c. 31. Sic *Hieroſolymis* varia ſunt Templa, ut Magdeb. cent. 7. c. 5. p. 65, 66.

Magdeb. cent. 7. c. 6. pag. 94. Roma multis Templis exornata fuit: in quæ non tam ad cultum Dei, quam ad superstitiones peragendas conventum est.

Its true, many of these Churches (say the *Magdeburgenses*) were built not so much for the Worship of God, as for Superstition: yet no sober man can say, the Christians in *Rome* could meet in one congregation, but that many Churches were needful.

Magdeb. cent. 7. c. 7. p. 111, 112.

See for association of Churches the *Magdeburgens.* That the visible Church is made up of good and evil, see the *Magdeburg.* who cite *Haymo* and others; though in this and former ages gross corruptions daily grew. So the *Magdeburgenses* vol. 3. cent. 10. cite *Thophylact* for the same: and *Vol.* 3. *cent.* 12. *c.* 7. *p.* 457, 458. and *cent.* 13. *c.* 4. *p.* 185.

Et cent. 8. c. 7 p. 249, 250. Magdeb. cent. 9. c. 4. pag. 86, 87. *Haymo* in Gal. 4. Magdeburgens. Vol. 3. cent. 10. c 4. pag. 102. *Theoph.* in Matth. c. 3. Ecclesia multos habet baptizatos, sicut in area, omne quod cultum fuit in agro, &c.

Magdeburgen. cent. 10. c. 4. pag. 98. *Theophyl.* in Mat. 16. *Theophyl.* in Mat. 18. *Radulphus* l. 12. in Levit. c. 1. l. 20. c. 5. in Mat. 16. 19. *Ausbertus* in cap. 5. Apocalyps.

The *Magdeburgenses* ascribe the power of the Keys, *Matth.* 16. to *Peter*, representing Pastors; and for this they cite *Theophylactus*, and *Radulphus*, *Ausbertus*. *Anselmus* gives so the power of binding and loosing to the Priests, *Enar. in Evang. as excommunication should be by the mouth of the Church, the Priest: for when the Priest excommunicates, the whole body of the Church acts in him.* See the *Magdeb.* cent. 11. *Ansel.* in Mat. 18. *Quorum remiseritis*] *nec solis Apostolis, sed omnibus Episcopis, Presbyteris, hæc potestas concessa est.* See the *Magdeburgenses* citing the Schoolmen, *Thomas Aquinas*, *Bonaventura*, *Albertus* to this purpose also.

*Anselmus* in Matth. c. 18. Excommunicatio fieri debet per os Ecclesiæ, id est, per sacerdotem: Sacerdote autem excommunicante, totum corpus Ecclesiæ operatur. Magdeb. Vol. 3. cent. 11. c. 4. p. 85, 86. Vol. 3. cent. 12. c. 4. p. 181, 182.

For the notes of the true Church in the dark midnight of Popery, *Petr. Waldensis* in *France*, ann. 1160. taught the same with us: and yet Mr. *Hooker* refusing these marks, tells us, *Truth is the Daughter of Time*, and excellently doth the twelfth Age agree with the first Age. Of *Pet. Waldensis* were the *Waldenses*, the sincere part of the Church giving testimony against the daily growing corruptions of *Rome*.

The

The *Magdeburgenſes* in their Preface to the third volume of their Hiſtory, *Cent.* 10. *Sunt autem notæ ſeu proprietates genuinæ Eccleſiæ Chriſti, verbi Dei prædicatio ſincera, ac legitimus Sacramentorum uſus inſtitutus à Chriſto, cum vera pietatis ſtudio conjunctus.* Theſe men knew true Antiquity well. *Huſs, Wiclif, Jerome* of *Prague*, and the renowned Martyrs of Chriſt ſealed with their blood the ſame truth, as Antiquity witneſſes of them. Mr. *H.* calleth the preaching of the Goſpel a common adjunct of the Church. But we appeal to Antiquity (though the Scripture be above all) for a warrant of their Church.

*Magdebur.* vol. 3. Cent. 11. c. 8. page 549. De Eccleſ. art. 4 Eccleſiam Chriſti eſſe, quæ ſincerum Chriſti verbū audiat, & ſacramentis ab ipſo inſtitutis utatur, ubicunque locorum ea exiſtat. *Magdeburgenſ.* vol. 1. Cent. 1. l. 1. c. 4. p. 127. ex Matth. 16. Eccleſia eſt cœtus veram Chriſti notitiam habens, eamque profitens, ornatus poteſtate clavium regni cœlorum, *pag.* 129. Prima ac præcipua nota Eccleſiæ eſt verbum ſincerum, altera eſt verus uſus Sacramentorum & clavium; tertia, eſt confeſſio ac perſeverantia.

(a) *Tertullian* offends at ſuch who ſay the Apoſtles were ignorant of any thing, *to whom the Lord gave the Keyes to open and ſhut Heaven*, which ſecrets the people know not: and the *Apoſtles do that in opening and ſhutting heaven, which only God can do.* (c) *Chriſt gave the Keyes* (& per eum Eccleſiæ) *to* Peter, *and by him to the Church.*

a *Tertul.* ad ver. hæret. c. 22. p. 207.
b *Tertul.* de pud. cit. c. 21. pag. 618.
c *Tertul.* adver. Gnoſticos c. 10 p. 482.

*Epiphanius* (d) aſſerts an Univerſal Integral Church, though the tongues be divers: and God keeps carefully his Church ſpread through all the World, as dwelling in one and the ſame houſe: (e) yea, its not in *Phrygia, Cilicia*, and *Pamphylia* onely, but all the World over. And he cites that of Chriſt: this cannot be a congregation.

d *Epiph.* adver. hær. l. 1. to. 2. ἡ πᾶσα ἐν ὅλῳ τῷ κόσμῳ διεσπαρμένη ὁσμελῶς φυλάσσει, ὡς ἕνα ἔχουσα οἶκον οἰκοῦσα.

(f) *Lactantius* is for our notes of the Church, not for Mr. *H.* the *Phryges, Novatiani, Valentiniani, Marcionita, Anthropiani, aut Ariani*, leave off to be Chriſtians: that *then is the only catholick Church, which retains the true worſhip of God.* *Euſebius Pamphil.* (g) The Church is diffuſed all the world over, Eaſt and Weſt, South and North. He expounds *Matth.* 16. the Church upon the Rock, to be the Church from the Eaſt to

e *Epiph.* adver. hær. to. 1. l. 2. hæ. 41 ſive 61 ἔστω δέ μοι μέχρις ἔως ἐσχάτου τῆς γῆς.

f *Lactan.* de vera Sapien. l. 4. c. 13. p. 282. *Sola igitur Catholica Eccleſia eſt, quæ verum cultum retinet, hic eſt fons veritatis, hoc eſt domicilium fidei, hoc Templum Dei.*

g *Euſeb.* de præpar. Evangel. l. 6. c. 18. p. 302. *Greg. Nazianz.* Ora. 29. in Sanc. Luc. p. 609. *Et tu ante linguarum ſenes doces, nec Geometram linea una, nec denique navium una navigatio facit.*

the

the West, which fills all the World. *De prep. Evangel. l.1. c.3. pag.8.* then its not one single congregation.

*Gregorius Nazianzenus Orat. 28. de funere patris,* The people give their consent only to ordain the Bishop. And this election of Bishops, *ibid.* page 480. is to be committed to the cleaner part of the people, *to sacred Ministers,* and to our *Nazarites,* and not to the fooliſh and raſh common people, *cum eximia ac puriſſimæ populi parti, hoc eſt, & ſacris Miniſtris & noſtris Nazaræis, quibus vel ſolis vel potiſſimum illæ electiones illas committi oportebat (ſic enim nunquam Eccleſia male eſſet) ac non iis qui opibus & potentia florent (magiſtratus notat) aut ſtultæ ac temerariæ plebi.* Its clear that *Nazianzen* gives a presidency to Teachers over the Church, when (*h*) he forbids that young men, before they have hair on their face, be ſet to teach old men; and they object (ſaith he) *Daniel:* but that which rarely falls out, is no law to the Church, one Swallow makes not the Spring: but election here by *Nazianzen* is put for the whole calling of men to the Miniſtry. The Church of *Byzantium* is commended for diſcipline by *Nazianzen.* See in the Church a Councel of Presbyters decored with age and wiſedom, an high Senate which they all honoured: nor did he in a grave Synod declaime the praiſes of the diſcipline of a ſingle congregation.

(*i*) *Nazianzen* hath a favory diſcourſe of the order and gifts, and variety of members in Chriſts body, and cites 1 *Cor.* 12. 28. not of a ſingle congregation.

h *Greg. Nazianz.* Orat. 35. ad cla. Epiſcop. Before 15. Biſhops convened by *Theodoſius* the Great, againſt *Macedonius.* Vide *Presbyterorum concilium, canitie & prudentia ornatorum, diaconorum modeſtiam atque ordinem —— lectorum moderationem & concinnitatem, plebis attentionem —— omnibus ſupernum Senatum honorantibus.*

i *Greg. Nazianz.* de compoſita differendi ratione, Orat. 7. p. 221, 222. Utique nec incedit oculus, ſed dux eſt; nec proſpicit pes, ſed progreditur, deque loco in locum movet; nec lingua voces excipit, cum hoc ſit auditus; nec auditus loquitur, cum hoc ſit linguæ —— nimirum imperat ac præſidet hoc (membrum) illud ducitur ac gubernatur.

For 1. he ſaith we are all one body in Chriſt.

2. He ſaith there are in the Church Apoſtles, Prophets, &c. the eye walks not, but is the Captain; nor does the foot ſee, but walk, and move from place to place; nor doth the tongue receive ſounds, that is proper to the hearing; nor doth the ear ſpeak, but the tongue, &c.

And 3. he ſpeaks of a number of Prophets, of which two or

or three propheſie by courſe, and one Interprets.

*Baſilius Magnus Nicopolitanis Presbyteris* Epiſt. 10. Tom. ult. *Unus ex albo veſtro defecit, & hunc unus & alter conſecutus eſt— verum adhuc corpus veſtrum eſt per Dei gratiam integrum.* Baſil. civibus Nicopolitanis diſp. Epiſt. 13. Tom. ult. *Diſpenſationes Eccleſiaſtica fiunt quidem per eos quibus eſt illarum cura concredita, verum à plebe confirmantur.*

Baſil. Epiſt. 18. vol. ult. *Presbyteris Antiochiæ ſolicitudinem illam quam pro Eccleſiis Dei geritis, ex parte recreabit— noſter Sacerdotium, qui vobis totius occidentis erga nos charitatem & affectum exponet.* At the firſt reading a Presbyterial body over divers congregations appears.

*Theophylact.* (k) *Every one of us is the Church, and the Houſe of God, and if we continue in the faith confeſſed, the gates of hell ſhall not prevail againſt us*, that is, *ſins.*

2. The power of binding and looſing he expounds to be the power of remitting of ſins, which *Peter* hath, and ſuch as have the office χάειν, χάεισμα, of an Overſeer. (l) *Theoph.* If thy Brother offend thee] thy Brother only of the ſame congregation whereof thou art a member, ſaith Mr. *Hooker*. Nay, ſaith *Theophylact*, ὁ χειστιανὸς, (m) whoſe ſin ye remit.] See (ſaith he) *the Dignity of the Prieſts: for it is God who forgives ſins, but they are honoured as God.* (n) On theſe words, *we judge thoſe that are within.*] Are not χειστιανοὶ, *Chriſtians judged by us? but a more terrible Judge ſhall judge thoſe that are without.*

(o) *Iſidorus Hiſpalenſ. Epiſcopus*, The *Church is called Catholick*, quaſi καθ' ὅλον, *for it is not limited to ſome conventicles, as the Conventicles of Hereticks, but ſpread all the world over.* The congregations of Hereticks are only in ordinary, not catholick, but very rarely. See him (p) elſewhere.

What faith theſe called the Canons of the Apoſtles deſerve, I diſpute not; they (m) allow no Biſhop to be ordained without two or three Biſhops.

The (n) Biſhops of the whole earth, that is, from all Churches (not congregations, that was impoſſible) were at the firſt *Nicene* Councel 318. in number ſubſcribed.

(o) A Biſhop ſhould be ordained by all the Biſhops of the Province; if that be heard by three, the reſt conſenting by their Letters.

(p) More

k *Theoph.* in Enar. Mat. 19.

l *Theoph.* Mat. 18. 1.

m *Theoph.* enar. in Joan. 20.

(n) *Theoph.* enar. 1 Cor. 1. 5.

o *Iſid.* origenū ſive Etymolo. l. 8. c. 1. p. 101. Non enim ut conventicula hæreticorum coarctatur, ſed per totum orbem terrarum dilatata diffunditur. See *Iſid.* Sententiar. l. 1. c. 22. p

m Canon Apoſtol. ὁπίσκοτον ὑπὸ χειροτονείσθω ὑπὸ ἐπισκόπων δύο ἢ τριῶν.

n Concil. Gen. par. 1. Concil. Nicæ 1. p. 310.

o Nicæ Conc. can. 4.

(p) More then two hundred Bishops in the Councel of *Ephesus* condemned *Nestorius*.

Among the Articles of *Joh. Wiclif* this is the seventh, If a man be duely contrite for sin, any farther confession is needless. So our Brethren and Mr. *H.* his judicial confession before the Church is as superfluous and scriptureless, before they be admitted and engaged members of the visible Church.

On the other extremity they faile, who condemn *Wiclif* his eleventh Article, that a Minister ought not to Excommunicate, except he know first the man (r) to be excommunicate of God.

And *Ioh. Huss* was unjustly condemned for defending *Wiclif* in these and the (s) like.

Nor was it a damnable error that *Ioh. Huss* held, that there is but one Universal holy Church, as there is but one certaine number of men predestinate to glory. Mr. *Hooker* his new catholick abstract congregation divided in so many thousand little catholick Churches is too near to the Papists in this.

*John Huss* (u) before his Judges and accusers, often professed that Christ limited not Jurisdiction and ruling of the Church militant to *Peter* only, but gave it to all the *Apostles and true Pastors*; but never to Mr. *H.* his male Church.

(x) *Theodoret* judgeth the Church builded upon the Rock, *Mat.* 16. not to be a single visible congregation with Mr. *H.* which certainly perisheth; but the company of chosen believers builded upon the foundation of the Prophets and Apostles, whole corner-*stone is Christ*. And though this be one catholick Church divided all the world over, *habet domos à se invicem divisas*, and is (y) one body, of which Christ is head, one company, one City; which cannot be said of one single congregation. And (z) 1 Cor. 12. *ye are all the body of Christ*] *not ye onely, but all they who through the whole world believe. Theodoret* on 1 *Tim.* 5. shews that there is προεδρία, *praefectura*, a power of receiving witnesses against Elders, and of examining them before they be ordained.

p Concil. gen. part. 1. tom. 2. c. 1098, 757.

q Concil. Gen. tom. 3 par. 2. Concil. Const. sess. 8. art. *Joh. Wiclif.* 7. page 1570. Si homo debite fuerit contritus, omnis confessio exterior est superflua.

r Ibid. art. *Jo. Wiclif* 11. Nullus prælatus debet—— aliquem excommunicare, nisi sciat eum esse excommunicatum à Deo.

s Ib. p. 1600.

t Concil. Gen. 3. Tom par. 2. conc. Constan. sess. 15 p. 1600. Universalis sancta Ecclesia tantum est una, art. 1. *Io. Huss.*

u Mr. *Fox* his monuments of the Martyrs tom. last Councel of Constance. K. *Henry* the V. articles of *John Huss* page 810, 811, &c.

x *Theod.* Inter. in Psal. 47. page 137. co. 2.

y *Theodor.* Inter. in Ephesic. 2:

z *Theodor.* Inter. in 1 Cor. 12. Non vos soli, sed omnes qui in universo orbe terrarum crediderunt.

This

This (*b*) *Ambroſius* ſhews, making Jews and Gentiles one body having one Baptiſm, and the Apoſtles *caput Eccleſiæ*, the chief members of the Church. As alſo (*c*) the Doctors in the Church of *Corinth* diſſembled, or careleſly cenſured the Inceſt, as *Eli* the Prieſt did his Sons. Then there was a Presbytery to caſt him out. See if (*d*) *Ambroſe* gives the Keyes to *Peter*, yea, to *Peter* and *Paul only, and to the Rulers*; *only he ſaith*, inter ipſos (*Petrum & Paulum*) quis cui proponatur incertum. The ſame (ſaith (*e*) *Ephraim Syrus*) of theſe two.

(*f*) *Gregorius Nyſſenus Epiſcop. frater Baſilii Magni*, *All we who are joyned to one body of Chriſt by faith, make one body— and that he excludes not, but includes the viſible body*, he proves from 1 Cor. 12. *ye are the body of Chriſt*: and Eph. 4. *the body gathered by the Miniſtry* of Apoſtles, Evangeliſts, Paſtors, &c. which ſhall be brought to the unity of faith. So (*g*) Chriſt is the rock of life, and the rock of faith to the Church builded upon the rock (which admits not *Magus*, who is not builded upon the rock; as *Ioh. Huſs* refuſed a wicked Pope to be head, or member of the Church ſo built.)

(*h*) *Hieronymus* clearly expounds the ports of Hell to be *Vitia atque peccata (reor) vel certè hæreticorum Doctrinas*, ſins or hereſies, which is ſtrong for the inviſib'e Church of true believers; not for the viſible congregation, of which *Judas* and *Magus* are members to Mr. *Hooker*, and were never built on the rock. And the Keyes are given to Biſhops and Presbyters, who may not under that pretence condemn the innocent. And *Hieron. Com.* Mat. 18. 18. *Si Eccleſiam non audierit, quæcunque alligaveritis*] *poteſtatem tribuit Apoſtolis, ut ſciant qui à talibus condemnantur, humanam ſententiam divinâ roborari, & quodcunque ligatum fuerit in terra, ligari pariter & in cœlo.* See *Hieronym.* Com. ad Eph. 4. 11. who expounds the body of Chriſt of the Church, *until we all meet*, all the company of believers. And (*i*) *Heron.* Let the Biſhops hear who have

b *Ambroſius* 1 Cor. 12. Caput itaque in Eccleſia Apoſtolos poſuit, quia legati Chriſti ſunt.

c *Ambroſius* in 1 Cor. 5. A quo crimine mali doctores aut diſſimulabant, aut negligentius arguebant, ſicut & Eli Sacerdos, &c.

d *Ambroſius*, tom. 3. de natali ſanct. Apoſt. Petri & Pauli, ſer. 66. l. 16. pag. 291.

e *Ephr. Syrus*, tom. 1. de ſacerdotio, p. 2.

f *Greg. Nyſſenus* in illa verba, Tunc etiam ipſe filius ſubjicietur, page 110.

g *Greg. Nyſſen.* Ut Petra vitæ Chriſtus, &c. page 255.

h *Hieronymus* commentar. Matth. 16. 19. Et tibi dabo]

iſtum locum Epiſcopi & Presbyteri non intelligentes aliquid ſibi de Phariſæorum aſſumunt ſupercilio, ut vel damnent innocentes, vel ſolvere ſe noxios arbitrentur, omnis credentium turba perveniat. *Hieronym.* ibid. i *Hieronymus* com. in Tit. 1. 5. Ut conſtituas] audiant Epiſcopi qui habent conſtituendi Presbyteros per urbes ſingulas poteſtatem, &c. Ibid. Idem eſt Presbyter qui Epiſcopus.

power of ordaining Elders in every City. Nor need our Brethren ſuſpect *Hieronymus* to be prelatical, his judgment is known to be contrary thereunto. See *Hieron.* in Tit. 1.5. See him for the preſent purpoſe in *Opuſcul. in Prover.* c 7 p. 217. See *Ruffinus* (k) for the marks of the true Church, ſaying with us, *That pure doctrine declares a pure Church: and ſo the Churches which* Marcion, Valentinus, Ebion *and* Manicheus *and other heretick gather, are not true Churches.*

(l) *Chryſoſtom, If the ports of hell prevail not againſt the Church, far leſs ſhall they prevail againſt me: therefore thou ſhouldſt not be troubled* (Peter) *when thou heareſt that I ſhall be crucified.* Then by the mind of *Chryſoſtom*, Chriſt ſpeaks here for the comfort of *Peter*, as a ſound believer, and not as an external viſible member of a congregation, as ſaith Mr. *H.* And ſee (m) here a fiſher-man is made Paſtor and Head of the whole Church. Then it could not have been the mind of *Chryſoſtom*, that ſuch a headſhip (whatever it was, or whether peculiar to *Peter* or no, is another queſtion) was given to the people. (n) *Chryſoſtom* expounds, *tell the Church*, tell the Rulers. (o) *Chryſoſtom, As a King ſending Judges, gives them power to caſt guilty men in priſon, and to deliver them; ſo ſends Chriſt his Diſciples, and arms them with authority.* Will any dream that *Chryſoſtom* judgeth that Chriſt gave this power to the people?

(p) *Chryſoſtom* ſaith, the Apoſtles take to themſelves to determine the number of the Deacons, and to ordain them; but they give the election of the men to the people, leſt the Apoſtles ſhould ſeem partial, and to favour men. Mr. *H.* ſaith the contrary.

Valiant (q) *Athanaſius* makes the Church builded upon a Rock, to be a ſtrong, an unſhaken promiſe; and that the Church is an inſeparable thing, although hell it ſelf were moved, and theſe that are in hell, and the Princes of darkneſs ſhould rage: Sure this great Witneſs never meant any ſuch invincible pro-

k *Ruffin.* in Symbol. Multi enim & alii Eccleſias congregaverunt, ut Marcion, & Valentinus, & Ebion, & Manichæus, & cæteri omnes hæretici, ſed illæ Eccleſiæ non ſunt ſine maculâ & ruga perfidiæ.

l *Chryſoſtom.* in Matth. 16. hom. 55.

m *Chryſoſtom.* ibid.

n *Chryſoſtom.* Mat. 18.

o *Chryſoſtom.* Iob. 20. homil. 85. Quemadmodũ enim Rex præfectos mittens, ut in carcerem reos intrudant, & ut liberent, poteſtatem præbet, ita Jeſus Diſcipulos dimittens, hac munit authoritate.

p *Chryſoſtom.* in Act. c. 6 homil. 14.

q *Athanaſius* unum eſſe Chriſtum, orat. pag. 520. tom. 1. καὶ ὅτι ταύτῃ τῇ πέτρᾳ ᾠκοδόμησα τὴν ἐκκλησίαν, &c. πιστὸς ὁ λόγος, καὶ ἀσάλευτος ἡ ὑποσχέσις, καὶ ἡ ἐκκλησία ἀπτῶτος, κἂν ὁ ᾅδης αὐτὸς κινηθῇ, κἂν ὅτι ἐν ὠπῷ κεσμοκράτορες τοῦ σκότους.

mile

miſe to an external viſible congregation, and its members *Judas* and *Simon Magus*. *Peter* himſelf, who received the heavenly Keyes, ſinned (ſaith (r) *Athanaſius*.)

(ſ) *Hilarius* commends the Rock which breaks the ports of Hell (t) and ſayes that men are looſed or bound in Heaven, by condition of the Apoſtles ſentence: then doth he not think it the ſentence of the people. Let the learned judge of the ancient writings of *Clemens*: that Epiſtle of his to the Corinthians, read ſometimes in the ancient Church, will have Mr. *Hookers* viſible converts only Church-matter, though he writ to them as the true Church, Τῇ ἐκκλησίᾳ τῇ Θεῷ παροικούσῃ Κόρινθον, κλητοῖς ἡγιασμένοις ἐν θελήματι Θεοῦ διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ: Yet he writes of a ſad change of their profeſſion, ſuch as was in *Iſrael*, when they made defection to Idolatry, καὶ ἐπετελέσθη τὸ γεγραμμένον, ἔφαγεν καὶ ἔπιεν καὶ ἐπλατύνθη καὶ ἐπαχύνθη, καὶ ἀπεγαλάκτισεν ὁ ἠγαπημένος: ἐκ τούτου ζῆλος, καὶ ἔρις, καὶ στάσις, διωγμός, καὶ ἀκαταστασία, πόλεμος καὶ αἰχμαλωσία. It were hard to ſay ſuch a company are all viſible converts.

2. *Clemens* ſeems to deny to the people power of commanding, and to ſay that the preachers ordained Biſhops and Deacons, καὶ τοῦτο καινῶς.

(r) *Athanaſius* com. 1. contra omnes hæreſes, p. 853.

(ſ) *Hilarius* Com. in Matt. can. 16. pag. 296.

(t) *Hilarius* com. in Mat. can. pag 301. Immobile ſeveritatis Apoſtolicæ judicium præmiſit, &c. hi Apoſtolicæ conditionis ſententiæ in cœlis quoque aut ſoluti ſunt aut ligati.

*Clemens* ad Corinth. ὅπερ. a.

Scriptum aliud eſt impletum, edit, bibit, dilatatus eſt & incraſſatus, & recalcitravit, hinc æmulatio, invidia, contentio, ſeditio, perſecutio, commotio, bellum, captivitas. *Clem.* p. 53. Τοῖς ἱερεῦσιν ἴδιος ὁ τόπος προστέτακται, καὶ λουϊταις ἴδιαι διακονίαι ἐπίκεινται, ὁ λαϊκὸς ἄνθρωπος τοῖς λαϊκοῖς προστάγμασι δέδεται. *Clem.* pag. 54, 55. Καθ' χώρας οὖν καὶ πόλεις κηρύσσοντες, καθίσανοντας ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν.

*Cyrillus Alexandrinus* upon theſe words, *I will give thee the Keyes*] *he gifted univerſally all the Apoſtles with power over unclean ſpirits*: then neither the one power nor the other gave he to the people. *Cyril. Alexan.* in *Iſa.* l. 5. pag. 393. & *Cyrillus* tom. 2. dialog de Trinitat. l. 4. pag. 278. *Peter is ſo called from his moſt firm and unſhaken faith*, in qua Eccleſia Chriſti ita fundata ac firmata eſſet, ut non labaretur & eſſet expugnabilis inferorum portis, æternum manens: on which the Church is built, that it cannot fail, but remains for ever, cannot be overcome by the ports of hell. *Cyrillus* well knew ſingle congregations are not invincible, and he ſpeaks of ſuch a ſaving faith, as *Ma-*

gus cannot have, it came from the Father, teaching *ex ineffabili eruditione superna, &c.* See what Apostolick dignity he gave to them, which he gave not to the people. *Cyrill.* in *Ioan.* l. 12. c. 56. page 699, 700. *Cyrill.* on *Isa.* 5. c. 60 page 383.

*August.* tom. 10. Dom. 11 *post Epiphan.* sect. 2 page. 235. *Tertius modus est, quomodo totus Christus secundum Ecclesiam, id est, caput & corpus prædicetur: etenim caput & corpus unus Christus, non quia sine corpore non est integer, sed quia & nobiscum integer esse dignatus est—membra Christi & corpus sumus omnes simul: non qui hoc loco sumus tantum, sed & per universam terram: nec qui tantum hoc tempore, sed qui dicam ex Abel justo usque in finem seculi, quandiu generant & generantur homines.*

It were needless to prove a visible integral catholick Church all the world over, not in *Asia* onely from *Augustine.*

2. Or to prove a mixture of tares and wheat, of good and bad in the visible Church; and that they are not visible converts that are members of the visible Church.

3. How far in the communion of the Church and of Sacraments *mali maculent & contamivent bonos*, see *August. contr. Epist. Parmen.* Mr. *H.* deviseth a way for this: Its referred to a mans free choice, without any compulsion of any, to what congregation he shall joyn himself or not: and though the doctrine and ordinances be most pure, yet he may keep within himself the causes of his not joyning, thinking such are profane, and so there is little or nothing of Christs presence in this Church. But the formal cause of joyning to a Church in which one should reside, is not the holiness of members, but the soundness and purity of the Ordinances; and if the Gospel be there, he is obliged to profess it, as he is to confess, and not deny Christ before men. 2. If any of Israel go dwell in another city or town, where another Priest shall teach, is it in his choice to be taught by that Priest or not? or was there no freedome under the Old Testament, but there is freedome now? Prove this difference from the Word.

Lib. 2. contra Epist. Parm. c. 3. non obest palea frumento.

*Aug.* contr. Ep. Parmenia l. 2. c. 7. the Priests should be holy that minister.

*Aug.* resp. Dicant mihi, cui sancto secundum salutem spirituale obfuerit, vel in sacerdotibus, vel inter populum constituto, malus aut maculatus sacerdos? ubi erat Moses & Aaron, ibi murmuratores sacrilegi, quos Deus à facie sua semper perdere minabatur; ubi erat Caiaphas erant & cæteri tales, ibi Zacharias, ibi Simeon & cæteri boni.

4. The

4. The *Donatiſts* in that *contr. Parmen. l.* 11. *c.* 14. *A wicked Miniſter can no more convert*, quam vivificare quenquam mortuus poteſt, *than a dead man can give life*. So our Brethren, they are not fit to be edifying matter, who ſhall deſtroy the Church.

5. *Auguſt. lib. Retract.* 2. *c.* 18. *Ubicunque autem in his libris commemoravi Eccleſiam non habentem maculam aut rugam, non ſic accipiendum, quaſi jam ſit, ſed quæ præparatur ut ſit.* *Auguſtine* owns no Church, that in the eſteem of Saints is without ſpot or wrinkle.

6. *Auguſtine* condemns the *Donatiſts*, *Aug. contr. liter. Petil. Epiſc. Donatiſtæ, l.* 1. *c* 1. they were broken off from the catholick Church, *ab orbis terrarum ſancta communione*; that was, ſure, no congregation, for they ſet up congregations of their own: but they ſaid, With themſelves onely was the true Church.

7, *Petilianus* ſaid, What hath righteouſneſs to do with unrighteouſneſs? *Auguſtine* ſaith, Its not righteouſneſs taking part with unrighteouſneſs, *Si Judas & Petrus pariter ſacramenta communicent.* *Auguſt.* contr. liter. Petil. l. 2. c. 6.

8. *Petilianus* applied the Scriptures that are ſpoken of real Saints, as *Pſal.* 1. *Bleſſed is the man*; and *Pſal.* 23. *The Lord is my ſhepherd, he leadeth me, &c.* to their onely members of ſeparated Churches. So do our Brethren, Mr *Cotton*, Mr. *Hooker*. So Mr. *Robinſon*. *Auguſtine* anſwers, Theſe words belong not to baptized *Simon Magus*—*They are not the words of the tares, of the chaff, but of the wheat.* *Auguſt.* contr. liter. Petil. l. 11. c. 4. & 44. & 45. & 46. Non enim (*c.* 46.) verba iſta etiã ad *Simon. Magum* pertinent, qui tamẽ eundem ſanctum baptiſmum ſuſcepit, non ſunt hæc verba zizaniorum——Non ſunt verba paleæ, ſed tritici, quamvis eadem pluviâ ſimul nutriantur.

9. *Petilian* ſaid, the Catholicks admitted all to be juſt, and members of the Church *qui verba legis noverunt*, that knew words of Scripture; and Satan knew Scripture: The ſame Mr. *H.* objects to us. See *Aug.* (*a*) a *Aug.* contr. liter. Petil. l. 11. c. 49.

10. The queſtion between us and the *Donatiſts* is, Where is this Body (viſible; for it were madneſs to think the queſtion was touching the inviſible Church, where it is) *Where the Church is? What then ſhall we do? ſhall we ſeek it in our words, or in the words of her Head the Lord Jeſus?* See (*b*) *Auguſt.* Its known b *Aug.* de unit. Eccleſ. l. c. 1, & 2.

*Auguſtine*

*Auguſtine* acknowledgeth in all theſe Writings a Catholick Church from Sea to Sea, to which men ſhould joyn themſelves as to the viſible ſociety of Chriſt.

11. Our Brethren will have none to be baptized, except they be baptized into a particular congregation. And (c) *Aug.* condemns the Donatiſts, who will have it no baptiſm which is adminiſtred without the Church.

c *Aug.* de unit. Eccleſ. c. 5. Ne baptiſmus vel extra Eccleſiam ire credatur, vel qui extra datus fuerit, acceptetur.

12. Our Brethren will have ſo many conditions of the viſible Church.

1. That the matter be fit, viſible Saints.

2. That the form be a Church covenant.

3. That they meet in one place, &c. *Auguſtine* (d) following the Word, ſaith, All of Jews and Gentiles in covenant are the viſible Church.

d *Aug.* de unit. Eccleſ. c. 6. & 7. Quid in prophetis quã multa, & quam manifeſta ſunt teſtimonia eccleſiæ per omnes Gentes toto orbe terrarum diffuſæ? *Cap.* 5. Quare (O Donatiſtæ) vos irritum facitis teſtamentum Dei, dicendo, nec in omnibus Gentibus completum eſſe, & periiſſe jam de Gentibus, in quibus erat ſemen Abrahæ? e *Auguſt.* de unit. Eccleſ. c. 9.

13. This or that congregation or believer may fall off the Rock, *defecit ex omnibus Gentibus Chriſtiana Religio, excepta parte Donati*, except ſome following *Donatus*, and ſome in *America, aut alibi.* See *Aug.* (e)

f *Aug.* de unit. Eccleſ. c. 10.

14. They who (ſaith (f) *Auguſtine*) teach, *That the Church which was to take its beginning at* Jeruſalem, *is not that viſible City, but by a figure is the whole Church that is in heaven and earth, may ſay that alſo is ſpoken by a figure, It behoved Chriſt to die, and to riſe the third day.* Then *Auguſtine* thinks the Church of Jews and Gentiles all the world over *to be one viſible City*, againſt the Donatiſts and our Brethren.

g *Aug.* collat. cum Donatiſt. 3. dia. c. 10. p. 213.

Catholicks (as *Auguſt* (g) teacheth) ſaid that it was the minde of *Cyprian*, that the tares were in the *Church, not lurking, but ſeen:* to which the Donatiſts durſt anſwer nothing, they were ſo moved with the authority of *Cyprian.*

h *Cypr.* Epiſt. 73. p. 220.

*Cyprian* (h) clearly ſaith, the Lord gave firſt to *Peter*, upon whom he built his Church (nor did he then build the Church upon the confeſſing Church) power to bind and looſe—as alſo he ſaith, after the Reſurrection, to the Apoſtles, *As my Father ſent me, ſo ſend I you.* To *Cyprian* then one place in *Joh.* 20. expounds

expounds *Matth* 16. Now *Cyprian* never thought that Christ sent the people as the Father sent him: And *Cyprian* (i) *soli Petro dixit, Quæcunq; ligaveris— Quando in solos Apostolos insufflavit Christus dicens, accipite Spiritum Sanctum: si cujus remiseritis peccata* (k) *Cyprian* proves, that the Church is one, and Baptism one; What talk they then of multiplied visible congregations, and multiplied Baptisms? And see (l) *Cyprian, Et quamvis Apostolis omnibus post resurrectionem dicat, Sicut misit me pater, &c. tamen ut unitatem manifestaret, unam Cathedram* (Petri) *constituit, &c.* (m) *Cyprian* expounding *Matth.* 16.18. *And I say to thee, Thou art Peter, &c.* the Church is founded upon the Bishops, and *every act of the Church by these overseers is guided*; and therefore the *lapsi* should not have peace, but by satisfying Church-discipline.

i *Cypr.* 75.239, 240.

k *Cypr.* Magno filio, Epist. 76. p. 246.

l *Cypr.* 3. de unit. Eccles. p. 296, 297.

m *Cypr.* Lapsis, Epist. 27. p. 62.

FINIS.